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THE

MILLENNIAL HARBINGER;

CONDUCTED BY

A. CAMPBELL, *Proprietor:*

CO-EDITORS,

W. K. PENDLETON, R. RICHARDSON AND A. W. CAMPBELL.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——JOHN.

Great is the Truth, and *mighty* above all things, and will prevail!

SERIES III.—VOLUME VII.

BETHANY, VA.:
PRINTED AND PUBLISHED BY A. CAMPBELL.

1850

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PREFATORY REMARKS.

I THIS DAY commence the twenty-eighth volume of my editorial labors. During this period, we have seen many very unexpected events. This is, emphatically, an age of revolutions—an age of progress. The conflict between truth and error—whether theoretic or practical; whether religious, ethical, political or ecclesiastical—has never before been waged with more determination or with more success. In our own department, we have seen a new community arise, extending itself all over the United States and Territories, into the Canadas, Nova Scotia, and New Brunswick. It has even crossed the Atlantic and the Pacific. We have churches in England, Scotland and Ireland; brethren scattered from Oregon to New Zealand and Australia. Communications have reached us, in the same week, from California and New Zealand—the latter having been some seven months in crossing the Pacific and the Atlantic, *via* Great Britain. Thus, the earth has been almost girdled with advocates, calling upon their contemporaries to enquire for the old paths, and beseeching them to walk in them.

Meanwhile, a great community has been embodied and organized on what we presume to call "the foundation of Apostles and Prophets." The great central truth of Protestantism—viz: "The Bible, the whole Bible, and nothing but the Bible," as the only rule of faith and manners—is, indeed, cordially espoused, and acknowledged every where amongst our brotherhood. But, as there was "a wheel within a wheel," in Ezekiel's vision, so there is a central idea within the Protestant central idea, around which we delight to rally. The church of Jesus Christ, we acknowledge, is builded upon "the foundations of Apostles and Prophets;" not, indeed, on a vague and general admission of their divine call and commission, but upon that sublime conception which is the central truth on which terminates the testimony of these Apostles and Prophets, viz: "JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

The sinner's hope, and Christ's church, alike rest upon this grand affirmation: "Other foundation can no man lay than that which is laid, which is Jesus Christ." "On this rock," said Jesus, "I will build my church." Peter had just confessed it, and the Lord recognised it as the central truth of his kingdom.

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Our submitting this as the grand central truth of Christianity, and demanding simply a scripture recognition of it, as prerequisite to baptism and church fellowship, was, on its first promulgation, regarded as a great innovation, and a dangerous experiment, by almost all the builders of the modern Zions. With them, it was regarded as too common and too cheap a basis for the Christian temple. In vain, in their eyes, did we read the testimony of Isaiah, Jesus and Paul: "Behold, I lay in Zion, for a foundation, a *rock*, a *tried rock*, a *precious* CORNER ROCK, *a sure foundation*." Thus spake Jehovah God by the Prophet Isaiah. And Jesus said: "Upon this rock (the truth which Peter confessed, that he was *the Christ*, the son of the Living God) I will build my church, and the gates of hell shall not prevail against it;" and Paul adds: "No other foundation can be laid" strong enough, broad enough, deep enough, on which to build the Christian temple, than the truth that "*Jesus is the Christ, the son of the Living God.*"

Baptists had, in those days, their legal and Christian experiences, as prerequisite to baptism and church communion. They must tell to a committee how deeply they had been pierced by the thunderbolts of Sinai, by the letter of the Old Covenant, by the piercing and heart-searching precepts of "the fiery law," and how much they, Jacob like, "wrestled with the angel," and became prevailing Israelites.

Presbyterians, in those days, had, as many of them still have, parental vows and baby screams, as accompaniments, if not prerequisites, to baptism; and then, again, a Christian experience, and a recognition of the Saybrook, or some other platform, creed or catechism, as preliminary to breaking the "sacramental loaf." Methodists, as now, then had their seekers, their classes, their altars and their tents, as means of conversion, and as preliminary to "getting religion," or participating in its ordinances.

True, these customs, rites and ceremonies, were variously conceived of and diversely expressed by the teachers of new measures. The Spirit of God was alleged as working through this machinery, and regenerating those who sincerely submitted to these preliminaries to true conversion, or experimental religion. And so it was, that no one stood in the highways "asking for the old paths, that they might walk in them."

The prolific and sublime conception at last was formed: That, as when God had, in the old creation, ceased to speak, the universe was perfect and complete; so, when the Messiah and his Apostles ceased to speak, Christianity was fully and perfectly developed;

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consequently, that every new institution, custom, law, or ceremony annexed thereunto, was only and wholly human, and unwarranted. This was a greater central idea than the Protestant conception. It was a wheel within its wheel, directing its every movement. So the work began, and has progressed unto this day.

The simplicity of every great principle is the mystery of its power. This principle, when uttered in plain terms, is obvious to all minds, and carries much of its own evidence in itself, as an axiomatic truth. We call not upon, nor evoke from the dead, a St. Barnabas to aid a St. Paul, nor a St. Clement to aid a St. Peter. We ask nothing from an eastern Patriarch nor a western Pope, to perfect or adapt what the Apostles and Evangelists of Jesus Christ began. When John, in his Apostolic Visions, said *amen*, we, also, say amen; yea, even so let it be.

So commenced this great and mighty movement. Time was, when two or three minds debated, discussed and digested these great principles. Now, two or three hundred thousand hearts cherish them; and tongues and pens, more than we can tell, promulge and maintain them over much of the surface of our little globe.

Reformations and revolutions, at first, move slowly. They have to pass through a severe, if not a fiery trial. Many, too, espouse without comprehending them in all their amplitudes and bearings, and, therefore, argue them without a due appreciation of their full import, their proximate or remote tendencies, and of the proper evidence or means by which they should be sustained and defended. This has been, more or less, a misfortune, or a difficulty with which we have had to contend. Still, owing to the intrinsic evidence and excellence of the great principles elicited, developed, and maintained through all opposition, they continually triumph when brought into collision, and are daily gaining new triumphs over old prejudices and errors.

It was well for the cause that no one presumed to print any thing for many years, till its main principles were well matured by a few. During the first ten years, while matters were under investigation and oral discussion, but one single pamphlet appeared on the legal and evangelical dispensations. We did not then grow so rapidly into scribes and editors as we have since done. Some amongst us, converted in their minority, very soon after their majority deem themselves competent to enter upon the responsible duties and calling of editors and teachers of old men and fathers. Some there are, too, who regard this as a convincing proof of the superior

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power and illumination of the doctrine of Reformation. These juvenile illuminati, too, in the amplitude of their extended horizon, regard old men as antiquated, and as only in the way of their more brilliant developments. But, under the old regimen, we traveled more cautiously, and deliberated more circumspectly, before the commencement of our written pleadings for Bible Christianity. Hence, but little has been retracted, and nothing deemed important then that is not deemed important still.

It is, indeed, truly remarkable, that so few collisions and difficulties have occurred in so formidable a phalanx of young, and, comparatively, undisciplined editors. This we must ascribe to the commendable modesty and good sense of the most of them, and to that caution and diffidence which the gospel teaches those who most sincerely embrace it. Still, notwithstanding this very remarkable fact, I must confess that I do not think that it is either safe or expedient to trust the development or advocacy of the great cause of Reformation to raw and undisciplined minds, either as public speakers or writers. Amongst all the Proverbs of Solomon, or directions of Paul, I cannot find one word in favor of such measures. The oracles of sages, the traditions of Moses and the Elders of Israel, the teachings of Solomon, the admonitions of Paul, and the consent of all our gifted and experienced Rabbis, are against constituting boys and young men teachers, leaders and scribes, however well educated, and however distinguished for natural endowments. It is as revolting to reason as to good taste, to change the order of nature, by setting the young and uneducated to teach and rule over the more aged and experienced members of any community, civil or religious.

It might, indeed, have been asked, had common sense been appointed chairman of the convention of editors and teachers, which one might imagine to have conferred together on this subject, what new light, or what new discovery have such advocates of any cause, (our own, for example,) conferred upon the public? They have spread over a thousand pages what might have been learned—nay, what they themselves had learned—from less than a hundred. Nor has it reached the eyes of more than it might have reached in the first emission of it, provided, only, more prudence and more generosity had been brought to bear upon the question of ways and means.

To return from this allusion to certain difficulties thrown in the way of a still more wide and triumphant promulgation of the great principles of Reformation, we must congratulate our numerous and constant readers with the great success—the unexampled and truly

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wonderful success that has attended our very humble and our very imperfect efforts and endeavors in this great and good cause of Reformation, or restoration of the ancient order of things.

Its unprecedented success calls for our most devout thanksgivings, and our most untiring and pious efforts to plead the great cause which has providentially been given us to plead. The Lord has entrusted us with this great work, and let us endeavor to be faithful and indefatigable in all our endeavors to do it honestly, religiously and successfully, to his honor and glory, and to our own happiness, and that of our contemporaries and posterity.

Much, indeed, has been done, but much remains yet to be done, in order to our greater and healthier growth in Christian intelligence, usefulness and happiness. At present, the great subject of organized effort is engaging, more than formerly, the minds of the whole brotherhood. This is a great theme, and demands very great and grave consideration. No one can doubt the necessity, the utility, the importance of a rational and scriptural organization. The body of Christ is an organized body. Like the human body, it has many members and many offices. There is *the church* of Jesus Christ—one community of communities. There are, indeed, churches of Christ in different countries and cities; yet, in the New Testament, these churches are contemplated as *one*, as well as many. The churches in Galatia, in Judea, &c., were *churches of Christ*, but not *the church* of Christ. So, the churches of Great Britain and of the United States are, or may be, churches of Christ, or the church of Christ in Great Britain or in the United States, and yet they are not *the church* of Christ. These are matters, together with our Missionary, Bible and Tract Societies, proposed and organized at our recent Convention, to which we promise much attention in this volume.

Of these Societies, the Missionary is first in magnitude and importance—Bible and Tract, and other Societies, are but mere instrumentalities, to aid and facilitate its operations. The edification of the church, in numbers and in faith, is, indeed, the whole business of the church, with all its didactic and evangelical machinery. But we merely allude to these at present, as topics of great interest, and, therefore, we promise to give them much consideration in this volume. It is a great characteristic of the current Reformation, to bring all things to the test; or, to prove all things, and to hold fast that which is good. To this end, a candid, docile, inquisitive, impartial and devout mind or temper is indispensable. Those who are committed to any theory or system, are generally, if not always,

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disqualified to sit in trial of such matters as conflict with it. Our motto, therefore, is—the truth, the whole truth, and nothing but the truth—on every item of Christian faith and Christian duty, personal and relative. With David, let us pray: "Open thou mine eyes, that I may behold the wonders of thy law;" "Teach me, O Lord, the way of thy statutes, and I will keep it to the end." And with James, sensible of our wants, "lacking wisdom," let us ask of God, who giveth liberally, and upbraideth not, and it will be given.

A. CAMPBELL.

LOUISVILLE, Ky., December 19, 1849.

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THE

MILLENNIAL HARBINGER:

SERIES III.

VOL. VII.] BETHANY, VA., JANUARY, 1850. [No. I.

TRUE RELIGION.

THERE is but one true religion. All else are counterfeit. There is but one religion that can take a man to heaven. All others are useless. And the religion that can take a man to heaven, is a religion that renders him fit for heaven. For heaven itself would be a place of punishment to those who were unfit for its society, and averse to its enjoyments; and a religion would be justly discredited, that promised admission to a state of perfect holiness and happiness, and yet had no obvious tendency to prepare man for that condition.

Man is made fit for heaven by being restored to the divine image, favor and fellowship. A religion that does not do this is but an empty profession. All true religion leads to fellowship with God. Satan destroys man only by separating him from God. All pain and sorrow are in this, and the judicature of heaven knows no higher punishment than an everlasting destruction from the presence of the Lord and from the glory of his power.

It is much to be feared, that this great object of true religion is overlooked by many of those who make a profession of Christianity. It seems to be regarded merely as a system of redemption or salvation. It is looked upon in a selfish point of view, as something which a man may add to his other possessions; as something which may be acquired like property, for private and personal advantage. It is conceived to be something which is offered to men as a commodity, which they may obtain upon certain terms, of which the ministers of the gospel are supposed to be the negotiators.

But Christianity is very far from being a mere system of redemption from sin, or salvation from punishment, or selfish rewards for obedience. It designs not merely to bestow remission of sins, but to effect a *renovation*—a *regeneration* of the soul. Indeed, it is not too much to affirm, that *it can be a means of salvation only as it is a means of renovation*—in other words, that no one can be saved by it who is not renewed by it. Hence, no one can be truly said to pos-

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sess himself of religion, since, on the contrary, it is religion itself which takes possession of man, and, "in Christ Jesus," nothing is of the least avail but "a new creature."

The person thus renovated is a *spiritual* one. He is "created anew in righteousness and true holiness." He is "God's workmanship, created in Christ Jesus unto good works." He is a living temple for the indwelling of the Holy Spirit, which is to him the earnest of a spiritual inheritance; the antepast of an eternal reunion to God.

Yet are there many, as before remarked, who seem to have no just conceptions whatever of the nature and intentions of the gospel; who are but spots in the divine love-feast of Christianity; clouds without rain; trees that bear no fruit; failing fountains, which mock the thirsty traveler. They profess to follow Christ, but, in works, deny him. They are sensual, because they have not the Spirit, and, like those who partook of the loaves and fishes, seek Jesus from selfish motives, indisposed to receive his spiritual instructions, and ignorant of the nature of his reign. Those declarations which are the most precious to the sincere believer, are to them "hard" sayings, which they cannot hear, and which, if forced upon their attention, will speedily expose their true character and designs.

How great a master of the heart was Jesus, who could thus detect and exhibit the false zeal of selfishness, and disperse the thronging multitude of seeming friends! How pertinent the question to the remaining few: Will ye, also, go away!! How unavailing the ready sponsorship of Cephas with Him who knew that even among those selected by Himself, there was one betrayer!

Many, indeed, are called, but few are chosen in the dispensation of the gospel. The good seed of the heavenly kingdom falls often on uncongenial soil, where it finds no depth, and can establish no permanent relation. Many who seem to enjoy great privileges here, will fail to be acknowledged in the day of final account, by Him who weighs the actions and appreciates the motives of men. It is not a mere verbal acknowledgment of the lordship of Jesus, nor, as many seem to suppose, a mere connexion with his church, that will take a man to heaven. An outward union to the church is, indeed, an important movement—it is one step in the way—but Heaven is high! it needs more than one step to gain it.

Some seem strangely to imagine that it is only the grosser and more public vices that religion proscribes. They appear to think that a Christian may cherish envy and avarice in his heart; that he may live at variance with his neighbor, and suffer anger to rankle in

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his bosom, and yet continue within the pale of salvation. They distinguish sins into venial and mortal, and suppose that strife, enmity and uncharitableness, are really less offensive to God than robbery or murder. They themselves fear and abhor the thief and the assassin, because they have something to lose by them, and think that the Divine Being will regard them with the same feelings of displeasure, and look with greater allowance upon the person who secretly envies or hates his brother. They forget, however, that to Him who looks upon the heart, anger and avarice are the real crimes; the very causes which lead to those consequences so much more criminal in the sight of men. They are ignorant that the works of the flesh—the workings of the carnal mind, are all alike hateful to God, who needs not to await the overt act before he ascertains the secret character, and with whom no outward decency of behaviour can cloak the moral turpitude of the soul.

It is not mere formal adoration of a carved, a graven or a molten image, that constitutes idolatry. On the contrary, it is the giving the heart's affections to any thing that is not God. Any thing may become an idol except God, and he only is free from idolatry who loves the Lord his God with "all his heart, and mind, and soul, and strength." "Alas!" cried the leader of Israel, "the people have sinned a great sin, and have made them gods of *gold*." What matters it whether it be a golden calf or a golden *eagle*, if it usurp the place of Him who should be the delight of the soul, the charm of the heart, the lord of the affections and desires? He who enshrines the passion of avarice in his bosom is as great an idolator as he who bows before the hideous image of Vishnu; yet the crime of covetousness, like that of witchcraft, seems to be unknown in modern days, and to have wholly disappeared from the revised codes of ecclesiastical discipline.

But the Christian is one who has "renounced the hidden things of dishonesty," and has no desire to avail himself of the license afforded by modernised Christianity. His Divine code of morals tolerates no "fashionable vices," and permits no venial crimes. Renovated in heart, he "purifies himself from all filthiness of the flesh and spirit," and "perfects holiness in the fear of the Lord." Influenced by the sublime motive of love to God, and strengthened with all might by the Divine Spirit in the inner man, he triumphs over the world and its allurements, and enjoys a celestial purity and peace which the world can neither give nor take away.

Doubtless there are many who make a vain profession of the gospel. Actuated by a transient sympathy, a momentary impulse;

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driven by fear, or attracted by visionary hopes, they become ostensibly members of the church of Jesus Christ, yet remain forever ignorant of the "power of godliness," and strangers to the "faith that overcomes the world." Like the flying fish which springs from the briny wave, with glittering scales, to sparkle for a moment in the solar rays and sink again from view in its original and proper element, so do these heartless professors, for a brief period, appear in the sunlight of the gospel, only to return immediately to their natural and appropriate place—the world. But the course of the true believer is like that of the passenger bird, which sets forth to seek a more congenial clime. It pauses not upon its journey, except to gather the simple food which is necessary to subsistence. It stops not to spend the precious hours in bowers of love, but speeds its lofty flight, with wing unwearied, until it has reached the peaceful regions where it can find secure repose.

The Christian religion, in short, proposes nothing less than an entire transformation of the human character. This must be accomplished, or there can be no well grounded hope of future bliss. It is not by the establishment of mere formal or ceremonial relations with the Deity, or with the Christian church, that this is to be attained. True relations, indeed, exist only as effects or consequences of a change of heart. And these are not mere abstract relations, but true *relationships*. Among men, we have often true relationships where we have no family resemblance, as where children are unlike their parents. But, in the spiritual world, *we can have no relationship without likeness.* The pure in heart are related to each other because they are alike, and they are related to God, and will be admitted to his presence, because they resemble Him. It is not the space between heaven and hell that separates the righteous from the wicked, but their contrariety of character and their alienation of soul.

It is, then, only by a conformity to the divine character that men can become partakers of the divine nature. It is only by a renovation of heart that men can be prepared for heaven. He who seeks a foreign land will wisely learn its laws and language, and provide himself with its current coin, and secure to himself friends who will receive him there. It is the part of the Christian to render himself thus familiar with heaven, and thus to furnish himself with such sterling attributes of character as are stamped with the image and superscription of Christ. It is only by fellowship with God here, and by keeping his commandments in faith, and hope, and love, that any one can provide for himself friends who will receive him into the eternal mansions. R. R.

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RELIGIOUS EDUCATION.

THE universe was once in the mind of God alone. In all its grandeur and illimitable extent; in all its infinite variety of detail; in all its just proportions and surpassing beauty, it was present to the Divine wisdom, before he had "prepared the heavens," or "strengthened the fountains of the deep;" and when as yet he had not made the earth, nor spread forth its spacious plains, nor reared its lofty mountains. This wonderful material structure is, then, in one point of view, a simple expression of the character of the mind by which it was conceived. It is a manifestation of the power; the skill; the taste; the purity; the benevolence of that mind, to all who have faculties of perception and of thought.

The same may be affirmed of written revelation, and in a still higher degree, in respect to some of the attributes of the Divine character. The sublime mysteries of redemption; the awful secrets of the Divine will; the eternal glories of the spiritual system,—these all, with every thing made known of human or angelic character and destiny, were treasured once among the inscrutable and unknown purposes of the Infinite One. The revelation of these is a development of God; a presentation of the Divine nature; an exhibition of the glorious attributes of that Eternal Being to whom these thoughts and purposes were present, before his works of old.

As mind originated the universe, whether material or spiritual, and reveals itself thereby, so it is mind alone that can receive this revelation. It is, consequently, to men and to the higher spiritual intelligences alone, that this manifestation of Deity addresses itself;—to the former, first and chiefly; to the latter, remotely and incidentally. A revelation which is made both through things material and things spiritual, addresses itself appropriately to man, who is both material and spiritual, and who, being thus intimately and equally allied to both these great departments of the universe, is fitted to learn, by experience, the lessons they supply. By his physical nature, he apprehends the truths that nature teaches; and by his moral and intellectual constitution, he becomes acquainted with moral and intellectual ideas. Yet, though he learns by each of these systems to appreciate the truths which each appropriately conveys, the lessons addressed to sense, no less than those presented to faith, are destined for mind alone, since it is mind alone that is capable of receiving them.

The revelations of the Deity, however, have no absolute and in-

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dependent power of making impressions, any more than they have the power of making such impressions indiscriminately upon all beings. Their power is relative, depending upon the nature or the state of the mind to which they are presented. As they are themselves adapted to mind alone, and hence, require the possession of mind on the part of the being to whom they speak, so, also, will the amount of knowledge they impart depend upon the capacity of that mind to receive. And not only so, but the very character of the revelation itself will be affected by the condition of the mind that receives it, whether this respects its capacity, or its peculiar mode of thought, or its existing prepossessions. Nevertheless, it is certain that all revelations of God to man, whether by works or word, are admirably fitted to the apprehension of man, and that, too, under a great variety of circumstances. So varied, indeed, are the evidences of divinity, even in nature, and so obvious the great truths which they declare, that he who is insensible to their pleadings, evinces a wilful obduracy of mind that is wholly without excuse. Again, the clear and definite representations of the written word, presented in every variety of form and figure, are sufficient, one would think, to gain access to every mind, and dispel, forever, all ignorance and disbelief. Here there is no imperfection—no deficiency. Hence, if these divine revelations fail to impress the mind with the knowledge and love of God, the cause must be sought in the mind itself.

There is no one, who will calmly consider the impressions which he receives, even from external nature, who will not perceive that these are greatly modified by the state of his own mind, and especially that of the feelings or affections. How charming is Nature to the heart that is at peace, and how various and delightful the truths it teaches! How precious and how sweet to the renewed soul, the lessons which are communicated by the sacred volume of inspiration! But how full of doubt and contradiction, of deformity and error, is the universe, both material and moral, to him whose soul is tossed upon the stormy chaos of human passion, over which the darkness of ignorance continually broods! There is, as it were, a world of thoughts and feelings within the heart, through which we judge of the world that is without us. When its mists of error and of prejudice surround us; when its storm-clouds hide the light of heaven, or its tempests drive the frail bark of humanity towards an unknown gulph, the whole world without seems to us enveloped in the same obscurity, and involved in the same tumultuous confusion.

This is the condition of man, when, under the influence of the

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power of darkness, he rejects the light of the revelations of God, and clings to the crazy planks of his own frail bark, amidst the uncertain gloom of a shoreless ocean. It is the hardness and impenitency of the heart, which renders the revelations of God ineffectual, and "treasures up for man wrath against the day of wrath." It is the wilful and perverse rejection of "that which may be known of God;" an unwillingness to retain Him in remembrance, that involves man in irretrievable ruin. If the soul be "without hope," it is because it is "without God in the world;" and if it be "without God," it is because it has rejected those revelations through which the Divine mind communicates with that of man.

But, as before remarked, even when man is disposed to receive these revelations, the impressions they make upon him will vary with the state or character of his mind. Each one looks upon the word and works of God with different eyes, and these divine revelations bear to every one a different aspect. The book of God, seen through the multiplying lens of human thoughts and feelings, becomes voluminous; and the world, thus viewed, is increased to many worlds. We carry *ourselves*, in short, into every thing. Every thing derives its character from that of the soul.

As the divine revelations image forth the divine character, so do the impressions which these make upon man image forth the human character. The Deity is known by a universe of things without; man by a world of images within. God s to man, as man conceives of him; and man is to God, as God is known of man. If there be narrowness of the soul, there is not room to receive the riches which the Divine revelations offer in such profusion. If there be a perverted understanding, the conceptions which it forms will be distorted and untrue. The mind can apprehend the universe in its higher glory, only as it is purified, developed and improved, and it is then, alone, that it can form just conceptions of the Creator.

Doubtless, the human mind, in its natural condition, was fitted to receive the lessons of revelation, and disposed to form such views of Deity as would be just, consistent and uniform. While the divine image impressed upon the human soul remained in its pristine beauty unimpaired, the whole universe was but a mirror in which that glorious image was reflected. Whether mental or material, all things were full of God. The world of thoughts within the soul was then responsive to the world of things without, and the divine Creator, in all the perfections of his revealed character, was enshrined within the heart.

But such is no longer the condition of the human soul. The mys-

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terious and complicated chords of thought and feeling have been untuned, and however delicate and true the touch of Nature's harmonist, the sounds which they produce are discordant and confused. The divine image of the soul is defaced, and however unchanged and pure the things without, they can but reflect the deformity of the mind. The vision of the understanding is no longer bright and clear, and the dimness of imperfection and the perversion of error, vitiate the impressions it receives.

Hence the necessity for a renovation; a change in the entire condition of the human soul, before its original harmony with Nature and with the God of Nature can be restored. "To the pure, all things are pure, but to the defiled and unbelieving there is nothing pure; for even their mind and conscience are defiled. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate." In the divine economy, whether of nature or religion, whether in a literal or spiritual sense, the tree must be good before its fruit can be so; the fountain must be purified before its stream can be clear.

Nevertheless, the powers of the human mind remain, however their brightness may be sullied, or their actions perverted and impaired. These powers are adaptations; capacities to receive, to imitate and to combine, but not to originate; abilities to abstract, to unite and to arrange, but not to create. No reason can invent the materials with which it works; no fancy can imagine objects uncombined which have no prototype in nature. It is by observation and inquiry that man learns new truths, and not by intuition. It is by an evolution of results from given causes, or of unknown principles from known consequences, that he laboriously augments the sum of human knowledge. He differs wholly from the Deity in this, that he has no power of originating; yet this is but another statement of the fact that he is a *creature*, and cannot, therefore, be a *creator*. He resembles closely, however, the Deity in this: that he can combine and arrange the things of the universe presented to him, whether these be mental or material, so as to accomplish new and varied ends. We have, accordingly, the works of God, and we have the works of man. God is an artist: man is an artist also. God combines and fashions the materials which he has created. Man works with the materials and with the tools which God has furnished. Yet is his skill identical in kind—an impartation of ideas of order, arrangement, mechanism; of connexion between means and ends; of proportion, elegance and taste. Thus man admires the wax-flowers which his fingers have formed, and which so closely resemble

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the flowers which God has made. Again, he delights to contemplate the wax-plant, in whose thick and waxen leaves and flowers he seems to see an imitation, on the part of God, of human art. And, oh! how divine is this art which can evolve from simple and confused materials, those forms of beauty, those structures of utility, those productions of genius which fill the soul with admiration and delight. How astonishing those developments of taste and skill exhibited in the magnificent painting produced from the confused colors upon the pallet; or in the beautiful statue carved from the rude and shapeless rock! The bright and glowing conceptions of the soul have here assumed those visible or tangible forms in which they may be revealed to other minds; yet these conceptions are but the combined imagery of nature; or they are the clear mental perceptions of those unities of design which she evinces when contemplated in happy moods and from favorable points of view.

Within the human soul there are vast and varied powers. It is by no means certain that man is as yet fully acquainted with them all, or that it is possible for them all to be developed in his present state of being. Certain it is, however, that it is only in proportion as the chaos of his inner world of thoughts and feelings is brought into order and harmony by the word and spirit of God, that he can form just conceptions of himself and of his relations to the universe. That chaotic world is all his own, where darkness and confusion continually brood. It is the divine word alone which, from that darkness, can elicit light, and order from that confusion. It is God alone who can clothe the soul with beauty, and enable it to bring forth those holy and precious fruits, by which, in blessing, it is blessed. And this is accomplished through those instrumentalities which are adapted to the present condition and circumstances of man. This is what may be truly called a RELIGIOUS EDUCATION. Its object is the renovation of the soul, and the means employed are such as not only supply the materials with which it works, but tend, also, to develope its power of working.

There has not been presented, as yet, perhaps, any system of religious education. Neither has its nature been, as yet, duly investigated or correctly understood. It is generally supposed to consist simply in *instruction*. It is imagined, that to crowd the memory with revealed facts, or to fetter the judgment with religious doctrines, is to educate the soul! But, alas! they are often but sorry workmen who have the best materials, and the unskillful mind, like the unskillful hand, can make but a poor use of its promiscuous stores. It is confused with the details of its own knowledge, and oppressed

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with the weight of a treasure of which it is unable to make a profitable use. Its feeble powers are inadequate to the task of truthfu investigation, and it is incapable of arranging, combining, and developing the resources within its reach.

To educate is not, then, simply to instruct, but rather to draw out and cultivate the powers of the mind itself. It is to evolve and develope the latent truth-requiring sensibilities of the soul; to awaken its dormant energies, and to direct their action to true and noble purposes. It is to evolve, by appropriate exercise, those powers of clear perception; of just combination; of truthful generalization, which give order, beauty and harmony to the thoughts within, and render them accordant with the things without. It is to connect the Divine character itself with the things of nature and of religion, and to habituate the mind to its contemplation in all its variety and unity, its grandeur and its glory. It is then alone that the original adaptation of the soul to communion with God becomes apparent, and that its higher and holier nature becomes revealed. It is then that it appears again in the divine similitude, full of those pure thoughts; those holy aspirations; those bright imaginings; those ineffable joys, by which the Deity is known in nature, and his image recognized in man.

Doubtless, instruction is a necessary part of education, whether secular or religious. It is, however, but a part; a means to an end, and not that great end itself—the expansion and perfection of the soul. The unreflecting confound these matters, which are, nevertheless, so different, and overlook the connexion that exists between all the divine revelations and the mind itself. Light is, indeed, necessary to vision, but if the eye itself be distempered, the light is transformed to darkness. Fools "hate knowledge" and "despise instruction," not on account of any deficiency in the knowledge and instruction, but because they are fools. It is the state of the affections, the condition of the soul itself, which is especially to be regarded. Its sensibilities must be awakened; its faculties developed; its thoughts and feelings regulated. Nature must no longer be degraded by a mere connexion with the lower faculties; but be elevated to its just position, as it stands related to the higher senses. The powers of the mind must be exercised upon the things of the universe by which God reveals himself; and the affections of the heart must be elicited, cultivated and enlarged, through those divine influences which renovate, purify and prepare the soul for the great object of its being—fellowship with God. R. R.

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EVANGELISTS AND PASTORS.

Brother Campbell: Suffer me to call your attention to a sentence or two found in your fifth number on Church Organization. In speaking of Christ teaching, and sending out his Apostles to teach the nations, you say: "Paul, enlarging upon this fact, says, 'When he ascended up on high, he gave gifts to men—he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers;' two of them were extraordinary, and two of them ordinary. Apostles and Prophets were inspired and infallible teachers—fountains of light and authority. Evangelists and Pastors or Teachers, were ordinary and perpetual. The term *some*, in this context, means class. It distinguished Apostles from Prophets—Evangelists from Pastors; but does not distinguish Pastors from Teachers. Hence, there are but four classes—Apostles, Prophets, Evangelists and Pastors, even Teachers. A Pastor and a Teacher are equivalent, for the Teachers fed the church, and were overseers or shepherds of the flock. Apostles and Prophets were ministers extraordinary." I am wholly at a loss to conceive how it happens that you have taken this view of this portion of Scripture. The sum of what you say is, that there are four classes—Apostles, Prophets, Evangelists, and Teachers; two of them extraordinary, and two of them ordinary and perpetual. How you can conceive that the last two mentioned in this context are ordinary and perpetual, I am greatly at a loss to perceive, when Paul tells us that "Christ gave gifts to them." Let us ask Paul a few questions, and hear his answers. He will set this matter right. What did Christ do when he ascended up on high, Paul? He gave gifts to men. To what class of men, Paul, did he give these gifts? Apostles, Prophets, Evangelists and Teachers. What did he give these gifts to them for, Paul? For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. How long were these gifts to continue, Paul? Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fullness of Christ. Does this look like these Evangelists and Teachers were ordinary ministers? When Christ gave gifts to them for the work of the ministry, does it look like they were perpetual, when they were only to continue till the church of Christ was fully organized, and in possession of all the gospel? I have thought, from Paul's expression, "he gave gifts to men," and his then stating what classes he gave them to, he meant the extraordinary gifts to qualify them for the work of the ministry. I have also thought, that, in that day of inspiration, before the gospel revelation was complete, all that ministered to the edification of the church were qualified by the Spirit. Hence, Paul asks, "How can they preach, except they be sent?" and that "no one can call Jesus Lord, but by the Spirit." Therefore, they were to "contend for the unity of the Spirit, and to desire spiritual gifts."

I am not alone in this view. See Dr. Macknight's Note on this verse,

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a part of which I will give, for the benefit of those who have not that learned author's works: "'And some Evangelists.' Their office was to preach the gospel to the different Gentile nations. To fit them for this, Christ gave them the gift of tongues, whereby they were enabled to preach to every nation in its own language; also the gift of miracles, for the confirmation of their doctrine." Macknight says all these classes were spiritual men; that even a Pastor could not feed and govern the flock without being directed by the spirit. This being true, how are we to account for your expression, "Extraordinary gifts were never essential to an Evangelist: he might possess them, but they were not essential to the work of an Evangelist?"

Suffer me to ask you a question here: What were these spiritual gifts given to the Evangelists for, if they were not "essential to the work of an Evangelist?" Again, I would ask: Can you point me to one Evangelist mentioned in the New Testament, that did not possess spiritual gifts? I lay down this rule: Whatever was essential in that day for the qualification of one Evangelist, was essential for all. Seeing, then, that some possessed gifts to qualify them to edify the church, I conclude all were so qualified; and what was necessary for the perfecting of the saints for the work of the ministry, and for the edifying of one church, was essential to all churches. See, then, the gifts in the church at Corinth. Paul tells us, in the 13th chapter, what these gifts were for, and how long they were to last—"We know only in part, and we prophesy in part"—that is, part of the members possess knowledge, and a part of them prophesied, therefore imperfect: but when that which is perfect is come—that is, when the whole perfect law of liberty is made known, there will be no longer any use for the spiritual gifts; they would be withdrawn, and the scriptures would serve to guide the man of God into every good work. The Evangelists were, in the Apostolic age, instructed by the spirit. They should now be guided by the Word of the Spirit, says Paul to Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

I am again at a loss, Brother Campbell, to understand you, when you say, "that Evangelists belong rather to the whole community, than to a particular church." Will you explain this, and give us the authority? And again you say, in relation to the Evangelists, "Public officers are the creatures of public authority: private officers, of private authority." Where are we to learn that Evangelists are public officers, created by public authority? And, if such be the fact, are they not above private officers? Why not, then, call them Bishops, and place all the churches and private officers under their charge?

I think much of your early writings, Brother Campbell, as well as the scriptures, oppose your views here. I am fearful you are Reforming backwards. In this opinion I am not alone. Some of the brethren, and many of the sectarians, say you are returning to the old camp "Stand

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fast in the liberty wherewith Christ hath made you free, and be not again entangled with a sectarian yoke of bondage." In love, yours,

October, 1849. S. B. GILES.

Our brother, without either perceiving or intending it, has given, in the above communication, a very striking and satisfactory proof of the ease with which an honest man may fall into great practical error, by a simple mistake of a word or of an expression. He unconsciously, no doubt, makes the Apostle contradict himself, or pull down that which he sought to build up. Paul does not say that he gave gifts to Evangelists, but that he made a gift of them. Evangelists were gifts themselves. Jesus, on his ascension into heaven, gave gifts to men, not to Evangelists. This is our brother's honest error; but it leads him into a very unfortunate predicament and attitude. He says Paul declares that "Jesus gave gifts *to* Evangelists and Teachers." There is no such a sentence in the whole writings of Paul. But that Jesus presented to the world and to the church Evangelists and Teachers, is a very clearly expressed fact. I need not show that, this error corrected, all his objections are annihilated. The Lord presented, at first, all the Christian ministers without any human training or preparation. He qualified, commissioned, and sent them abroad, by a special influence of his Spirit, without the intervention of any human means. Let our brother, and all those whom he may have thus inadvertently led into error, read the Apostle's own words, and they cannot but see, when it is once suggested to them, that brother Giles reads wrong, and, consequently, thinks and speaks wrong. To make the Lord, on his ascension, first bestow Apostles, Prophets, Evangelists and Teachers, and, after he had given them, then present to them gifts, would be impossible for me to conceive. An Apostle, Prophet and Evangelist, without a gift!—without the Spirit or spiritual gifts, until after they had been sometime in existence!! Brother Giles needs but a hint and he will doubtless acknowledge his error. He will see it impossible to give an Apostle first, and then, afterwards, to create him. Give him before he was created!! No, sir. Apostles were, themselves, gifts. So were all the others.

But I can apologize for our brother. He first read that the Lord, on his ascension, gave gifts to men—made a present to the world—and confounds the word *man* or mankind, with the Apostles, Evangelists, &c., afterwards named. But Paul is only explaining the gifts bestowed on mankind; and these were not gifts to Apostles and to

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Evangelists, &c., but the Apostles and Evangelists themselves, ready furnished for the work. We hope brother Giles will correct this very serious mistake (though so simply made) in the minds of those whom he may have led astray by it. I need not push this matter further.

But he is equally unfortunate in his quotation of another passage: "How shall they preach, except they be sent?" In common with some very old fashioned sectarian theologians, he supposes that God himself, or his spirit, is the sender in this case. How can they preach, except they be sent by God? But that is not the subject here. If the church do not send men to the heathen, we ask, with Paul: How can they preach to the heathen, unless they be sent to them! "Bad reading, makes bad rehearsing."

If the brethren, then, do not send Evangelists abroad, the question is, How can they preach abroad? Go themselves!! No, indeed, for then they would not be *sent*. In that case, they might preach because they went. For, if any one went to Arabia, he could, indeed, preach just as well when there, as if he had been sent. But, there is no need of further explanation. The chapter explains itself, when these simple and honest errors are corrected.

But the world still needs Evangelists and Pastors—that is, preachers of the gospel and teachers of the doctrine of Christ. To *preach* Christ, is primarily the work of an Evangelist. To *teach* Christ, is primarily the work of a pastor or feeder of the flock; therefore, he is called a "*teacher*," as well as a "pastor." He feeds the spiritual flock with knowledge and understanding.

Extraordinary gifts were essential to those who lived without the Christian revelation. Without these, the gospel could not have been promulged, nor the New Testament written. But Apostles and Evangelists, duly inspired, have promulged the whole gospel and doctrine of Christ. Therefore, there is no need for either inspired Apostles or inspired Evangelists. But there is yet much need for uninspired missionaries and preachers. They, indeed, are, in a secondary sense, inspired by the faith and love of Christ, and by the spirit of our God. But not in a primary sense of uttering or communicating new oracles or new precepts.

Our brother Giles, owing to the unfortunate translation he has made, or the imperfect reading of the Common Version, would lead us to a fearful error, viz: That we need neither preachers nor missionaries at home or abroad, for all are now missionaries—all are preachers!! True, indeed, the sun, moon and stars, men, women and children, are, in a very humble, but yet in a figurative sense,

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preachers. David said of the former, their "*sound*," or voice, went into all the world, and their "*words*" unto the ends of the world.

To conclude, for the present, we need thousands and tens of thousands of private preaching and teaching Christians. We need, also, the old Apostles and the old Prophets—the old Evangelists and Pastors—but we also need myriads of men, officially set apart and devoted to the work of the Lord, wholly and exclusively set apart to that work. And if these few hints will not suffice, we have many reasons and illustrations, as well as Bible facts and documents, on our shelves, for the use of brother Giles and others, who have been taught to read the Bible wrong.

Touching the fact, that Evangelists belong to the whole community, I have only time to say, that they are not essentially nor necessarily confined to one church and one field of labor, but that they go out into the world and preach abroad; and that, after being sent out by a plurality of churches, as our Missionaries and Evangelists to foreign lands, they are equally the property of all the churches who send or sustain them in the work. Whereas, a Pastor or Teacher has a particular charge, and is only amenable to that flock or charge ever which the Holy Spirit and the brethren have constituted him an overseer.

As to any collision between my early and my recent writings, I presume that collision, when examined, will be found rather to consist in a collision existing only in the minds of my readers, who at first "saw men walking as trees moving," but now see more clearly that they are really men and not trees. But, if this will not suffice, we have other and various considerations and facts upon our shelf. And may the Lord give us understanding in all things! A. C.

QUERY ON DISCIPLINE.

Is it not indispensable to the unity of the Body of Christ, that the churches should respect each other's acts in matters of discipline, and refuse to countenance a member who has been excluded by a church in good standing? A FRIEND TO UNION.

ANSWER.

Such a course is unquestionably essential to good order. The action of a congregation in good standing and regularly organized, must be respected by other congregations, else there can be no good feeling or mutual respect between them. It is quite absurd to suppose that

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the Saviour would have given to the church of which an individual is a member, the right to try and excommunicate him, when, at the same time, he intended to allow that other churches should disregard such a sentence, and treat the offender as though he were in good standing and full fellowship. Each congregation is but a part of a great whole, which we call the Kingdom of Christ. These parts, however, are equal; and, so far as official power is concerned, within the proper limits of its jurisdiction, each one is supreme. It will not be denied, that the power to exclude offenders is vested in the particular congregation to which they belong. In the exercise of this power, therefore, a congregation is acting as the commissioned agent of Christ, and thus, exclusion from their fellowship, is exclusion from the visible Kingdom of Christ on earth. How, then, can any member of that kingdom treat him as a law-abiding subject! Is not the reversal of the rule indicated in the above query virtually taking into the bosom of the church one who has been declared, by the constituted authority of Christ, a heathen man and a publican! If so, who can justify the practice? Surely none who fear and honor Christ more than they do their fellow-men. W. K. P.

UNIVERSALISM RENOUNCED.

NEAR PARIS, Ky., February 28th, 1849.

Brother Campbell: You have, as I suppose, been informed, ere this, that I have abandoned Universalism, and embraced "the faith once delivered to the saints." I battled for near seven years in that, as I now feel fully satisfied, worst of all causes. I removed to this place more than four years ago, and began to try to build up the cause of Universalism. In this I had succeeded to a considerable extent. A number of persons had embraced the cause, and had built a neat and commodious meeting house. Here I expected to see "the desert rejoice and blossom as the rose," for I did not doubt, and had not doubted from the time that I began to preach, but that Universalism, when embraced by a community, would cause them to love God more sincerely, and to yield a more willing and acceptable obedience than they could be induced to yield from any other consideration, or the belief of any other sentiment; but, alas! for my calculations respecting the moral and Christian reformation which I was to effect by preaching the doctrine of present retribu-

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tion, and that there is to be no future punishment. Near five years have passed away since I began to preach the doctrine to this people, and, without exaggeration, or the fear of contradiction, I will describe the fruits which it has produced. Every species of Infidelity with which this country abounded, is being cloaked under the deceptive mask of Universalism—seeking to hide its monstrosities under a counterfeit form of Christianity—and thus appear less odious to the unwary and unsuspecting portion of mankind. Many of its votaries—and I may say the larger portion, by far—use profane language, and that habitually. *Not one has been reformed by it in the least degree;* but, on the contrary, many have been steeled against, and rendered invulnerable to, the admonitions and warnings of others, and thus hardened and confirmed in wickedness. This I began to see more than two years ago, but, not doubting the truth of the doctrine, I concluded that it was owing to the way in which it was presented, and I went to work to remedy, if possible, the great defect; but, alas! I was foiled in my effort, and had another practical demonstration of the entire inutility of the doctrine to reform men. I have tried every method which I could devise, to make the doctrine produce a good moral effect, and all to no purpose. At times I was almost driven into absolute Deism, for I did believe Universalism to be the truth; but why should the truth produce such results or fruits? This was, to me, the most perplexing question that ever agitated my mind, and especially perplexing, when I considered that "a good tree cannot bring forth evil fruit." Nothing but a most profound veneration for the Bible, could have kept me from being a Deist. I set about the work of detecting the error, and found it to exist in my system, when I at once threw it away, and resolved, for the future, to have no system but the Inspired Volume. My motives, as I expected, have been impugned by my former brethren, but these things have no effect upon me in any way. For years had they been recommending me to our brethren and to the world, as a good man, and had never had aught against me, and it will be impossible for them to injure me now. I shall pay little or no attention to any thing which they may say about me.

As I have had, and while a Universalist expected to have, much controversy with Reformers, I bought and read many of your works, and it is my unwavering conviction, that it has had much to do in keeping me out of Infidelity. I am resolved to spare neither pains or exertions to counteract what I have done, and to build up the truth. As yet, I have been preaching to the different congregations around me, and shall, I think, continue for some time to fill one

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monthly engagement near where I live, and travel and preach where I can do the most good. I start on a tour of two or three weeks to-morrow.

I have many things which I should be glad to say, but time will not now permit. The cause of the truth is advancing, despite all opposition. Our good brother, John Rogers, of Carlisle, has been preaching for near two months in Mason county, and has added about 100 to the Lord. Brother Rickets, I hear, has added about 50 more, in the same county.

Please excuse this hastily written scrawl.

Yours, in the hope of a glorious Immortality,

Elder A. CAMPBELL. C. B. THARP.

[The preceding letter has been misplaced for some time, but such a testimony of the force of truth is always in season.—A. C.]

EVANGELICAL MINISTRATIONS.

AMONG the various questions which arise in the mind of the preacher of the gospel, there is, perhaps, no one more difficult to decide than this: How far shall I persist in pressing the gospel upon those who have not yet become obedient to its requirements? There are not a few who deem it sufficient to give a plain and simple statement of the gospel facts, and to exhibit the evidences on which they rest, leaving it to men to choose or to reject the divine mercy. They are unwilling to urge, with much earnestness, the claims of religion, fearful lest any should, from the transient influence of impassioned exhortations, be induced to make a profession of Christianity without proper knowledge and consideration. They avoid all excitements of feeling, and trust to the calm and deliberate convictions of the understanding, believing that, through the reasoning powers alone, the gospel can be truly received and appreciated.

There are others, however, who regard it as highly necessary to urge the disobedient in the most earnest and impressive manner, and who, accordingly, employ all the powers of declamatory eloquence in order to arouse the feelings of the audience, and move them to submission to the divine will. They are disposed to calculate largely upon the knowledge of the hearers, and to take it for granted that there is a large amount of faith in most men, which only requires to be roused into activity. They are thus disposed, doubt-

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less, from the peculiar character or condition of their own feelings, which are susceptible and ardent; while those of the former are sedate and calm, and under the predominating influence of a philosophical temperament.

It is easy to believe that there may be extremes on both sides of this question, and the circumstances in each particular case must be duly taken into account before the proper line of conduct can be determined. In general, it may be remarked, that to show a want of earnestness, would argue that the speaker did not himself realize the blessings of the gospel, or that he was indifferent to the happiness of his fellow-beings—either of which convictions, would be highly unfavorable to his Christian character.

Upon the whole, we should, doubtless, in this as well as in other points, be "imitators of God," who reproves, admonishes, entreats; who, during long continued periods, seeks to "persuade" men; who represents himself as "giving line upon line, precept upon precept;" as "rising up early" to send prophets to instruct and exhort; as "stretching out his hands all the day long to a disobedient and gainsaying people." The people of God should feel the same interest in as high a degree as possible, and be instant in season and out of season—at all seasons, to urge the great matters of the common salvation upon men. Unquestionably, however, there is a time to stop. God himself doth not always urge. He stretches forth his hand for a time—often a long time—but if men will not regard, he will no longer beckon, but leave them to pursue the road to ruin. Yet it is not easy for us, who are unable to read the heart, to decide when we should no longer urge the claims of the gospel upon a particular community, or to ascertain when all the people of God have believed, for often, when we least think it, the Lord has much people yet in the place where we may have despaired of success.

Were we assured, indeed, that men had truly considered the matter; that their attention had been effectually engaged upon it, and that, after a full and patient investigation, they had rejected it, we might then, with propriety, desist from further effort. Yet, I presume, an audience would be very far from admitting that they had individually fully examined the subject of religion, and had, after such examination, definitely rejected it, as unworthy of their regard. They would scarcely say that they had forever dismissed the subject from their minds. The very fact of their being present to hear, would indicate the reverse of this—that they still felt an interest in the matter, and still had the subject under their consid-

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eration. Unquestionably many, if not all of them, ought sooner to have decided this all-important question. Doubtless, they ought to have either accepted or rejected the gospel, and ceased to halt between two opinions. If the world and its pleasures be the chief good; if human appetites and passions be the great God, they should have so decided; but if the Lord be God, they should have resolved to follow Him. The misfortune is, however, that men are so engaged with the world, that they do not give the subject of religion sufficient attention; and, conscious that it merits it, they cannot forbear to purpose, but, nevertheless, postpone. This is the great obstacle to a decision—the want of attention; and hence the need of urgency, that the attention may become engaged upon the subject. There is, then, no fear: the gospel is so good—so glorious—so admirably fitted to complete man's happiness, that one might as well fear that a man would fail to see beneath the noonday radiance, as fail to embrace the truth.

But men will not give their attention. It is astonishing how men can live a lifetime among the works of God, yet never start a single inquiry respecting them. Moons may wax and wane—seasons return—the sun may rise and set, and still they never consider or reflect upon these glorious manifestations of God, or seek to comprehend their nature. So, in religion, men become familiar with the name of Jesus—with the title of the gospel—with the terms of religion—yet never inquire; never give any considerate attention to its real nature or character. If Israel doth not "know," it is because he doth not "consider." How many enjoy the light of the sun, and walk forth beneath its beams, who, from morn to eve, never cast one glance to the bright luminary himself, from which these blessings flow; unless, perhaps, in the chill evening, when he is about to set in the western heavens, and leave them to the coldness and darkness of night! How many thus seem to live amidst the light of Christianity, and the genial influences which it sheds over society, yet never consider the source of these blessings, or cast one glance upon the Sun of Righteousness, from which they flow—unless, indeed, at the close of life's brief day, when they cast their longing eyes upon its departing glories, and start back with horror from the cold night of darkness, despair and death, which rapidly approaches. It is then that the soul shrinks back upon itself, and finds no light within—no genial warmth—no hope—no joy—alone with its sins, abandoned to the fierce predaceous powers of darkness! How many spend the genial hours of summer mercies, when gentle whisperings wooed them, and the breath of Heaven fanned them,

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and gladsome voices sought to awaken in their hearts a responsive chord of gratitude to God—when rich and waving harvests were gathered all around them, yet they must take up at last the lamentation, "The summer is past, the harvest is ended, and we are not saved"! They have not been bound up in the bundle of life with the Lord—they have not been gathered into the heavenly garner—but are left to be consumed as the tares of the field!

It is this that renders the conversion of men so difficult, that they have the control of their attention, and will not direct it to the things of religion. If man were a mere machine, impelled by the fixed laws of material nature, a single expression of the divine will would at once effect his renovation. But he is a moral agent—under the influence of moral feelings and affections, and possessed of an individual will which opposes itself to that of God, and refuses to listen to the overtures of Heaven. The influence which is to act upon him must be of a nature consonant to that on which it acts—his moral and spiritual being. It is not physical power, nor the spiritual energy which acts on material things, by which the human soul is to be converted to God. It is the moral suasion of the Divine Goodness; the gentle voice of Love; the teachings of Infinite Wisdom; the admonitions of Prudence; the solicitations of Hope; the dictates of Gratitude and Honor; the charms of Truth; the attractions of an Eternal Glory; the fears of an Everlasting Punishment, that must move the understanding and the heart of man, and induce him to return to God. Hence the necessity of long-continued effort; the reason of long-suffering patience; the apology for earnest and pressing exhortation. So various are the circumstances which surround men, and so numerous and complicated the motives of human action, that it is impossible to fix definite limits to evangelical effort, or ascertain the precise point where the proclamation of mercy begins to render the heart more obdurate, and where love is met with hatred and contempt. Ignorant, as we are, of the human heart, we cannot presume to fathom its depths, or decide its real character in any particular case, but must be guided by the circumstances around us, and, trusting to the direction of an overruling and omniscient Providence, continue to "preach the word; to be instant in season, out of season; to reprove, rebuke, exhort with all long suffering and doctrine," and, with "many words," to entreat and persuade men to turn "from darkness to light, and from the power of Satan unto God, that they may receive the remission of sins, and an inheritance among them who are sanctified by faith in Jesus Christ." R. R.

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D. S. BURNET'S ADDRESS

To the Annual Meeting of the American Christian Bible Society,

HELD AT CINCINNATI, OCTOBER 23, 1849.

LIFE is a desert, with here and there a green spot; a period of toil, with an occasional reward. The labor and reward are both, and perhaps equally, necessary to our condition. The desert evokes our energies, and tries our strength, while the oasis refreshes the spirit and recruits the powers, which the prior labors served to develope and inure. After twenty-five years' struggle, the toil of a generation, we have come, beloved brethren, to one of those resting places of the pilgrim; and our caravans may unload, and the mule relax, and the spirit unbend. The pilgrimage may be recounted: its exposures, escapes, and providential preservations may be celebrated. The recollections of the past may bind our hearts together, by associations touching and ennobling. Ye dead in Christ, who labored by our side; who, falling first, have been first summoned to the presence-chamber of the king; you stand revealed in the memories of bygone struggles with men in discussion, and struggles with God in prayer! In this holy communion of spirits, you are with us; and by your higher experience of thrilling vicissitude, your companionship with angels and kindred spirits made perfect, you serve to connect us more vitally with another world, and bind us, your surviving fellow-soldiers, yet struggling for the victory you have gained, more closely together.

To see the faces of so many associates in the best cause on which the sun ever shone, however or wherever assembled, would, of itself, compensate the sensitive and affectionate, for years of unrequited, isolated toil; but to meet in council with wise heads and warm hearts, and, above all, to counsel together on the interests of a mighty people, as connected with their duty in sending the word of God to the destitute at home, and the destitute in far-off lands, is a happiness for which I have no adequate expression.

Having assembled, after proclaiming your hearty welcome, we must address ourselves to the business which convened us. We have come up to concert measures to send the word of God to the world, and continue the obedience, which the early saints began, of Messiah's injunction, "Go teach all nations, * * * and lo, I am with you to the end of the world." The commissioners executed this duty as far as mortals, and mortal men inspired, could do. "They went, the Lord working with them everywhere." Since

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then, seventy-five generations have sunk to the grave, seventy-five new worlds have arisen, to whom it was as necessary to preach the gospel, as to those who were contemporary with Paul and Peter. The "world" of the commission is, now, larger than then. For every tick of the clock death claims a victim, nor stops to inquire into his preparedness to stand before his omniscient Judge. We then have our world, as the early church had theirs; our world to teach and to baptize, as the Apostles had; and one object of our meeting is, to employ the apostles and prophets as our teachers; and Jesus has promised to go with them to the end of the world. Blessed Master, we claim that promise!

But, brethren, while it is customary to assign twenty-five years to a generation, it is equally true that each one lives synchronous with many generations; and while twenty-five years is the average of a life-time, every year, nay, every day, gives birth to a generation; the tenant of threescore years and ten, is contemporary with as many generations of infants, children, youths, and old men, as there are years in his life, and opportunities are multiplied almost to the amount of those of Methuselah or Shem. Population increases in proportion to the development of the combined resources of the earth; and the means of bringing its inhabitants under the sound and influence of the gospel, are multiplied in the same ratio, and by the same causes. Then there is always work to be done, and facilities for the doing of it. Commerce has fathomed every harbor, and taken our language and arts to almost every tribe. The dwellers on opposite sides of the globe are, or may be, neighbors; and, what is infinitely better, they may be brothers, if Christians will furnish them the religion of our common Father, and the ransom of our common elder Brother.

Thus we are in sight of the land. Shall we go up and possess it? We have a world before us, and apostles and prophets waiting for the license of our liberality, that they may pour costlier treasures into the lap of nations than "wise men from the east" consecrated to the infant of Bethlehem. Have we the men, and shall we send them as companions and fellow-laborers of the apostles?

Since our cause was first announced, a gracious Providence has given us a golden harvest in the most blessed of all lands. Every state has yielded its tribute to the credibility of the ancient gospel, and the all sufficiency and alone sufficiency of the Bible, as the exponent of the Divine Will, and of the doctrine of his saints. The rapidity of our increase has been unparalleled among societies that address exclusively the spiritual man.

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This mighty result was effected by the isolated, unassociated, and measurably unassisted labors of the noble spirits always found about the sea of Galilee, the environs of Damascus, the banks of the Ohio, or the prairies of the west, whenever a great work is to be begun. But it is a different matter to sustain that same cause. Awhile since, the uninitiated supposed that, because the Hungarian successfully encountered both the Austrian and the Russian, in several brilliant and glorious battles, he would necessarily achieve his freedom, amid the plaudits of an admiring world. But little did such know of the unrelenting opposition and deadly hatred of every minion of power in Europe; little did such know of the revulsion of feeling which succeeded every conflict; little did they know how the heart sunk within the survivors, as they saw the mangled remains of their bravest and most loved companions weltering in their gore, and chilled in death; little did they calculate the apathy with which others, good and true, under kindlier influences, regarded the cause after its first defenders had fallen. So we may reasonably conclude that the spirit which bore on the "Reformation" in triumph in its inception, will need other appliances, savoring less of unequal individual toil and sacrifice, if it continue to animate our whole body, that the eagle of victory will yet delight to perch upon our standards. To ask this much of human nature is to make a demand to which it has never yet responded. To invite our young men to the labors of the present generation, inducements must be held out equal or superior to those ever blazoned on the escutcheon of those around us, who are bearing the gospel and its institutions to the ends of the earth. "What do ye more than others?" It is not enough that we may believe more or better than others, we must *do* more than they. Are we doing as much? Where? Echo demands where? In order to this doing on so large a scale, we must have the means to do with; the *union*, the co-operation, the efficient agency—the whole moral machinery; and then with our penny for every laborer, we must go into the market places, and call to the venders and buyers, "Why stand ye here all the day idle?" even if our penny a day, by elevating the eleventh-hour-men to the pay of those who have borne the burden and heat of the day, should realize the maxim, "the first shall be last, and the last first." The laborers are wanted, the vineyard is large, the vines are running to waste, and yet many are hanging idly round, because no man has employed them. We must have a penny for each, that the Great Master may have the revenue of his vines—an abundant vintage.

One of our sister denominations, standing beside us on the great

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question of the action of baptism, but long hampered with speculations relative to the designs of God, has, within comparatively a few years, astonished the world by the extent and success of its missions and its home-directed efforts to disseminate the word of God and upbuild their views. With nobler confidence in the Sword of the Spirit, according to our numbers, we ought to equal, if not exceed them, in achievements of such moral value.

Take another view of this matter. "Our fathers, where are they! the prophets, do they live forever!" Some are already gone, and we must soon be deprived of the pioneers of the cause, whose learning, zeal, sacrifices and effective services have served so signally to animate the whole body as one man. Before any one can say to the army of the faithful, "to your tents, O Israel," we wish to have some monument of their devotion and of our gratitude reared in their midst—some permanent common moral heritage, involving our duty to the world and to each other, which shall call us together, cement and warm our hearts; and, as the chosen engine of our power, apply effectively our Christian benevolence to the actual localities of frightful disease in all the valley of the shadow of moral death. So compacted, dismemberment need not be feared; but flourishing churches all over our land, sustained by a ministry competent to the exigencies of the times, would be electrified by intelligence from abroad, of tribes and nations throwing their idols to the moles and the bats.

From, and before the origin of this Bible Society, these necessities have been observed, and their consequences, if unremedied, have been foreseen. When, in a meeting of the brotherhood of this city, this institution was proposed, the necessity of substituting action for speculation, and the diffusion of scripture truth, both orally and by the press, rather than waste our energies in complaining of prevailing errors, were fully set forth. It was clearly stated, that while there was peculiar propriety in making the circulation of the Bible the first measure, it would be necessary to follow it up with organisms for the more effectual enlightenment of men by preaching and teaching, by Sunday Schools and periodicals, by publishing standard works and foreign versions, and by aiding in the education of those whom Providence may seem to set forth as chosen agents in these several fields of Christian and glorious enterprize. Once in the work, there is enough to do, and, I trust, willing hearts to do. We began with the Bible, because here we were all at home, and there were fewer prejudices to be overcome, in reference to this object, than to any other.

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Since our last anniversary, less has been done than we fondly hoped to achieve. The early part of the winter was taken up in reviewing the field of labor, and, soon after, the incursion of the dread cholera upon our southern border, filled all minds with apprehensions too fearfully realized as the spring opened. During a portion of this season, we could keep neither agent nor colporteur in the field. Every one felt the necessity of his presence in the midst of the family which God had committed to his protection. Notwithstanding, however, these hindrances, the society pushed its claims in various places, especially in Kentucky and Ohio, and many life members were obtained, and numerous donations received. But, what is of equal value, a host of friends was rallied around the cause. In the meantime, something was done for Bible distribution in Germany and California, and our colporteurs are at work in Kentucky, Indiana and Illinois, looking out the destitute, and supplying them with Bibles, Testaments and Tracts, and praying, exhorting and preaching, as the opportunity offers. Both colporteurs and agents have received, every where, the most unequivocal expressions of delight at the stand assumed at our last meeting in favor of the independence and separate action of our Board, and their experience on the field assures us that much larger sums can be collected by an independent society than by an auxiliary.

Before taking my seat, I would congratulate the brethren in attendance upon the recommendation of the Indiana State Meeting, at its recent session, and the formation of an Indiana Bible Society, auxiliary to this parent institution. In her recommendation of our board, Indiana has but followed the example of Kentucky and Missouri, but in the formation of a State auxiliary, she has taken ground in advance of them, and leads the van.

May the Great Head of the Church preside over our deliberations, and enable us, in the spirit of the gospel, and with the harmony which it inspires, to labor to build up a great interest at this meeting, with its Bible and Missionary, and other departments, under the management of a strong directory, the whole making a great evangelical organism of vast utility to the present and future generations!

I would suggest the propriety of the early introduction of a resolution to adjourn this session, after the transaction of its business, to the earliest hour after the adjournment of the Convention which is to meet to-morrow.

The eyes of two hundred thousand brethren are upon us. Angels, and the spirits of just men made perfect, watch us; Jesus, the media-

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tor of the new covenant, and God, the Judge of all, are looking for good at our hands, expecting the fruits of our profession, of our position, and our zeal; expecting much from our gentleness to each other, our devotion to God, our union of heart and of effort. The long vista of predicted success, its flowery savannahs and its delectable mountains, its living fountains and its bow of peace, invite us onward; our feet are lighted by the smiles of a Father's promise falling on our path; the way is not untried, for others have risen early and are in the field before us, and already their bosom is full of golden sheaves. Up, then, ye children of one common and glorious parentage, and gather the harvest home into the garner of life!

May "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

SHALL WE RECEIVE THE TESTIMONY OF THE WORLD, IN CASES OF DISCIPLINE IN THE CHRISTIAN CHURCH?

THE following extracts from a letter, from an intelligent and talented brother in Alabama to a brother in Tennessee, on this subject, present some of the best remarks on it with which we have ever met. Though his language is, in some places, very strong, his reasoning is clear, able and conclusive, and well sustained by the Bible: J. R. H.

You inquire: "Is it right to take the testimony of *the world*, in a matter concerning the conduct of a brother?" I answer, unhesitatingly, *yes*. If the person sustains a good character for truth, he is just as competent to state facts concerning the conduct of a Christian, as any other person could be. Nor is there any rule in the New Testament, that I have been able to find, which excludes them. It is gross injustice to honest men of the world, to say that they will not speak truth concerning the conduct of Christians; and to exclude them as witnesses, amounts to such a declaration.

The apostle Paul frequently cautions Disciples in reference to their conduct, "to them that are without;" and recommends us to use the greatest prudence in not giving them offence. In one place he *virtually* allows them a voice in selecting Christian *bishops*, for he makes their "good report" of a man a qualification for this office—1st Tim., iii. 7. It is hardly possible that the Holy Spirit would pay this deference to the "good

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report of them that are without," and yet disallow their testimony against an offending Disciple!

In 1st Thes., iv., 12, we are commanded "to walk honestly to them that are without." In Col. iv., 5, he tells us "to walk in wisdom to them that are without, redeeming the time." And again: "See, then, that you walk circumspectly, not as fools, but as wise, redeeming the time"—Eph. v., 15–16. I am unable to see either the *honesty*, *wisdom* or *circumspection* here enjoined by the Apostle, in the conduct of those who refuse to believe a truthful man, when he speaks of the sinful and disorderly acts of a professed Disciple. Indeed, if such testimony be excluded, there would be no proof in many cases; for the hypocritical pretender to discipleship is generally cautious in the presence of Christians, while he is sinful and reckless while with the world.

Again, few men sin without temptations. In Christian society, these temptations seldom arise; whereas, when herding with the world, they beset us constantly. Adopt, then, the rule, that none but Christians shall be allowed to testify against an offending member, and you effectually close the door against a conviction in at least two-thirds of the cases; retain a corrupt member in the body, who brings it into contempt before the world, and you hinder the advancement of the cause of Christ, and suffer just reproach and loss of influence with those whom you are bound "to seek and save." If, in such a course, we act *wisely*, *honestly* and *circumspectly* towards "those that are without," I confess I have greatly mistaken the import of these terms.

The rule by which such proof was excluded, was borrowed from the Baptists, and not learned from the Holy Spirit. The sooner, therefore, we return the useless and dangerous article to its legitimate owners, the better it will be for the peace and purity of the church.

To show its absurdity, let me put a case which has happened, (except as to retaining the party in the church,) and may occur again: Suppose a man, in fellowship with the church of Christ, is indicted, arraigned and tried, for the crime of horse-stealing. The proof consists only of the testimony *of men of the world*, but it is clear, conclusive, and overwhelming. He is convicted before the judicial tribunals of the country, and rightfully sentenced to the penitentiary. Here you have a rogue and a felon, convicted according to law, disgraced and punished justly, before all the world, and yet *a regular member of the church of Christ, without censure, and without reproach!!* A rule that will produce such results, can only be an emanation from the arch enemy of all righteousness. The force of this case cannot be broken by saying, that his *judicial conviction* would be received as evidence of his guilt, for, as this conviction is the result of *proof made by men of the world*, it is as clearly objectionable as the testimony on which it is founded.

D. G. L * * * *

KNOWLEDGE is the *treasure*, but Judgment the *treasurer* of a wise man.—*Wm. Penn.*

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FEMALE ORPHAN SCHOOL.

MIDWAY, Ky., November 11, 1849.

Brother Campbell: It will afford to you, and, I doubt not, to others, much pleasure, to be informed of some particulars relating to the brotherhood of this county. You are aware that, in point of location, fertility of soil, and beauty of prospect, it is not surpassed, if equaled, by any other in the State of Kentucky. Of course there is much wealth among its population. I am not certain, but suppose, from all I have heard since my return from Missouri, that the friends of the Reformation are, numerically and financially, the strongest portion of its religious population. I have seen many of the brethren of some four churches of this portion of the county, and, if these are fair samples of the membership of their particular congregations. I am constrained to think most favorably of the zeal, piety, liberality and efficiency, of the Woodford brotherhood. They have, truly, a lovely country for a dwelling place; and a part of the wealth which they have accumulated by long years of careful toil and good management, they seem willing to make productive of future gain, by casting it into the Lord's treasury. Many of them, actuated by a noble zeal in the cause of the Divine Redeemer, are coming forward in good earnest to the work of doing good. God's people are a people zealous of good works.

Having erected spacious and comfortable meeting-houses in various portions of the county, established Sunday schools, Bible classes, prayer meetings, &c., they have, you are aware, just completed a very elegant and spacious building in this village, designed as a school for the destitute orphan girl.

This institution, scarcely two years ago, was but in the heads and hearts of some two or three of the Midway congregation. It is now a reality—in operation. It opened its doors the first week in October last, and received some fifteen orphan girls under its fostering care. It promises to do well; and, with the Divine blessing, the efforts now being put forth in the department of Christian enterprise, will prove productive of much good. Like an enduring fountain sending forth its waters, however small, may we not hope that the sources of its patronage will be unremitted! May we not also hope that, amidst the desert waste of this life, a line of verdure and of beauty will be traceable to this fountain of Christian benevolence, not many years hence!

There are many among us who feel their destitution, and, conse-

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quently, their want of advantages, most keenly. In our country, sudden reverses of fortune are common. The rich of one generation are the poor of the following. Many are left orphans, too, to drift along upon the surface of society, as best they may. Many of this class possess minds of the highest order and hearts of the finest mould.

"Many a flower is born to blush unseen,
And waste its sweetness in the desert air."

To transplant such to this parterre out of the world's wilderness, as a favorable spot for the expansion of all that is lovely in woman and divine in human nature, is the design of our school. It is the object of its friends to afford the destitute orphan girl an education that shall fit her to occupy any station in society that merit may entitle her, with credit to herself and honor to her sex.

We are not, as has been said, denominational in our selections. We require a good moral character on the part of the applicant, and capacity for improvement; further we do not ask nor require.

Before concluding this notice of the orphan school, I would observe, that the expense of its buildings, and the furnishing the same, has been borne principally by the citizens of Woodford. This is as they wished it to be, as they design endowing the school, and, for its endowment, asking the aid of other sections of this and other States. For this purpose they want and demand $25,000. The trustees are sanguine that they can obtain this sum. Indeed, one-third of this amount has very nearly been obtained already. Brothers Pinkerton, Parish, and J. T. Johnson, have been untiring and very successful in their efforts in its behalf. Brother Pinkerton, on his way to Cincinnati, to the Convention, last month, obtained five hundred dollars in cash, from a lady of Georgia. Brother Johnson, the last few weeks, has been quite successful in this matter also. Bro. J. W. Parish, who is most devoted in his master's service, and who has labored much in behalf of the institution, is untiring in his efforts to place the school upon an independent and sure footing, secure against the fluctuations of an annual or periodical charity institution. We must not omit to record the zeal and liberality of the lady membership of the church of God. They, as you will suppose, have been prominent in all that has been demanded at their hands. Indeed, without their co-operation, the enterprise would be divested of its greatest charm. To clothe the orphan, and minister to her physical wants, has been claimed by our sisters as their appropriate department in this scheme of benevolence.

Thus much with reference to the orphan school. A word more

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with reference to the Annual Meeting of the brethren, which they have just closed, and I am done. It was a pleasant meeting, and a refreshing season to the Lord's family in attendance there. So much so, that two other meetings of a similar character, or rather general meetings of the brethren of the county, were appointed to be held in the course of next year—one at Grassy Spring, the fourth Lord's day in May, and Friday before; the other at Mortonville, the following September, the third Lord's day and Friday before. It was truly delightful to see among the old brethren, veterans of the cross, a number of comparatively young men, who evinced an interest and devotion in the Lord's service that showed how deeply they felt the responsibilities of the gospel resting upon them. The exercises of Saturday afternoon were particularly interesting. The friends of the Lord Jesus met, as it were, in *class meeting*, and in meekness and simplicity, without cant or hypocrisy, told their feelings—nay, their experiences, their hopes, their fears, their heavenly joy in the service of Christ. I was present, and felt the force of the poet's words:

> "Dear Saviour, what delicious fare,
> How sweet thine entertainments are."

Wishing you grace, mercy and peace, I am, dear brother, in the alliance of Christian affection, yours very truly,

J. D. DAWSON.

MORAL CULTURE.

SELF-CULTURE is Moral—a branch of singular importance. When a man looks into himself, he discovers two distinct orders or kinds of principles, which it behooves him especially to comprehend. He discovers desires, appetites, passions, which terminate in himself, which crave and seek his own interest, gratification, distinction; and he discovers another principle, an antagonist to these, which is impartial, disinterested, universal—enjoining on him a regard to the rights and happiness of other beings, and laying on him obligations which *must* be discharged, cost what they may, or however they may clash with his particular pleasure or gain. No man, however narrowed in his own interest, however hardened by selfishness, can deny, that there springs up within him a great idea in opposition to interest—the idea of duty, that an inward voice calls him more or less distinctly to revere and exercise impartial justice, and universal good will. This disinterested principle in human nature we call sometimes reason, sometimes conscience, sometimes the moral sense or faculty. But, be its name what it may, it is a real principle in

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each of us, and it is the supreme power within us, to be cultivated above all others, for, on its culture, the right development of all others depends. The passions, indeed, may be stronger than the conscience, may lift up a louder voice; but their clamor differs wholly from the tone of command in which the conscience speaks. They are not clothed with its authority, its binding power. In their very triumphs they are rebuked by the moral principle, and often cower before its still, deep, menacing voice. No part of self-knowledge is more important than to discern clearly these two great principles, the self-seeking and the disinterested; and the most important part of self-culture is to depress the former and to exalt the latter, or to enthrone the sense of duty within us. There are no limits to the growth of this moral force in man, if he will cherish it faithfully. There have been men, whom no power in the universe could turn from the right, by whom death, in its most dreadful forms, has been less dreaded, than transgression of the inward law of universal justice and love.

In the next place, self-culture is Religious. When we look into ourselves, we discover powers which link us with this outward, visible, infinite, ever-changing world. We have sight and other senses to discern, and limbs and various faculties to secure and appropriate the material creation. And we have, too, a power which cannot stop at what we see and handle, at what exists within the bounds of space and time, which seeks for the Infinite, Uncreated Cause, which cannot rest till it ascends to the Eternal, All-comprehending Mind. This we call the religious principle, and its grandeur cannot be exaggerated by human language; for it marks out a being destined for higher communion than with the visible universe. To develop this, is eminently to educate ourselves. The true idea of God, unfolded clearly and livingly within us, and moving us to adore and obey Him, and to aspire after likeness to Him, is the noblest growth in human, and, I may add, in celestial nature.

MISSIONARY CONSTITUTION OF THE CHURCH.

Brother Campbell: With this letter I send you three articles, which were written during the past season by a Mr. Haig, for the "Watchman and Reflector." They have been copied quite extensively by the Baptist press, a portion of which have advocated the views therein contained; among which is the M. C. Herald, as you will perceive by the numbers sent. They are among the signs of the times that, the ground so long contended for by you—that the church is a Missionary Society, &c.—is being more appreciated than in years gone by. Not knowing whether they have met your eye, I send them. If you deem that their publication would answer any good end, we would be pleased to see them copied into the Millennial Harbinger. R. HAWLEY.

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MISSIONARY CONSTITUTION OF THE CHURCH—*No. I.*

At the present period, when Christian Missions are so generally acknowledged to be what John Foster long since called them—"The glory of the age;" when the churches of this country are daily becoming more alive to the wants and claims of the heathen nations, it is devoutly to be wished that the opinions of every Christian should be well "rooted and grounded" in the true principles of the missionary enterprise, as they are set forth in the Scriptures. Notwithstanding all the zeal which has thus far been awakened; notwithstanding all the costly sacrifices which individuals have laid upon this altar of philanthropy, it must be confessed that comparatively few have a clear and strong perception of the truth, that the constitution of the church is essentially missionary; that, besides the cultivation of piety by appointed means within her own pale, the evangelization of the world is the very end of her being; the object of her organization; the great business which Heaven has entrusted to her hands.

That defective views of this subject are entertained by many, is made evident by numerous facts, one of which it may be sufficient to cite: Not long ago, one of the most intelligent and earnest advocates of the missionary cause was heard to say, that he had never learned from the Bible that the work of missions had been committed to *churches;* that the "General Commission" was given to the apostles as *individuals*, called of God for this service; that the main design of a church is to maintain religious worship at home; and that, in fulfilling this commission, we must rely entirely on those individual Christians who shall hear the calls of the Divine Spirit addressed to themselves, and who, in answer thereto, shall appeal for support to others of kindred views, who may be willing to unite for the purpose of co-operation. There is reason to believe that this sentence expresses an opinion which many have adopted, and certainly one that is practically developed in the prevailing modes of carrying forward the missionary work.

We desire, therefore, to call the attention of our readers to another view of the case. In indicating the grounds of our conviction, that our Lord committed the work of evangelization to his churches, we will do two things: 1st. We will produce reasons for the belief that the "Great Commission" was given, not to the apostles merely, but to the church at large; 2d. We will ascertain, from other parts of the New Testament, in what manner the work enjoined in the commission was actually performed.

It has been a common opinion, and one which we ourselves for many years participated in, that the commission recorded by Matthew, in the 28th chapter of his gospel, was given to the apostles *only*, from its being stated in immediate connection with the record, "then the eleven disciples went away into Galilee."

The first shock which was incidentally given to this opinion, by a closer study of the New Testament, arose from a series of reflections on the phrase which follows: "When they saw him, they worshipped him, *but*

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some doubted." It seemed to us morally impossible that the evangelist meant to attribute doubt as to the identity of Jesus, to the apostles themselves, since Mark, Luke and John have given such a minute detail of the means that have been used by the Saviour to remove the last vestige of doubt from the mind of the weakest among them. We are distinctly informed, that before they left Judea for Galilee, they had been thoroughly convinced. The ten expressed their conviction to Thomas, who had not been with them at the previous interview with Jesus. They exclaimed: "We have seen the Lord;" and now Thomas was the only doubter among them. We have, then, a clear account of that overwhelming conviction with which he was visited. After the lapse of a week, his demand for specific evidence was fully met, and, unable to resist the weight of proof, he exclaimed, "My Lord and my God!" Hence, the probability at once suggests itself, that, by the phrase, "some doubted," Matthew does not refer to the apostles, but he means to say that some *others* doubted, who, with the apostles, constituted a part of the meeting in Galilee.

Now, as to this meeting in Galilee, at which the commission was given, it is important to notice that it was long anticipated, and that ample *preparation* was made for gathering a large assembly. Before the crucifixion, after leaving the upper chamber, where the Lord's supper had been instituted, as the disciples were going with the Saviour to the Mount of Olives, he gave them another notice of his approaching death, and added: "But after I am risen again, I will go before you into Galilee"—Matthew xxvi, 32. On the morning of the resurrection, the angels, who met the woman at the sepulchre, said, "Go quickly and tell his disciples that he has risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you"—Matthew xxviii., 7.

Immediately after this, Jesus himself met the women, repeated the summons to the meeting in Galilee, and bade them carry it to others, saying, "Be not afraid; go tell my brethren, that they go before me into Galilee, and there shall they see me"—Matthew xxviii., 10. This verse is connected with the 16th, which states that "the eleven" obeyed this summons, and departed for "the mountain, where Jesus *had appointed them.*" The last chapter of Matthew begins and ends with an account of the *preparation* made for the Galilean meeting, the connection being interrupted by a sort of parenthesis, containing a statement of the false report spread by the Roman guard, touching the resurrection. The invitation to the meeting was given by the angels and by the Saviour himself; the women were the messengers; it was sent to "the disciples" and to "brethren." Such a comparison of the various statements leads naturally to the conclusion, that they all spoke of that grand convention, spoken of by Paul in his first Epistle to the Corinthians, (xv., 5–6,) where it is said "he was seen of Cephas, then of the Twelve; and after that he was seen of above five hundred brethren at once, the greater part of whom remain to this present, but some are fallen asleep." If it were not here, on the "appointed mountain" of Galilee, that this great meeting of the church took place, then it

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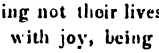
would follow that there is no allusion to it in the gospel history—an omission altogether improbable. Moreover, a large meeting like that which Paul speaks of could not have been held during the brief interval between the resurrection and the ascension, after the disciples had been scattered abroad and struck with fear, without having been well prepared for; and for the Galilean meeting, at which the commission was given, we see that ample preparation was made. Mark says that the angel bade the women remind the disciples of Christ's previous appointment: "There shall ye see him, *as he said unto you.*" The geography of Galilee has led to the general belief that the mountain spoken of was Tabor, which Peter calls the "holy mount," on account of the scene of the Transfiguration. It was not far from Nazareth, where Jesus "was brought up," where he was best known; and in Galilee and around it, the majority of his friends resided. The place was suited to their convenience—Galilee, being under Herod's jurisdiction, was a safer place than Judea, for a large meeting, and this would render the Christians who met there more calm and composed; more prepared to exercise cool reflection, and to give expression to all their joyous emotions. This appointment was made, therefore, in tenderness towards them. On a lofty hill apart from ruthless intrusion, the early church was permitted to enjoy a clear view of him who was now about to be enthroned in the glory of heaven, to identify his person, to listen to his voice, to receive his blessing, to hear his last charge pronounced, and to pour their tributes of homage at his feet. What a scene was that! How overwhelming must have been the emotions of the first Christian church, when they gathered around their Lord with a wreath of victory on his brow; when they gazed on him who had hung on the cross, standing before them as the conqueror of death; when "they worshipped him" who was now about to pass into heaven, amid the acclamations of angels; and who now lingered on the earth only to leave "the infallible proofs" of his resurrection from the dead, that we, by trusting in him, might have "life through his name."

Although at his first appearance some doubted, yet, when "he came and spake to them," he furnished them the means of the fullest satisfaction. From that moment they must have gone down flaming witnesses for Him; a noble army of martyrs, counting not their lives dear unto them, so that they might finish their course with joy, being grateful "unto the holy commandment delivered unto them."



THE degree of danger is, not only from the circumstances which threaten, but from the value of the objects which are threatened. A small danger menacing an inestimable object is of more importance than the greatest perils which regard one that is indifferent to us.—*Burke.*

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A DISPOSITION TO UNION.

EFFORTS are now being made on every side, by Christians of all evangelical denominations, to merge their lesser differences in the great work of promoting brotherly love, and the spread of vital religion. A movement of this kind was made in the city of New York a few months since, by members of the Presbyterian Church, Associate Reformed Synod of New York, Associate Synod of North America, General Synod of the Reformed Presbyterian Church in North America, General Synod of the Reformed Protestant Dutch Church, General Synod of the Associate Reformed Church of the West, of the Associate Reformed Synod of the South. They adopted, with entire harmony, the following resolutions:

1. *Resolved*, That it is the imperative duty of the followers of Christ to aim at bringing about a union of all the different portions of the household of faith, upon a scriptural basis.

2. *Resolved*, That, in the judgment of this Convention, it is not only desirable but practicable, to effect a closer union than that which now exists among the bodies which are here represented, whereby they may more successfully accomplish the great design for which the church was established.

And whereas, the views of the great system of evangelical truth, as exhibited in the standards of these different churches, namely, in the Westminster Confession of Faith and Catechisms, the Articles of the Synod of Dordrecht, and in the Heidelberg Catechism, are substantially the same; therefore,

3. *Resolved*, That it is the duty of these churches to cultivate towards each other the spirit of fraternal affection, to exercise Christian forbearance, and to co-operate in all scriptural efforts to promote common Christianity.

4. *Resolved*, That, in the judgment of this Convention, while the singing of God's praise is an interesting part of religious worship, and while, for the present, it is left to the different churches to employ whichever of the authorized versions now in use may be most acceptable to them; the sacred songs contained in the book of Psalms are every way suitable and proper for that purpose, and any intimation that they breathe a spirit inconsistent with the gospel, is to be regarded as a reflection upon their Divine Author.

5. *Resolved*, That, where it is practicable, without any surrender of principle, an interchange of ministerial services be recommended, and that the different churches pay respect to each other's acts of discipline, and sustain each other in all scriptural efforts to promote the good order, and to preserve the purity of the church.

6. *Resolved*, That, in the prosecution of the work of Missions, it is desirable that these different churches should act in concert, the missionaries being accountable in the exercise of their ministry to the particular body with which they are ecclesiastically connected.

7. *Resolved*, That, for the promotion of a better understanding and more intimate intercourse among these different churches, it is desirable that a correspondence be maintained, either by letter or by delegation, as may be judged most expedient.

8. *Resolved*, That these resolutions be recommended to the consideration of the different churches represented in this Convention, that they may report their judgment in the premises, and appoint delegates to a future Convention, to be held in the city of Albany, New York, the first day of November next, at 11 o'clock, A. M.

At the adjourned meeting at Albany, on the 1st instant, commit-

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tees were appointed to carry into effect the foregoing resolutions. From these and many similar movements, it is quite evident that there is a simultaneous yearning in the hearts of Christians very extensively, to become better acquainted with each other, and to promote, by their united labors, the interests of Christ's kingdom in the world.—*Boston Family Visiter.*

HOW TO PREVENT AFFLICTIONS.

TAKE this for a most certain expedient to prevent many afflictions, and to be delivered from them: "Meddle as little with the world, and the honors, places, and advantages of it, as you can, and extricate thyself from them as much, and as soon as thou canst." Although the Divine Wisdom and Providence governs the world in a most infallible and unerring method, yet in the external administration of it, it seems to be full of confusion and uncertainty. When I have seen a lottery with a goodly show of fine plate, and a great many parting with certain money for an uncertain lot, and though one or two may gain a prize, yet one hundred for one drawing blanks, and when they have opened their papers, vexing themselves with their loss and disappointment; or when at Christmas time I have seen a few apples thrown among a room full of boys; one scrambling, another catching; some getting nothing but a fall or bruise, or broken shin or limb, and another getting, it may be, two or three, and those that miss, falling on those that have gotten; and so the company fall together by the ears; or when I have seen a match at football, one while one getting the ball, and then another kicking up his heels and getting it from him, and then another doing the like by him. These give me a kind of remembrance of the world, wherein, though by the help of civil government, there are certain rules put to the game, yet they are not always kept, and when they are, yet it is not without a mixture of irremediable deceit and violence, though it be of a finer sort. If, now, my child should run among this company, and in the scuffle should get a knock, a fall, or a bruise, or be tumbled in the dirt, and then come running to me, and complain of his usage, my answer would be to him, "What made you there? What made you in such boisterous and unruly company? If you mingle with such, you must be content to share in the prejudice, and take your lot; it is the play, if you dislike your success, go no more among them." And indeed this is, in a great measure, the case of many of the children of God. They see fine gay things in the world, as wealth, honors, and places, and external advantages scattered among the children of men, and gotten by scrambling for them, and sometimes are apt to flatter themselves into the pursuit of them, with a pretence that if they could come by their share of them, they would do more good with them than those who get them; or, at least, they think it as lawful and as fit for them to have them as others, and thereupon thrust themselves into the crowd, and scramble for them, or at least cozened into an affec-

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tion of them, and possibly they are rolled or tumbled into the dirt in their undertakings, and, it may be, miss of them when they have done all. But suppose they gain them, then they think they may keep them, and yet keep their conscience and integrity, and religion too; and many times in that endeavor they lose somewhat of their integrity, and then God visits them with some loss or reproach; or in case they stand to their integrity, and will not part with it, but make a scruple of things that others down with, then commonly they are exposed and pillaged, and lose all that they have thus gotten; and the evil one, and evil men tell them, nay, sir, if you come into our ground, if you will hold the world, pray be contented to hold it upon our terms, and as we do, or else leave it, it is part of the game. And then the man complains of this affliction, and his hard usage in the world, and that he suffers for keeping a good conscience, and if he could have done as the rest of the world do, it had been better with him. But, sir, what made you in that company? What made you to be tampering with great places and preferments? Do you not know, that if you will be dealing and trafficing with these kind of matters, you must take them upon those conditions the world doth usually afford them? Do not you know, that, by meddling with them, you list yourself in a manner under the world's command, and put yourself into that corporation? And therefore, if you are minded to hold these temporal advantages, you must observe the orders of your Commander, and so hazard your conscience and peace of mind. And if you will not observe the orders of your Commander, you must be contented to be subject to the discipline, and frowns, and scorns, and rejections of the world, for you cannot serve God and Mammon. "Therefore, if thou would'st prevent or avoid very many afflictions, mingle as little as possible with the concerns of the world, especially in great places; and if through inadvertency or importunity thou art drawn into the scuffle and entanglements of the world, get out as soon as thou canst safely, and fairly, and honestly; for it is a thousand to one, but, first or last, thou shalt otherwise hazard thy conscience, or receive some scratches and prejudices, which are, in truth, rather the issues of thy folly and inconsiderate adventure, than true affliction."—*Chief Justice Hale's Divine Contemplations.*

THE prize of eloquence is sought even at the altar and before the holy mysteries. Every hearer thinks himself a judge of the preacher, to censure or applaud him; and is no more converted by the man he favors than by him he condemns. The orator pleases some and displeases others, but agrees with all in this: that as he does not endeavor to render them better, so they never trouble their heads about becoming so.—*De la Bruyere.*

LIBERALITY consists not so much in giving a great deal, as in giving seasonably—*Ib.*

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THE GENEALOGY OF CHRIST.

WILL the Editors of the Harbinger be so kind as to help me to a solution of some scripture difficulties, which often perplex my mind? In the first place, I find Matthew to say that Joseph, the husband of Mary, (of whom Christ was born,) was the son of Jacob, the son of Matthat. Well, again, I find Luke to say that Joseph was the son of Heli, the son of Matthat. Please be so good as to reconcile these apparent contradictions, and oblige,

Yours, in Love,

BATES COUNTY, Mo. WM. B. TAYLOR.

REPLY.

THIS is a subject, confessedly, involved in many difficulties. That Matthew and Luke do not give the same account of the ancestry of the Saviour, none can deny; and this fact is eagerly laid hold of by sceptical minds of weak powers and little learning, as a reason for discrediting the entire revelation of the New Testament! To others, not inclined to reject the gospel, it is, nevertheless, a stumbling-block, that they would gladly have removed out of the way of their weak and timid faith. It is a fact, worthy of notice in the outset, that no difficulty of this kind was ever raised by the early opposers of Christianity. When the tables of Jewish genealogy were still preserved, and not only accessible for reference, but so familiar to the Jews that, in the language of Jerome, "they were as well acquainted with genealogies, from Adam to Zerubabel, as they were with their own names"—at a period, too, when questions of this kind were so intemperately agitated that Paul found it necessary to instruct both Timothy and Titus to reject them—it must be regarded as no small evidence of the accuracy of both these historians, in the statements they give of the genealogy of the Saviour, that these statements were never once questioned, either as inconsistent with one another or with the public registers of the nation. This fact is a strong presumption, that the cavils of more recent adventurers in doubt arise from their ignorance, and that the difficulties which perplex even learned Christians are to be traced, not to any invention or inaccuracy of the historians, but to the nature of the subject itself, and the character of the documents by which, alone, it can be elucidated.

The sceptic, anxious to find some pretext for a sneer, discovers that Matthew gives one set of names and Luke another, and, without stopping to inquire how this may be harmonized; without pausing to ascertain whether one may not direct his attention to the *paternal* line, while the other traces the *maternal* branch; whether it may not be possible, according to Jewish usage, that some of these ancestors had two or more names, by which they might be called

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indifferently, as Simon, Peter or Cephas, Thomas or Didymus, Judas, Thaddeus or Libbeus; or, finally, whether some of these names may not have become so altered, by transcribing, to suit the sounds and pronunciation of the different tongues into which they were translated, as to have almost entirely lost their identity. Without pondering any of these probabilities, the intrepid doubter bounds at a leap to the conclusion, that the whole book is a fabrication, and that there either never was such a person as Jesus Christ at all, or, if so, that Matthew and Luke did not know any thing worthy of our confidence respecting his genealogy, but inserted each a long string of ugly and crooked names, with which to deceive the ignorant people, and amuse and tickle the shrewder and more sagacious sceptic.

Luke unquestionably knew what Matthew had written. Some critics think that he has virtually copied from him various passages of his history. Why, then, should he have ventured to differ from Matthew so widely, in the statement of the genealogy of Jesus, had he not felt assured, not only of the truth of his account, but, also, of the fact, that his contemporary readers would find no difficulty in believing both? Upon the hypothesis of the sceptic, that these narratives are cunningly devised fables, designed to impose a great religious delusion upon the world, does it not argue the dullest blindness to suppose that Luke, with Matthew's account of the genealogy of Christ before him, would not have perceived the danger of detection in deviating from his predecessor on a point of so much importance and familiarity to the Jews? And can we rationally account for the fact that he has, without hesitation or qualification, given us a different genealogy, even admitting that they both wrote to deceive, upon any other principle than that Luke felt assured of the correctness and truth of his own record? We conclude, therefore, that there must be some explanation of this matter, which is lost, or else that it is practicable, even yet, to show how both may be correct, and yet differ.

Let us, then, look fully into the case, and see how we can best dispose of its difficulties. In doing this, we shall avail ourself of such aid from others as we can command, and attempt such an arrangement of the whole question as will make it intelligible to all. In order to have the whole matter fairly before us, let us arrange, in parallel columns, the names as given by Matthew and Luke. Luke traces the ancestry back to Adam, while Matthew begins with Abraham. Luke, therefore, gives us *twenty-one* generations, Adam and Abraham included, to which Matthew's statement does not extend, stretching over a period from the birth of Abraham to the creation

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of the world, of 2,008 years. From Abraham to David, both Matthew and Luke give us the same genealogy, agreeing both in the names and number of the ancestors mentioned. Thus, by the addition of *thirteen* other progenitors, we are brought down, through another period of 992 years, to David, or to the year of the world 3,000. As both historians agree down to David, and both agree in David, we shall head our columns with his name:

MATTHEW.	LUKE.
DAVID.	
1. Solomon,	1. Nathan,
2. Roboam,	2. Mattatha,
3. Abia,	* *Menan*,
4. Asa,	* *Melea*,
5. Josaphat,	3. Eliakim,
6. Joram,	4. Jonan,
7. Ozias,	5. Joseph,
8. Joatham,	6. Juda,
9. Achaz,	7. Simeon,
10. Ezekias,	8. Levi,
11. Manasses,	9. Matthat,
12. Amon,	10. Jorim,
13. Josias,	11. Eliezer,
14. Jechonias,	12. Jose,
15. Selathiel,	13. Er,
	14. Elmodam,
	15. Cosam,
	16. Addi,
	17. Melchi,
	18. Neri,
	19. Selathiel.
ZOROBABEL.	
1. *Generation omitted*,	1. Rhesa,
2. " "	2. Joanna,
3. Abiud, supposed to be the Juda, of Luke,	3. Juda,
4. Eliakim, " " "	4. Joseph,
5. *Generation omitted*,	5. Semei,
* *Supposed to be interpolated*	* *Mattathias*,
* *in Luke: not given by Mat.*	* *Maath*,
6. *Generation omitted*,	6. Nagge,
7. Azor, supposed to be brother of Esli,	7. Esli,
8. Sadoc,	8. Naum,
9. Achim,	9. Amos,
10. Eliud,	10. Mattathias,
11. Eleazer,	11. Joseph,
12. Matthan,	12. Janna,
13. Jacob,	13. Melchi,
14. Joseph,	14. Levi,
	15. Matthat,
	16. Heli,
	17. Joseph,
CHRIST.	

* The names marked thus * are rejected by Dr. Barret, as *interpolations*, for many reasons, which it is not necessary for us to give.

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The slightest inspection of the foregoing table will be sufficient to show, that, whether we admit one or both of these genealogies, Christ appears as the "root and offspring of David." Matthew traces the ancestry *down* through Solomon, while Luke runs it *up* through Nathan. As both of these, however, were sons of David, the relationship to David is equally made out through either of them. The discrepancy of the names, as given by Matthew and Luke, from David down to Selathiel, is, therefore, plainly accounted for. We should not omit to note, however, that were it not for the fact, that we are distinctly informed, from sources extraneous to the histories we are examining, that Solomon and Nathan were brothers, we should find in the discrepancy, which we can here so easily explain, a difficulty similar to, and perhaps equally as great as those which present themselves later in the genealogy, and at a period when, from the very nature of the case, it is impossible for us to procure the same collateral aids for their explanation. The rolls of Jewish genealogy were but imperfectly kept during the later years of their history, and such as may have been accessible at the time the gospels were written, have been long lost, so that explanations, which a single statement like that we have already adverted to, could have given and rendered conclusive, can now be introduced only hypothetically, and urged, as at most, only probable.

But, in a case like this, what shall be regarded as a fair test of veracity and correctness? Shall we decide that a difference is necessarily an error, or worse—that it proves both narratives false? or shall we adopt the more common-sense principle of criticism, and concede, that where these differences can be reconciled by any established law or usage of speech among the people referred to, both narratives are to be credited as true, since, though they differ, they are neither impossible, nor, when taken in their proper sense, contradictory? Let us illustrate: A. informs me that W. is the grandson of X., and B. tells me that W. is the grandson of Y. Here is a difference. By the sceptic's test of veracity, I would conclude that, as a *difference* implies an *error*, A. or B. one was mistaken, or that one or both falsified. But, by the common-sense rule, I would first inquire if it was not possible for W. to be the grandson of two persons at the same time, and whether the usage of the time justified such a statement. In this way I would discover that A. might allude to the father's father, or grandfather on the father's side, while B. referred to the mother's father, or grandfather on the mother's side, and that though their statements differed, they were, notwithstanding, both true. It will be perceived, then, that, in or-

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der to invalidate the narratives of Matthew and Luke, on this subject, we must adduce contradictions that cannot be explained by any admitted usage of the times in which, and the people among whom, they wrote.

These general principles premised, let us proceed to the first difficulty which the tables present. By referring to the 15th ancestor from David, as given by Matthew, and the 21st as given by Luke, we find him the same. It is Selathiel in both; but Matthew says he was the son of Jechonias, and Luke that he was the son of Neri. Here, says the sceptic, is a positive contradiction. The same man referred, by two writers, to two fathers! In meeting this ojection, we shall not argue that the Selathiel mentioned by Luke, though of the same name, *may be* a different person from the Selathiel mentioned by Matthew. True, it is entirely possible, that totally distinct persons may have the same name. There are not less than *four* Josephs in the genealogy as given by Luke, and so of other names. But other reasons make it clear, that the Selathiel of Matthew, is the same person that Luke calls by that name. This, of course, is admitting the difficulty in its strongest form. How, then, can it be explained? Easily, upon the hypothesis that Neri had no son, but a daughter, whom Jechonias married. Selathiel, then, being the *son* of Jechonias and the daughter of Neri, would be the *grandson* of Neri. But it was a custom among the Jews, for a father having a daughter only, to adopt her children, and have them called his own. "Thus, in 1st Chron. ii., 21–22, Machir, the grandson of Joseph, who is called *father of Gilead* (that is, chief of that town) gave his daughter to Hezron, who married her when he was threescore years old, and she bare *him* Segub. And Segub begat Jair, who had three and twenty cities in the land of Gilead. Jair acquired a number of other cities, which made up his possessions to threescore cities—(Josh. xiii., 30; 1st Kings iv., 13.) However, both he and his posterity, instead of being reckoned to the family of Judah, as they ought to have been by their *paternal* descent from Hezron, are reckoned as sons of Machir, the father of Gilead. It further appears from Num. xxxii., 41, that this very Jair, who was, in fact, the son of Segub, the son of Hezron, the son of *Judah*, is expressly called Jair, the son of *Manassah*, because his maternal great-grandfather was Machir, the son of Manassah."* From this principle in the Jewish law of descents, it is easy to see how Selathiel may have been truly called the son of Jechonias by Matthew, and, at the same time, with perfect propriety represented by Luke as the son of Neri, on account of adoption.

* Horne's Introduction, Vol. II., p. 165.

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All that is necessary, in such a case as this, is to show that both statements *may be* true; that there is nothing in them, so contradictory or irreconcilable, as to make both or one necessarily erroneous. But, besides this, there is historical evidence in support of the solution of the difficulty which we have just given. "It is a received opinion among the Jews," says Dr. Barret, as quoted by Dr. Clark, "that Susanna was wife of Jechonias, and mother of Selathiel, which is confirmed by *Biblioth. Clement. Vatic. tom. i., p.* 490, where it is said, 'that Joachin, the husband of Susanna, was supposed to have been the king whom Nebuchadnezzar shut up in prison, whence he was liberated on the death of that monarch, by his son and successor, Evil-Merodach. Of Susanna was born Selathiel; because he was of the regal line, the elders of the people sat in judgment in his house, as in the palace of the king.' That Susanna was nearly allied to the throne, will be readily credited, if it is considered that, when she came to the tribunal, she was accompanied by fifty servants: (see the Septuag. version of Daniel, fol. Romæ, 1772:) this was a proof of the regal state; for when Absalom and Adonijah affected the throne, they prepared fifty men to run before them, (2d Sam. xv., 1; 1st Kings i., 5.) The Jews also affirm, that she was of the tribe of Judah."

Thus we not only reconcile the statements of the two evangelists with respect to Selathiel, but establish another important point. Calvin says: "If Christ has not descended from Solomon, he cannot be the Messiah;" and this opinion seems to be warranted by the promise made to David, 2d Sam., vii., 12–16, concerning the establishment of the throne of his son Solomon for ever. Now, as Luke traces the line of Christ's ancestry through Nathan down to Mary, of whom the Saviour was actually born, and Matthew traces the ancestry through Solomon, but only to Joseph, who was not, *in fact*, the father of Christ, but only *imputed* so, it is evident that, unless these two lines somewhere meet and intermarry, Jesus is not shown to be descended from Solomon at all. But, upon the hypothesis that Selathiel was the son of Jechonias, who was of the line of Solomon, by Susanna, the daughter of Neri, who was of the line of Nathan, all is plain, and Christ is shown to be the son of David, both through Solomon and Nathan, and thus, as uniting in himself all the honors, regal and personal, of both branches of this great progenitor. From Zorobabel down, it is generally supposed that Luke and Matthew trace the ancestry through different sons, but the ingenious Dr. Barret thinks it can be shown that they have traced the same line at least to the *seventh* generation, as numbered in the table—

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that is, down to the Azor of Matthew, and the Esli of Luke—whom he regards as brothers, that is, as the sons of Neariah. He infers, from collating the tables of Matthew and Luke with those of Chronicles, that Matthew has omitted some generations. These we have indicated in the table on the preceding page, so as to place in the same line, in the parallel columns, those who are supposed to be identical. The resemblance between the names, it must be conceded, is, in most cases, very slight, but yet, to one well acquainted with such subjects, sufficient, perhaps, to warrant his conclusions.* However this may be—whether the lines diverge from Zorobabel or Neariah—the two historians, Matthew and Luke, must be regarded as intentionally tracing—the former, the line of Joseph; the latter, that of Mary. But here we are brought to the second difficulty, or apparent contradiction.

Matthew represents Joseph as the son of Jacob, while Luke says he was the son of Heli. This case is so similar to the one already considered, that we need scarcely do more than suggest the probable explanation. Say, then, that Joseph was the *actual* son of Jacob, but, by marriage to Mary, the daughter of Heli, he became the *adopted* son of Heli, and the apparent contradiction vanishes. Dr. Lightfoot shows, from the Jewish writings, that the mother of the Saviour was called "*Mary, the daughter of Eli or Heli.*" By the early Christian writers, with one consent, she was spoken of as "the daughter of Joachim and Anna;" but Joachim and Eli or Eliakim, are interchangeable, (2d Chron., xxxvi., 4,) being derived from the names of God—*Jehovah* and *Eli* or *Elohim*. It being, therefore, clear, that Mary was the daughter of Eli, by recurring to the well-established Jewish custom of rejecting women from their genealogical tables, and inserting in their stead their husbands, who, though only sons-in-law, were *called sons*, we shall find no difficulty in reconciling the statements of Matthew and Luke.

Thus we dispose of this difficult and perplexing question. We think that no one, who is not searching for objections rather than

* Dr. Clark says: "From a very particular acquaintance, I think I have sufficient ground to state, that through the ignorance and carelessness of *transcribers*, innumerable mistakes have been made in ancient *names*. These, also, have suffered very greatly in their transfusion from one language to another, till, at last, the original name is almost totally lost. Examples might be multiplied without end; a very few will suffice: the *Yehoshua* (according to the Masoretic punctuation) of the Hebrew Bible, is changed into *Joshua* and *Jesus*; *Yeshayahoo* into *Isaiah*, *Esaias*; *Eliyahoo* into *Elijah* and *Elias*; the Persian *Darab* into *Darius*; *Ardsheer* into *Ahasuerus*; *Artachshasta* into *Artaxerxes*, and even *Darius*; and *Yahchanan* into *Johannes* and *John*!"

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truth, can find any excuse for stumbling here; but that, on the contrary, the severe trial to which the accuracy of these narratives has been subjected, without the discovery of even the necessary *appearance* of discrepancy, will tend to enhance our confidence in their veracity, and make us rise up from our study of them with a firmer reliance upon Him by whose Spirit they were indited, and have been, through so many vicissitudes, handed down uncorrupted, from sire to son, to us, the sixtieth generation from the era of their original publication. W. K. P.

NEWS FROM THE CHURCHES.

North Bloomfield, Trumbull County, Ohio,
November 12th, 1849.

In September last, I was called by the brethren in Ravenna, to aid them in a protracted effort for the salvation of sinners. The meeting continued twelve days. Considerable interest was awakened in the community in behalf of the gospel. For many years the brethren have perseveringly toiled in Ravenna, in the midst of great discouragements. They are beginning to reap the fruits of their faithfulness. Seventeen additions were made to the church, and the brotherhood generally were much refreshed and encouraged. With the harmony, zeal and liberality, which at present distinguish the church in Ravenna, they cannot but prosper.

Last week, we closed a meeting of twelve days at Newton Falls, in this county. There was great joy at the triumphs of grace. Thirty were baptized, and several, who had wandered from the path of duty, were restored. After severe trials, this church is permitted to hail the dawning of a new day of prosperity and joy. Brother Charles McDagle is doing much in his pastoral labors for the harmony of the church and the success of the cause. I am happy to say, that, throughout Northern Ohio, there is an increasing interest in religion. We hear almost every day of additional triumphs of the cross. In Bloomfield, we have additions almost every Lord's day. ISAAC ERRETT.

Campbell County, Ga., October, 1849.

I recently organized two churches on primitive principles—one of them, in the vicinity of Col. Harrison's, formerly a Missionary Baptist Church in good standing. The good cause is brightening in this bedarkened and Priest-ridden country. If our good and wealthy brethren of the west knew of such a place as *Georgia*, and what a vast missionary field is here open to their zeal, their wealth, and their religious enterprise, surely they would quit their worse than useless squabbles about how they are to help the Baptist *cause* in Burmah, and *assist us* in building up their own cause—the cause of God, and his holy word—in their own happy land and our dear sunny south. So may it be! Yours, in faith and love,
PENDLETON CHEEK.

Monmouth, Warren County, Ill., Nov. 2, 1849.

I have just closed a meeting four miles north of Knoxville, held at Wooley's School House—twenty-four additions.
JOHN E. MURPHY.

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OSKALOOSA, Mahaska County, Iowa, Sept. 24, 1849.

Brother Campbell: I suppose you wish to hear something of the progress of the Disciples of Christ in Iowa. I have been informed that we have some brethren in every county in the State that is settled, though not all organized, for want of preachers. There are four congregations in Wapello county and two in Mahaska county. One congregation of about 40 members, meets in the Court House in Oskaloosa on the first Lord's day in every month, to break the loaf. Another small congregation meets near Union Mills, on the North Fork of Skunk River, Mahaska county. The congregation at Red Rock, Marion county, numbers about 22. It was organized last spring, with 8 members. There was a congregation organized at Pleasant Grove, Marion county, in August, 1848, with 8 members. The Des Moines congregation, in Polk county, was organized in August, 1848, with 14 members. There were three additions immediately. L. Casteel and Clark, Elders. The congregation at Pennouch, in Dallas county, was organized in October, 1848, with 18 members. Since, they have had 12 additions—2 by baptism and 10 by letter.

I have given the above report according to the best information I can get, and think it is correct. The congregation at Eddyville, Wapello county, was organized last spring, with 15 members They now number about 30. We have Brother Henry Mott, of Knox county, Ohio, to preach for us in Oskaloosa and Eddyville. Yours, in hope of a better world,

ABRAHAM H. HETHERINGTON.

MEIG'S CREEK, Morgan County, O., Nov. 15, 1849.

We had a meeting of six days in last month, and 14 additions was the result, among the number was my son Samuel. The cause is prospering here. We have had 23 additions since last spring. I have never seen so fine a prospect for great good in my life. The sects around us are doing little or nothing. Samuel Wilson, his wife, son and daughter, are among the number of our last recruits. SAMUEL ADAMS.

MAYSVILLE, Ky., Nov. 15, 1849.

Brother Campbell: I met Brother R. C Rice here on the first Lord's day inst., and we have been laboriously engaged till the present time. Brother Scott has been with us part of the time. Notwithstanding opposing circumstances, we have had a very profitable and delightful meeting. The interest has greatly increased, and the public mind seems to be deeply impressed. We have had 7 valuable additions, and the prospects are brightening; but Bro. Rice leaves to-day, and we have to meet an engagement at Mayslick on Saturday and Lord's day. There should be a constant effort here during the year. I labored at Covington during the session of the Convention, and gained 6 additions. The church was greatly benefitted by the effort. Some four or five of the brethren contributed about $100 to the Female Orphan School at Midway; and some of the brethren here have contributed $700 to the same object! What noble, Christian benevolence! Besides, some of these same members have contributed, at the Convention and here, about $500 to the Bible and Missionary Societies! May the Lord bless them, and may others imitate their noble example.

J. T. JOHNSON.

REDSTONE, Pa., Nov. 8, 1849.

Brother Campbell: We closed a meeting on last Lord's day week, of ten days; the result of which was 9 additions to the church at this place—eight by confession and baptism, and one restored. H. B. GOE.

ANTIOCH, Tazewell County, Ill., Nov. 5, 1849.

Brother Campbell: We had a protracted meeting that commenced on the Friday before the third Lord's day in September, attended by Brother Davenport, and assisted by Brother John Lindsay. A number of youths con-

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fessed the Lord Jesus and were immersed. On the Saturday before the fourth Lord's day of the same month, Father Lindsay, with Brothers Davenport and Joshua Jones, commenced a meeting which lasted several days. The result was 38 obeyed the gospel The Lord be praised for his goodness to the sons of men! S. LINN.

PIKE COUNTY, Mo., Nov. 3, 1849.

Brother Campbell: Brother John Hughes held a meeting of eight days, at Louisville, Lincoln county, Mo., which resulted in 10 additions by immersion. Brother Hatchet assisted in preaching the last three days.

As ever, your friend, E. MARTIN.

OAKLAND, Miss., Nov. 5, 1849.

Brother Campbell: By request of Brother Wilcox, I hasten to inform you that, during the month of October, we have gained 17 additions to our members, in the bounds of our labors. Brother Wilcox has planted a new and interesting church (Berea) seven miles south from Oxford, Lafayette county, of about 30 members. The brethren have done themselves much credit in erecting a neat house of worship, and the Elders there requested me to notice them in a periodical, so that preachers might call on them. The house is at Browning's Springs, on the Sheen pike road from Oxford to Coffeeville. Bro. Wilcox is still in the field, and doing effective service.

Truly yours, W. S. SPEER.

EUCLID, Ohio, Nov. 9, 1849.

Brother Campbell: A meeting of one week, in Chardon, closed a few days since with 11 very joyful additions. A. S. HAYDEN.

LOUISVILLE, Ky., Nov. 21, 1849.

Brother Campbell: In the bounds of my labors, within two months past, about 43 have been added to the church, the most of whom are young, and bid fair to "run well." Oh! that they may "keep themselves in the love of God, expecting the mercy of the Lord Jesus unto eternal life."

WM. CRAWFORD.

CHAGRIN FALLS, Cuyahoga County, O., Nov. 22, 1849.

Brother Campbell: I returned, two weeks ago last night, from a tour to Western New York, of seven weeks—four weeks in Erie county, in company with Brethren A. P. Jones, Isaac J. Brown and John Doyle, in the churches in Williamsville, Lancaster and Clarence—28 were immersed during the time, and prospect good for more. Brother Doyle came with his family to Williamsville, in September, from Nova Scotia, where he had labored hard, under great disadvantages, for many years. He is one of those who finds, by personal experience, that the gospel is not only preached to the poor, but the poor preach it. Disinherited by his father (an Irish Catholic) for becoming a Protestant; and after laboring as a Baptist preacher some time, he fell in with the Harbinger, and took hold of Primitive Christianity with primitive zeal, laboring with his hands to support a rising family, traveling on foot, and preaching to the poor. The seasons and times proving hard, he was obliged to leave for a place where manuel labor would secure a competence. He is a brother of great religious and moral piety, possessing good speaking gifts, and is very bold for Christ. I doubt not, with God's blessing, he will much help to increase the number, character and influence of the disciples of Christ in Erie county, or any where that his lot may be cast.

Three weeks of my time was spent in Cayuga county. The churches in Throopsville, Clarksville, &c., are doing well—i. e., they are gaining in all respects—and have the greatest influence with the surrounding communities they ever had. I have been acquainted with them for seventeen years, and think I know them well. During my stay 16 were immersed,

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and more were looked for soon. Our esteemed brother John M. Bartlett, lives and labors among them. He had the unspeakable pleasure of immersing his youngest, and the last of his children who had lived to be old enough to obey the gospel. It was truly affecting to see an interesting and intelligent family; one after another, giving themselves, all in the morning of their lives, to the Saviour. O! what encouragement have parents, under the true gospel, beyond what they had under Calvanism, to diligently train their children for God and eternal life! These meetings, and, indeed, all in both counties, I am sure will not soon be forgotten, neither can I ever forget them.

I saw, also, Brother Y. I. Lovell, and heard him preach one excellent discourse, but he labors elsewhere than the places mentioned. The churches, from observation and report, in Western New York, are certainly in a more vigorous and healthy state than ever before. They have heard, with much joy, of the attempt of the brethren in Ohio and elsewhere, to get up a Sunday School Library, and, I doubt not, will be very glad to learn of the disposal of the business by the Convention in Cincinnati, in October.

Yours, as ever, in the Lord, WM. HAYDEN.

SHELBYVILLE, Ill., Nov. 23, 1849.

Brother Campbell: We have six churches in this county, and four in Moultre. Last year we had about 200 additions, and this year about 50. Brother Kane is now preaching here. Yours, in the Lord,

B. W. HENRY.

PORT GIBSON, Mi., Nov. 26, 1849.

Brother Campbell: My health has improved so much that I have recently been able to deliver eleven discourses in twelve days, and, during their delivery, had the pleasure of seeing several persons yield to the Saviour. I trust, if life and health are spared, still to be more useful than ever in the good cause. WM. BAXTER.

CALLAWAY COUNTY, Mo., Nov. 25, 1849.

Brother Campbell: At our last meeting at Fulton, we had 31 additions, and the week before, 11 at Oats Prairie, and still the prospect good.

Yours, A. RICE.

NEWSTEAD, Erie County, N. Y., Nov. 26, 1849.

Brother Campbell: In Alden, in this county, (a new place,) where Bro. Doyle (from Prince Edwards Island, in the British Province,) and myself have been laboring for a short time, 11 have been immersed, and the prospect good for more. At Lancaster, 1 immersed and 1 reclaimed. The permanent brethren, with myself, desire that your useful life may be prolonged, and that you may be delivered from the pen of slander.

Yours, in hope, J. J. BROWN.

MERYVILLE, Tenn., Nov. 27, 1849.

Brother Campbell: We had 8 additions to the church at Oikia Delphia, at our last protracted meeting—as many as 12 during the year. At Cadiz and Wallonia we have had 12 additions, and 5 more at Lebanon. We have great reason to be encouraged, and to renew our zeal and energy for the good cause. Yours, as ever, J. D. FERGUSON.

MONMOUTH, Warren County, Ill., Nov. 27, 1849.

Brother Campbell: Bro. J. S. Wallace and I have just closed a meeting held at Greenbush, in this county, with 53 additions. Bro. J. M. Dodge and old Father Davidson, were with us part of the time.

JOHN E. MURPHY.

MAYSLICK, Nov. 29, 1849.

Brother Campbell: Brother Scott and myself have just held a most inter-

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esting and delightful meeting at this place. We have had 6 valuable additions. One of them is a young man of most amiable disposition and manners, and bids fair to make a most valuable auxiliary to our evangelical corps. The amount of good done cannot well be imagined. A fine hearing has been had, and the harvest may be reaped hereafter.

I made an appeal to the church on behalf of the Female Orphan School at Midway, and was sustained by the able and zealous co-operation of Bro. Scott and their Elder, Brother Groatt, an officer invaluable to the church. The appeal was responded to most nobly by the congregation. Old Mayslick sustained her former celebrity for Christian liberality and benevolence. A subscription was obtained which will enable us (the Trustees) to invest in bank stock to the amount of $600. Besides all this, the brethren laid us under additional personal obligations for their usual liberality and hospitality. The cry of female orphans has been heard; and that cry has been changed into a prayer for the choicest blessings of Heaven upon the donors.

We would rejoice to see you in Kentucky, and hear you once more upon the exciting theme of salvation. May the Lord bless you and yours!

Most affectionately yours, J. T. JOHNSON.

MT. HOREB, Lawrence County, Tenn., Nov. 29, 1849.

Brother Campbell: Since I last wrote you, I have had the good fortune to gain 108 souls to the good cause. The Lord be praised!

JOSHUA R. SPEER.

GARRETTSVILLE, O., Dec. 3, 1849.

Brother Campbell: We have just closed a meeting in this place, with the most happy results. It continued eleven days, and 21 were buried with the Lord in baptism, and have risen, we trust, to walk in newness of life. Our speakers were Brothers Belding, Errett and Perky. The truth is onward in the Reserve; very many are submitting to the gospel, and many more are searching for the truth. Such a turning to the Lord has not been known for some years. New churches have sprung up, and old ones have been made to rejoice by seeing numbers added unto them. The truth is mighty, and will prevail.

May the blessings of health attend you and your family; and may the Lord keep us all unto his coming and kingdom!

JOEL W. JAMES.

WOOSTER, O., Dec. 15, 1849.

Brother Campbell: It gives me pleasure to be informed, through the Harbinger, of the progress of our Master's cause in different sections of the country, and willing to communicate as well as participate, I send you the following: At the Annual Meeting for Summit and Wayne counties, held at this place, 26 made the good confession, and were buried with Christ in baptism, and 4 united from other denominations. At a meeting recently held in this place, conducted by Brothers Green, Benedict and Lamphear, 25 submitted to the claims of King Emmanuel; and also at the L[illegible] congregation, twelve miles south of this place, under charge o[illegible]. D. Benedict, a meeting of twelve days, in the month of October, [illegible]d by Brother J. H. Jones of this place, and 70 were immersed, and 5 received who were formerly immersed. Some two weeks since, Bro. James Porter held a meeting at Ripley, twelve miles south-west, in Holmes county, and 35 confessed their Lord in baptism. Our meetings are generally well attended, and a growing interest is being felt all over this section of the country.

Yours, in the blessed hope of the gospel, C. LAKE.

P. S Bro. Jones has just returned from Wadsworth, Medina county, where he has been speaking some days—11 made the good confession, and 1 united from the Baptists. Brother J. returns on Monday, to continue the meeting. C. L.

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SHELBYVILLE, Ill., Nov. 23, 1849.

Brother Campbell: Permit me to say, that I have been a reader of yours for fifteen or sixteen years, and have been a poor advocate of Primitive Christianity as fast as I have learned it. I was born and raised in Culpepper county, Va., and there joined the Baptist church, under the teachings of James Garnett and Wm. F. Broaddus. But I thank the Lord that your writings fell in my way, for I am truly a disciple of yours in that particular, and am well pleased with your course on all the leading subjects that have been agitated in this Reformation—such as the slavery question, the moral societies, the Bible society, &c. I was about the first resident that publicly plead for Primitive Christianity in this county; and I thank the Lord that he has spared my life for sixteen years, to witness hundreds bow to the claims of the Lord of Life. I am not much in the habit of writing, and have not, therefore, reported progress, as others have done; yet I am glad to see the reports in the Harbinger every month. Permit me, however, to state, that here the good cause is onward. We have six good churches in Shelby county, and four in Moultre. Last year we had about 200 additions, and this year about 50. Brother Kane is now preaching in Shelbyville, where we have a good house, (52 by 42) finished in a plain, neat manner. I must now bid you adieu, praying that the Lord may bless you with health, and a long life of usefulness Your Brother in Christ,

☞ Total, 825. B. W. HENRY.

A. CAMPBELL'S LECTURE.

THE Senior Editor is now absent. He left home the 6th of December, to deliver an address before the Young Men's Mercantile Library Association of Cincinnati, and expected to depart thence for a tour of some weeks, or perhaps months, in the south-west. We are gratified to present to our readers, from the various notices of the Lecture which we have seen, the following, by the Cincinnati Daily Dispatch:

MR. CAMPBELL'S LECTURE.—The lecture of Alexander Campbell, of Bethany, Va., before the Young Men's Mercantile Library Association, on Tuesday evening, was attended by a large and intelligent audience. The capacious Hall was literally crowded to overflowing.

The subject was the "Anglo Saxon Language—its History, Character and Destiny." Those who expected a delineatory address, or a mere rhetorical flourish, must have been disappointed. But with all who knew anything of the distinguished lecturer—his profound learning, his wondrous powers of reasoning, and perfect mastery of language—this lecture was a rare and unequalled mental treat. The opening remarks, on the power and majesty of language, were not only profound but eloquent, while that portion of the discourse which related to the history of the "Anglo Saxon Language," displayed a depth of learning and vastness of intellectual vision truly astonishing. It would be almost impossible to give a correct analysis, and we shall not attempt it.

The conclusion to which the learned Lecturer arrived, from premises

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ably laid down, was that our language is to become the universal tongue, spreading over all lands, and elevating, regenerating, and redeeming all people. He closed with a thrillingly eloquent appeal to Americans, upon whom God has reposed the high and heavenly task of extending this language, with the glorious principles of Liberty and Religion treasured in it, to act worthy of the high vocation wherewith we are called. Our limits forbid us to say more than to express the wish, that this lecture will be published, as we believe its perusal by the people will do much good.

TRIBUTE OF RESPECT.

NEOTROPHIAN HALL, Bethany College, Va.,
December 15, 1849.

THE President having informed the Society of the death of L. C. TAYLOR, of Williamsburg, Va., formerly a regular member thereof, on motion, C. Terry, E. S. Tener and S. Daugherty, were appointed a committee to prepare resolutions expressive of the esteem in which the deceased was held during his connection with the Society. They accordingly reported the following, which were adopted:

WHEREAS, during the brief sojourn of L. C. Taylor in our midst, we recognised in him all those qualities which adorn the character of a student and a gentleman. Be it, therefore,

Resolved, That we deeply sympathize with his friends and relations, in the irreparable loss which they have sustained.

Resolved, As a mark of respect for the memory of the deceased, we will wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be forwarded to the parents of the deceased; and that the editors of the Millennial Harbinger, Richmond Whig and Richmond Enquirer, be requested to publish them.

W. W. SMITH, President.

JNO. C. NEW, Recording Secretary.

NEW PROVIDENCE, Tenn., Oct. 31, 1849.

Brother Campbell: It is with feelings of irrepressible sorrow, that I have to announce the departure of our pious, intelligent and exemplary brother, JOHN C. ALLENSWORTH. On the morning of the 26th October, 1849, after a protracted illness, he fell asleep in the arms of the Redeemer, aged 41 years. The death of this beloved Father in Israel, is deeply felt in the large circle of his acquaintance. He died as he lived—in full confidence in the hope which the gospel inspires. He retained his full strength of mind till the day before his death. In making the arrangements for his funeral, he said, "These things we will name, but they are not the matters on which to dwell." "Oh," said he, "if I were not in peace with God, what would be my condition now?" "But," he added, "I feel that all is well; I feel perfectly resigned; I ask not to stay; these pains I can bear;" and he bore them with Christian fortitude. In his death we have full demonstration of the power of the gospel to sanctify mankind, and prepare them for happiness here and a blessed immortality beyond the grave.

JOHN BOWMAN.

Died, at his late residence (Sweet Home) in Bracken county, Ky., of Cholera, on the 28th July, GARRETT PERRINE, Esq., in the 49th year of his age, leaving a wife and four small children to lament their loss. He was, for many years before his death, an Elder in the Christian Church in Augusta, Ky. THOS. MYERS.

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THE

MILLENNIAL HARBINGER:

SERIES III.

VOL. VII.] BETHANY, VA., FEBRUARY, 1850. [No. II.

COMMUNINGS IN THE SANCTUARY—*No. XII.*

Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee.—Ps. lxxiii., 25.

How precious to the heart of the Christian the high privilege of fellowship with God! How poor, in comparison, are all the pleasures of sense, and all the honors of the world! It is to meet with the King Eternal, Immortal and Invisible, amidst the sacred mysteries of his spiritual temple, that we are here assembled. We come to seek from that holy presence those elevating and consoling influences which impart a divine peace to the soul, and purify the affections from the polluting touch of life's vain idols. We come to approach the fountain of being and of blessedness, to drink of its ever flowing streams of eternal life and joy.

How holy and how reverent is the name of God! How awful the deep mysteries of the Divine Nature! That name, that nature constitute the study of life. Even amidst the darkness of heathenism, men strive to grope their way to God, and the multitude of their idols, while it shows the failure, proclaims, also, the earnestness of their search. And how powerful the influence of the ideas which men entertain of God! How their conceptions of the divine character modify their own! How successful the effort of Satan to degrade man by obscuring his views of God! And how purifying, elevating, ennobling, the contemplation of that Divine Creator, as seen within the sanctuary in which his glory stands revealed!

It is here, amidst the sublime visions beheld by the eye of Faith, that God addresses himself to mortals. It is here that his wondrous works are interpreted by precious words. It is here that he appears in his true character as the Great Lord and Creator of the Universe, material and spiritual. How glorious the attributes assigned to him in the ancient scriptures, of infinite power, wisdom, goodness, justice, truth and holiness! How endearing the characteristics which the New Testament still more clearly reveals, of love, mercy, and condescension! By these he approaches us most nearly; by

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these we realize that God is with us, our Emmanuel, and are emboldened to enter into that divine fellowship to which he here invites us.

If it be granted, as some imagine, to each class of sentient beings in the dominions of nature to perceive its own position, and understand the classes that are below it, to man is conceded, with self-consciousness, the loftier privilege of understanding, not only the classes that are below, but those, also, that are above him. Placed, as it were, in the middle position of the universe, and blending in himself the material and the spiritual, he can reach to the lowest ranks of being, and also to the highest—even to God himself. He can contemplate every phasis of life and every variety of nature. Collecting the traces of the divine presence in his works, he can connect them with the Being from whom they issue, and, ascending upon the wings of Faith, hold sweet communion with the Infinite and Eternal One.

To establish and maintain this communion is the great end of religion. To unite the soul to God; to erect in the human heart a living temple for His abode; to secure the enjoyment of that divine presence which is the earnest of eternal blessedness—these are its noble and exalted aims—its truest, holiest purposes. And oh, how intimate is that fellowship to which we are thus introduced by the true and living Word! With how much confidence—with how much earnestness we are permitted to address ourselves to God! Under how endearing a title we are invited to his presence! As sons to a compassionate father, we approach him to hear his words; to rejoice in his power, wisdom and love; to cast our cares upon him, and to repose in the faithful assurances of his unceasing favor. As heirs of God, and co-heirs with Jesus, we are invited to rejoice in an undefiled, unfading, and eternal inheritance—in the glorious prospect of being admitted to behold the glory of God and of the Lamb, and to share with the redeemed the pure perennial bliss of heaven.

And oh, how precious are the influences of that spiritual fellowship which we are here permitted to enjoy! How dear to the soul should be every opportunity of cultivating that sacred intimacy, that divine acquaintanceship! How greatly we should desire to draw more closely still the ties that attach us to the heavens! The heart that becomes familiar here with the things of futurity—the soul that is here wont to enjoy habitual intercourse with God, will be no stranger when admitted to the skies. Oh! how sweet it is on earth, to have a friend, familiar with our thoughts and feelings, to whom

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we can unbosom all our cares and all our joys. But what friend can know the soul as God can know it? To what kind ear can we so unreservedly communicate our wishes, anxieties and hopes! And with what human spirit, encased in mortality, can we form an alliance, a union, a fellowship so intimate and so complete, as with that divine and gracious Being who, by his Spirit, dwells within the heart itself, and, partaking in the deepest secrets of the soul, anticipates our thoughts, interprets all our wishes, and intercedes for all our wakening hopes! Surely the renewed soul, thus intimate with God on earth, will be no stranger when ushered into heaven! Surely it will be thus suitably prepared for the blissful fellowship of the brighter realms above!

It is the contemplation of infinite excellence that exalts, as it is the society of the good and the noble that inspires nobility of soul. Unable of ourselves, perhaps, to form high conceptions, and, without "the bold warmth that generously dares," we catch, by degrees, something of the soaring spirit of the virtue that belongs to the noble minds with which we enjoy habitual intercourse, and thus learn to share and to imitate the excellencies we admire. It is thus that communion with Perfect Goodness shall lead us to be good. Infinite Holiness and Purity shall inspire us with pure and holy affections, and the Love of God, awakening in the heart a kindred emotion, shall transform the soul, and invest our nature with a divine beauty. It is while we contemplate the glory of the Lord in the brilliant mirror in which his perfections are revealed, that we are "changed into the same image from glory to glory, or by the Spirit of the Lord." R. R.

MISSIONARY CONSTITUTION OF THE CHURCH—*No. II.*

FROM THE WATCHMAN AND REFLECTOR.

From this collation of statements which we have now made, we are struck with three main facts, which deserve to be remembered in connection with those which are minor and subordinate.

First, we learn from Paul, that during the brief interval between the resurrection and the ascension, after our Lord had met his apostles in Jerusalem, he gathered around him a large meeting of his followers, at which more than five hundred brethren were present.

Secondly, we learn from the evangelists, that before the crucifixion, preparations had been commenced suited to the gathering of a large meeting at an appointed mountain in Galilee.

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Thirdly, we learn, also, that, at the appointed mountain in Galilee, the great commission was pronounced. Hence, we conclude that it is without solid reason, that the commission recorded by Matthew is called "the apostolic commission," since it was not given to the apostles only, but to the assembled church. The commission which was given to the apostles by themselves, was not announced on the Mount of Galilee, but on Olivet, at the time of Christ's ascension, and is recorded by Luke in the first chapter of the first book of Acts.

If, then, as we have seen, the Galilean commission was addressed to a general assembly of the church, one of the most obvious truths to be inferred from the fact is this: that in the original formation of the Christian church our Lord constituted it a missionary association. Each organized body of believers was designed to be a voluntary society for extending the gospel. It was intended and ordered that the glorious work of evangelizing the heathen should be committed to the church itself, not to separate societies within it and around it. If the facts which we have considered left any room for doubt on this point, that doubt might be removed by observing how illustriously the primitive church honored her own missionary character.

Let us look back, for a moment, to the auspicious commencement of the apostolic age. We remember what a shock was produced in Jerusalem by the murder of Stephen. Large congregations of Christians, drawn from almost every civilized nation, were suddenly broken up and scattered abroad. At this distance of time we can conceive but dimly, what a gloomy day it was when these young converts bade farewell to those scenes of social intercourse and of sacred privilege. See them grasp the parting hand, she dthe tear of affection, and turn their backs on Jerusalem.

Let us select a group and follow them. A certain company was composed of two sets of men—one from the Isle of Cyprus, the other from Cyrene, on the coast of Africa. These traveled northward along the Mediterranean coast, until they arrived at Antioch, on the river Orontes, in Syria. That was a vast and splendid city, where, says Gibbon, "Fashion was the only law, pleasure the only pursuit, and the luxury of dress and equipage the only distinction of its inhabitants." It had, however, one other distinction, quite apposite for us to mention—that was, an unbounded religious *liberty*. Here the Jews were favored, here the wandering Christians found an asylum, and, under the protection of a Roman sceptre, could only enjoy freedom to worship God.

At that time the Greek language was widely spoken, and these Jews addressed the Greeks on the subject of religion. This was "a new thing under the sun," and the effect was astonishing; for "the hand of the Lord was with them, and many believed and turned unto the Lord."

The good work advanced; there was a constant revival; and, ere long, we see stationed there Barnabas, of Cyprus, and Saul, of Silicia, both Jews, both educated among the heathen, and accustomed, therefore, to the ideas,

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habits and manners of heathen men. We can easily imagine with what vigor a man like Saul, in the glow of his spiritual youth, would enter such a field. He saw it "white to the harvest," and longed to reap it for his Master's garner. These men thrust in their sickles, and continued to work together there during the year 42, when a vast multitude believed.

While this new church, just converted from heathenism, full of spiritual life and hope, were engaged in observing a season of fasting and prayer, behold a message from God is announced. The Spirit spake by direct revelation to the prophets, saying, "Separate me Barnabas and Saul for the work whereunto I have called them." The meaning of this message, as the context indicates, was, set apart these men as missionaries to the field of labor.

Here, certainly, it is quite worthy of notice, that the men who were to be set apart to the work of missions, by "prayer and laying on of hands," were those who had been already called individually to the apostleship, and had received a divine ordination to their office. When such men as these were brought conspicuously forward, "set apart" and "sent away," this first Gentile church was taught the important lesson that the evangelization of the heathen was not merely committed to Christians as individuals, but, also, to organized churches—that it is a common work, which needs a combination of minds, and in which all are bound to participate.

When these first missionaries of the early church "to foreign parts," had visited the Isle of Cyprus, had passed over to Asia Minor, and had preached the gospel amid storms of persecution, but with great success, they returned at last to the body that sent them out, and presented a report of their doings. The statement of Luke (Acts xiv., 25–26) is as follows: "They went down into Attalia, and thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled; and when they had come and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles." Who of us can imagine what emotions of joy and gratitude were awakened by the story of the first missionary journey! "The Gentiles believe," was the common exclamation, and the practicability of evangelizing the heathen world thus proved by experiment, made every heart to thrill, and nerved every hand for action.

Now, when we consider that the great commission was addressed to the assembled church, that the book of Acts, being a missionary journal, is a divine commentary on that commission, it appears clearly to be the will of Christ that his churches should feel themselves to be charged with the work of spreading the gospel through the world. The incidental expressions that fell from the pen of Paul, in his letters to the churches, indicate that he regarded this as an element of Christian belief, taking rank among the first principles of the doctrine of Christ. To the Corinthian church he said: "Who goeth a warfare at his own charges?" "We have hope, when your faith is increased, that we shall be enlarged by you, *according to our*

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rule, abundantly, to preach the gospel in the regions beyond you." To the Thessalonian church he said: "Ye were *examples* to all that believe in Macedonia and Achaia, *for from you sounded out the word of the Lord*, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad." To the Phillippian church he said: "Both in my bonds, and in the defence and confirmation of the gospel, ye are all partakers of my grace;" and then, acknowledging the aid he received from Epaphroditus, calls him "my brother and companion in labor and fellow-soldier, but *your messenger*, and he that ministered to my wants." To the Roman church, when speaking of the fulfilment of prophecy by the spread of the gospel among the nations, he said: "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach except they be sent?" To the churches of Galatia he declared that James, Cephas and John, who seemed to be the pillars of the church at Jerusalem, had given to him and Barnabas the right hand of fellowship, that they should *go to the heathen;* and among his closing exhortations, says, "as we have opportunity, therefore, let us do good unto all men." And in his letter to the Ephesians, he declares that Christ, as head of the gospel dispensation, is directing all things "to the intent that now unto principalities and powers in the heavenly places, might be made known by the church the manifold wisdom of God."

THE VOYAGE OF LIFE.

I HAVE often thought, while journeying upon the beautiful river Ohio, in one of those majestic steamers which ply upon its waters, that a parallel might, in some respect, be drawn between such a voyage and the course of human life.

When a stranger, bound for a distant port, makes his entrance into the vessel, we may readily imagine that we see a youth just setting forth to engage in the active business of the world. Upon the shore, we may perceive in the friends of whom he has just taken leave, the kind parents and relatives who, with tears and "many a fond regret," have committed him to the uncertain and changeful scenes of life. Theirs is the sad feeling of bereavement, but imperfectly soothed by anxious hopes: a sorrowful resignation to the stern necessity which has suddenly torn asunder the ties which years of intimacy had intertwined around the heart. To him, also, belongs the sadness of separation, mingled with a sense of loneliness, and the consciousness of having lost the dearest associations of life. Perhaps, to use the language of another, 'he has been the beloved of many hearts; with some, the object of almost exclusive

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affection. How difficult to be now contented with less! How cold by comparison, the after-interest he may awaken in other hearts, amidst the bustling scenes of the world! How hard to endure the measured kindness of mere well-wishers—the constrained courtesy of well-bred indifference, the unintentional slight of the regardless many! the cutting contumely of the malicious few! How withering, contrasted with former looks of love, and its endearing tones, the severe glance of a censorious eye! the harsh inflexion of a reproving voice! How bitter to remember all he has been to the beloved circle in the home of youth, and to feel that he is *nothing*, comparatively *nothing* to any living creature in the wide world on which he is about to enter!' Still, though depressed for a time, the youthful spirit is soon buoyed up by the glittering hopes which float upon the surface of life's restless tide. The self-confidence of inexperience, and the pride of early vigor, sustain the sinking heart. The ardent fires of youth's bright morning soon tinge with brightest hues the clouds which conceal the distant future, and hasten forward the steps which lead him to the fulfilment of his destiny. To the youth, indeed, the world appears all beautiful, as does the interior of the stately vessel into which he has just been ushered. How elegant the decorations! What a beautiful vista is presented to the eye between the long ranges of state-rooms, as we look through the entire length of the cabin! The rich carpets; the crimson hangings; the stained windows; the pleasing contrasts of color; the handsome furniture, and the convenient arrangement of the whole, give to the mind a lively sense of beauty, cheerfulness and joy. The prismatic lustres, suspended from the ceiling, dazzle the eye as they gently undulate with a tremulous motion, and throw the sun's last rays, divided into all the colors af the rainbow, unsteadily, yet gracefully, upon the carved and gilded interior. Meanwhile, as night approaches, the pendant lamps are lighted, and, from the innumerable facets of their ground shades, diffuse a silvery radiance, which is even more agreeable than the intense brilliancy of day. The refreshing breeze, whose gentle force seems to be increased by the rapid motion of the vessel, enters through the Venetian lattices and diffuses a grateful coolness. Or, if, in the evening hours, it gradually subsides so as to be no longer felt within, we may still, upon the "guards," enjoy its freshness, while the gentle breathings of the flute, or the sonorous notes of the Kent bugle, re-echoing from the hills, add to the pleasure we experience, and, prolonged into the hours of night, soothe us finally to repose. And when the bright morning dawns, how charming the scenery of the river, which, on

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one side, washes the pebbly shore of a level alluvial valley, covered with rich meadows and fields of waving grain, and, on the other, bathes the rocky base of hills whose precipitous sides are yet clothed with ancient forests, and whose fertile summits display a golden harvest! How delightful to contemplate the rising mists, as they uncurtain the couch of nature and unveil the freshness of her beauty! And how the rapid movement of the vessel, as, breasting the foamy flood, she cleaves its crystal waters, serves, while it brings new scenes to view, to exhilerate the spirits and fill the heart with a vivid consciousness of life!

Such, also, is the delight of youth when entering upon life. Every thing seems fitted to administer pleasure. The heavens dazzle with their glory, the earth enchants with its beauty. Dewy morn and golden eve; the silvery orbs that give light by night; the sun's grateful beams by day; the gentle breezes and the thousand charms of form, and color, and contrast, that every where meet the view, create in the heart an unspeakable joy. With how keen a zest he partakes of the new-born pleasures of life! How brilliant the crowd of images which rush upon the senses! How exhilerating the consciousness of that very movement which hurries him along the ever-flowing stream of Time!

For, as in the vessel, so in the world upon which he has entered. He feels himself borne along by a machinery of tremendous power, over which he has no control. Incessantly he is carried onwards—the scenes of early life—the friends of childhood, have disappeared in the distance. A new horizon is constantly revealed to him, and new prospects attract his attention. He cannot stay the course of Time, nor pause to sport upon the flowery meads whose beauty charms the eye. He feels that he has been committed to a mighty fabric, from which he can no longer reach the shore, and whose movements, regulated by unseen hands, he must constantly obey. The daily bounties of nature are spread before him. All things necessary to comfort and subsistence are around him, and how often he seems to have entered life as he has entered the vessel, to eat, and drink, and repose, while he is borne unresistingly to his appointed haven!

When an individual first enters the crowded saloon of the boat, he selects the little apartment which he is to call his own for the brief period of his voyage, and prepares to accommodate himself to his position and to observe what is passing around him. The feeling of loneliness at first experienced, from the consciousness of being a stranger in the midst of an unknown crowd, soon begins to give

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place to a sense of companionship and association. He feels that all have a common interest in the successful progress of the vessel, and in promoting the comfort and happiness of each other. Such, however, is the reserve or timidity of some, and such the blind selfishness of others, that unless he possess peculiar powers of observation, as well as of attraction, he finds it at first difficult to form suitable acquaintances. Shy of each other, each one notices the conduct, and endeavors to explore the character of the rest, until, at length, parties here and there begin to converse with each other, and form little social circles, which, gradually enlarging, begin to touch, and then to involve each other, so as finally to establish intimate and agreeable relations with some, and a certain degree of friendly intercourse with all. It is often the case, however, that a great part of the voyage is over before such a state of things is attained, and, perhaps in the very last hour of his stay, our voyager forms an acquaintance with one of a mind and tastes so congenial to his own, that he has occasion seriously to regret the backwardness or inadvertence which had prevented an earlier introduction.

And here I may be permitted to remark, that it has often been a matter of sorrowful reflection with me, that the time spent by passengers on board our western steamers, is, for the most part, so unprofitably employed, and that no method has yet been devised by which it might be redeemed to the true objects of life. Doubtless there are many hindrances to the introduction of any regular system of social or individual improvement. The transient and ever-varying character of the company; the independent reserve of many; the retiring modesty of others, seem to repress, for the most part, any effort of this kind on the part of the passengers themselves; and the chief officer of the boat does not esteem it any part of his duty to provide the means of mental occupation or improvement. Yet such means are almost always present, needing but to be called forth into action; and it is often the case, that individuals must spend many days in each other's society before the voyage is ended, and have thus much time for mutual improvement, which is now often wasted in slothfulness, or vain amusement, or wearisome expectation. How often is it the case, that there are present men of superior education, full of knowledge, and accustomed to deliver public addresses, who would be happy, if the way were opened, to edify those present upon most interesting subjects! For the most part, there will be found in the saloon of every respectable boat, ministers of religion, teachers of science, professional men, individuals of varied attainments, who would rejoice in an opportunity to con-

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tribute to the enjoyment and improvement of the company, were there any method by which they could be drawn out and enlisted in the matter. How pleasant it would be to have a particular hour at which an address or lecture upon some popular and useful subject should be announced, and some one of the passengers be invited to deliver it! How profitable to the interests of morality and human improvement, if, instead of card-tables, we should find here a cabinet of minerals; instead of intoxicating liquors, a well selected library; and useful oral instruction for the vain and transient excitement of the novel! Surely the vapid common-place conversation and trifling occupations of the crowd would be well exchanged for an improving discourse upon some topic in religion, literature, science or art; for agreeable recitations from the poets, or some interesting experiments in philosophy! Would that the time had arrived when competition shall add to the bodily comforts, and even elegant luxuries, so carefully provided on board these vessels, the novel attraction of the grateful and refined pleasures of moral and intellectual improvement!

Were some system adopted by which, at certain hours, the company would be resolved into a society for mutual instruction, how great a relief it would be to many who, under a sense of their responsibility to God, the value of time, and the favorable opportunity for the diffusion of knowledge presented by an assemblage of active and intelligent minds, from widely distant regions, feel oppressed with anxious desires to impart and to receive benefits which politeness, and the conventional rules of society, forbid them either to offer or demand! They could then enjoy the consolation which ever springs from the fulfilment of duty; the pleasing reflection that their views of God and of Nature had been enlarged; or the proud satisfaction of knowing that they themselves had not been unmeaning cyphers in the society with which they were associated, but had left it the better, the wiser, and the happier, for their brief sojourn.

Should all such hopes, however, be regarded as Utopian, certain it is that the youth, at his first introduction into the world, feels himself placed in a position similar to that of the passenger who has just entered the vessel. He is first to choose, amongst the vacancies, the situation he prefers. From thence he observes what is going on in the world around him. He finds that society is made up of an infinite number of circles, sometimes enclosing each other, though not concentric; equal, but not coincident; approaching, touching, intersecting, commingling, without order or fixed relation to each other. He feels himself, at first, alone in the midst of a

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restless throng, agitated by conflicting interests, like waves which move in opposite directions and seem mutually to overwhelm each other. But, after a time, he finds himself carried into the whirl of life's affairs, and brought into communication, either accidental or designed, with those around him. He gleans some heads of personal history; he begins to know as he is himself known, and forms a part of a little circle which gradually enlarges. How often, however, is it the case, that these first associations are unfortunate! How often is the whole course of life rendered unprofitable and unhappy, by misplaced confidence! How often are the dearest affections of the heart lavished on unworthy objects! How often the noblest purposes of the soul perverted and misdirected! Yet it is impossible to escape from the ties of a common nature, or to divest the heart of human sympathies. There is no independence in life. There is no isolation in society. No one can live for himself alone. For good or evil, every one influences others, or is influenced by them. And oh, how much depends upon the character of the influences to which an inexperienced youth is subjected, when first thrown upon the world! How hard to discover one congenial spirit with which to enjoy a real communion of soul! How bitter to spend a life of delusion and disappointment, to find, perhaps, such an one at the close! There are no means, alas! of reading aright the human heart. There is no method by which human character can be at once revealed. There is no clue by which, in the labyrinth of human affairs, congenial minds may certainly find each other. Neither is there any system in the world by which the gifts of those who enter into its busy scenes can be readily called into activity for the common benefit. All things are in a confused medley, and forward Selfishness often snatches away the prize, while real Merit retires into obscurity. There is no power in society to discover latent capacities, and no friendly hand to lead youth forward to the position which it is fitted to adorn. There is here no true divining rod to discover the deep-flowing fountains of genius and of truth, and no instrument provided by which, from those depths, the living waters may be made to rise to bless earth's barren wastes.

It is to be remarked, however, here, that we do not find in the world so much of that conventional restraint which represses effort in the smaller society of the vessel. It is not, at least, regarded as unbecoming in any one, to make a tender of his services to the community of which he is a member; neither is it considered unpardonable, if a man shall press upon the public attention a subject in which he is deeply absorbed, or even his own claims to a respectful

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hearing. That which would be esteemed arrogance in the one case, is, in the other, considered conducive to progress and improvement. It is here, then, that the lover of his race finds an opportunity for philanthropic effort. It is here that he can, though uninvited, address himself to the noble work of human renovation. While Time bears him onward with resistless and unceasing movement, he labors to benefit the society of which he is a member, by a sincere devotion to its best and truest interests. He feels that the interests of society are his own; that his own happiness depends, in a great degree, upon that of those around him; and that no plea can justify a supine indifference.

As the vessel, however, moves onward, to complete its course, we may trace yet another likeness to the things of life. We find it in the signal which bids each passenger, in turn, to bid farewell to his companions, and prepare to be landed upon the shore, where he disappears from view. One by one, we thus lose our friends and companions in the voyage of life. We know not the moment, whether by day or night, that they shall be summoned from our midst to disappear upon the shores of eternity. Yet, as the passenger who has profitably employed the passing hours, and, with prudent foresight, has provided himself with friends also in the destined port, anticipates, with pleasure, the hour when he shall disembark, to be received into their fond embrace, so the individual who has faithfully discharged his duties to the world, will approach, with joy, the time of his departure, and gaze, with delight, upon that peaceful shore, where dearest friends shall greet him, and lead him to mansions of eternal bliss. Oh! when the world, in which we are all but passengers, shall, like the vessel, have completed its æthereal voyage through the regions of space, and landed the last of its weary travelers upon the shores of eternity, how happy will be the lot of him who thus finishes his course with joy, and feels within him the blissful consolation, that he has left this world the better for his having lived in it.

R. R.

Experience proves that, to indulge in what is fallacious, though it may please the imagination, vitiates the taste, indisposes the mind to a pursuit after truth, and impairs the judgment by giving it a false bias. Hence it is observable, that those who are most inclined to that kind of entertainment have generally but little relish for serious subjects, and least of all for the truths of religion.—*Dillwyn.*

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THE CHRISTIAN MISSIONARY SOCIETY—*No. I.*

THE Christian Mission is as old as the commission given by the Messiah, before his ascension to heaven. The Supreme Philanthropist, immediately before his elevation, said to his apostles: "Go ye into *all the world*, and preach the gospel to every creature." True, indeed, he would not have them commence the work before his own coronation in heaven, and their own proper qualification for that high function. They yet wanted both science and language to furnish them for the mighty enterprize. Hence, he enjoined silence, till they received "power from on high." They had heard his teaching, seen his miracles, witnessed his death and resurrection, but they had not yet seen him ascend to heaven, nor learned what had not then been accomplished—his exaltation to the throne of God. They were, for a few days, to "tarry in Jerusalem," and await the accomplishment of a yet unfulfilled promise, and some still more transcendant developments consequent upon his investiture with universal empire.

He had not himself, as yet, received the dispensation of the Holy Spirit, and, consequently, could not bestow it upon them. But, soon as he was carried up to heaven in a charriot of angels, and the heavenly sentinels of the portals of glory had opened to him the celestial gates, and the King of Glory had entered the pavilion of Jehovah, his Father, saluting him, said: "Sit thou on my right hand, till I make thine enemies thy footstool." He then received the promised Spirit of revelation and eloquence, and forthwith sent Him down to endow them with wisdom and eloquence to announce the gospel of the kingdom, which he had received to bestow upon all who should submit to his reign.

On the first Pentecost of the first year of the Jewish institution—just fifty days after the first Pascal Lamb—God descended to Mount Sinai to publish the constitution of the Jewish Kingdom, to three millions of Jews, then assembled at its base. So on the last Pentecost, in the last year of the Jewish institution—just fifty days after the last Pascal Lamb Divinely ordained—the Spirit of God descended to Mount Zion, to publish to the human race the constitution of the Christian Kingdom; the glad tidings that Abraham's God had made the crucified Jesus both Lord and Christ, and given to him universal empire. Then began the first Christian mission, to operate, first upon the Jew, and afterwards upon the Greek. It was to be continued until the gospel should be presented in all nations under

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heaven, and pardon, peace, and eternal life, proclaimed to every creature, in the name of Jesus of Nazareth, sealed by the Holy Spirit of promise.

But the Spirit of God, in its plenary influence, is the spirit of knowledge, wisdom and utterance. The apostles, by that influence, only began the work. It was, when by them fully developed, to be announced to all nations not only then extant, but to those thereafter to be created. Hence, the extraordinary gifts with which the opening of the Christian mission was accompanied and glorified. The apostles preached the word, developed the doctrine of the cross, planted churches, raised up a new ministry, gave them commission, and commanded them to transmit it to others, faithful and competent to the work.

The apostles were, indeed, prime ministers, and prime missionaries of the new kingdom. They had two classes of duties to perform—they had "to teach and preach Jesus Christ." They had to declare the gospel to the whole world, by way of development of what constitutes the message. They could not, personally, address one in every thousand of the then existing human family, but they could develop and announce the gospel facts, precepts and promises, in writing, for all nations and for all time. Thus they taught Christ, and, though dead, they still teach Christ. In the sense that Moses was preached every Sabbath day—"*being read* in the Jewish synagogues," Christ is now preached—being read every Lord's day in the Christian assemblies.

But the apostles were *preachers*, in the common sense of this word, to their living and unbelieving contemporaries. So Paul contemplated himself as "ordained to be a preacher and a teacher of the Gentiles, in truth and verity." He traveled from Jerusalem through a considerable portion of Asia and Europe, preaching the gospel, converting sinners, and planting and setting in order Christian communities. But he was more than a preacher or teacher of Christ: he was a witness of Christ glorified. He could speak more tongues than all the Corinthians, who were enriched, by Christ, with all utterance and all knowledge, by their supernatural gifts. He had, also, all other gifts of a miraculous character. God, indeed, "wrought *special miracles* by the hand of Paul:" so that from his person were carried to the sick handkerchiefs and aprons, and the diseases departed from them," whose handkerchiefs and aprons they were, "and the evil spirits went out of them." The apostles were, therefore, *witnesses*, as well as *preachers* and *teachers* of Christ's resurrection, ascension and glory. Thus, as far as miracles were a

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part of the gospel, so were they, in its evidence and power of conviction.

The apostles, therefore, though dead, still speak of Christ and for Christ. This they do to the eye and to the ear of our contemporaries. The printed gospel and the spoken gospel, are respectively addressed to the two great inlets to the human soul. The word, however, is first addressed to the ear, before the picture is presented to the eye. Faith enters by hearing, rather than by seeing; but, occasionally, it enters by both. There is more proof in a spoken, than in a written gospel. It is not only delivered with all the warmth and power of the human voice, but it has the additional testimony of the preacher himself, which is always something. His life, his character, his sincerity and zeal, give a living form to the message which he utters. Of course, we assume that he believes it; otherwise, he is a hypocrite. But, even then, his words commend the truth which his life denies, and, occasionally, extort conviction of the power of truth, although coming from an enemy. The testimony of an enemy, or a neutral, to a truth in controversy, is not always to be disparaged. In some cases it is equal, in others superior, to that of a friend. But in this case, the sincerity and consistency of life, of a preacher of Christ's gospel, adds greatly to the efficiency of the word. We are once told, that "Paul and Barnabas *so spoke* that a great multitude believed." Godly sincerity, zeal, and consistency of character, in a living preacher, necessarily add greatly to the force of the message which he delivers.

But we have both the written and the spoken word, and have proved that two are not only more, but *better* than one. Hence, experience proves what theory suggests and commends to us—the utility and necessity of following the apostolic model, of first speaking and then writing "the word of the truth of the gospel" in all our missionary operations.

In this point of view, as well as in almost every other, the cause of missions is a cause that first of all, and most of all, commends itself to the affections of the whole Christian community.

We are, therefore, peculiarly gratified, to see with what unanimity, zeal and liberality, the whole brotherhood assembled at the late Cincinnati Convention, have entered into this great work of evangelizing—at least of contributing their aid to the conversion of the world. Having proved the power of a preached gospel at home—having seen its triumphs in fields of labor so numerous, so various, and so extensive, in our own land of Bibles, tracts and churches—we have at last extended our vision over other lands and nations,

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and have felt their claims, and those of the King of Saints and of Nations upon us, to institute and establish missions, domestic and foreign. It is the glory, and I trust it will be long regarded as the glory of the first convention ever assembled of our brethren, that then and there they unanimously resolved, in the name of the Lord, to institute, to organize, and put into operation, a society for spreading salvation and civilization over all lands, as far as the Lord will give them the means and the opportunity. Though at the beginning our efforts may be small, I doubt not that they will greatly increase, and that our success, both at home and abroad, will bear a just and reasonable ratio to our numbers, and the wealth, learning and talent, which the Lord has bestowed upon us.

I have, at present, only time to add, that, of all the other projects of the age, this is the chief. Bible Societies, Tract Societies, and all other benevolent associations, are subordinate to this. This is an institution anterior and superior to all other Christian efforts. It was Divinely ordained that the church, after the apostles died, should convert the world. The church is God's own institution to evangelize, christianize, and, of course, to civilize and moralize, the world. She is the golden candlestick in a benighted world—the light of the world, and the life of man. From her the word of the Lord is to go abroad among the nations—to run and be glorified to the end of time.

Such being her destiny, the only question is, *How can this be effected?* A single community cannot, in most cases, effect much beyond her immediate precincts. But by co-operating with others, the work is every way practicable. A few churches may raise, equip, and send abroad, one or more missionaries and their believing households, and thus plant an infant church even in a pagan land. We have abundant means, if we have willing minds and liberal hearts. But this point is not debateable, nor do we volunteer arguments when the question is decided. We have an organized Missionary Society—a committee of ways and means—and desire no more, at present, than to notice the foundation laid, on which we may build a glorious superstructure. In our next, we shall consider the field of labor, with our views of the ways and means by which it is to be cultivated.

A. C.

FRANKFORT, Ky., January 4, 1850.

TRUE religion and virtue give a cheerful and happy turn to the mind, admit of all true pleasures, and even procure the truest.—*Addison.*

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CONVERSATIONS ON A STEAMBOAT.

DESTRUCTIONISM, ETC.

Timothy West.—Our boat, Carolus, moves cautiously among the shallows. We shall be favored, if she stick not upon a sand-bar.

Charles.—Time and chance happen to all, yet not unheeded by Him who rears alike the mountain and the sand-hill. Our mission is benevolent, and I have faith that we will be prospered in our journey.

West.—It is a lovely feature of Christianity, that it leans, with confidence, where the world sees no support, and calls trustfully for aid upon the viewless Power, when the voice of Infidelity is uttered only in despair. Still, we cannot always anticipate, by our wishes, the providence that awaits us. Our wisdom is not as God's, and, though we may reasonably expect success from the benevolence of the aim, we must often be deceived as to the nature and tendency of actions, and, therefore, like Moses, when he slew the oppressive Egyptian, disappointed in the results.

Charles.—And this is better for us. Failure to one who trusts only in himself, is despair; but to the Christian, it indicates a better way, since all things, even disappointments and failures, work together for his good.

West.—The stars are peeping down upon us through the many tinted forests, like eyes of the hills, and I feel the night air chill. Let us retire to the cabin. Our new acquaintances are much interested in their conversation. They seemed pious at supper; let us draw near and observe their subject. Do we intrude, gentlemen!

Both.—By no means. We shall be happy to have you participate in our conversation.

West.—Proceed. We will listen.

D.—The question I proposed was this: Do the Scriptures any where warrant us in concluding, that men shall exist, for ever, in a state of misery! I have thought much upon the subject, and heard it examined by theologians, and it does not appear to be according to Scripture, that the wicked should endure endless misery or punishment hereafter, for the sins of this short life.

M.—There are some things which the Creator has not revealed to us fully, because they are not necessary to our enjoyment, either of this life or of the life to come.

D.—All the passages which speak of the future state of the

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wicked, I have heard examined, and they go to show that the wicked will be *annihilated*.

M.—The doctrine of annihilation is a doctrine of some theologians, I believe; but I do not know how they make it out. It appears to me that we have not much to do with such matters, else the book would have made them plainer.

D.—On this subject, I have been recently convinced, the Scriptures are very plain. I confess they had not, before, seemed to teach this doctrine, but then I was brought up in a school where the common notion of eternal suffering was received as a matter of course—a canonized item of faith—and I never questioned the orthodoxy of the creed of my fathers.

M.—It is better to be satisfied with ignorance upon some subjects. The Scriptures are plain upon those points which it is essential for us to believe; and then, if we show our faith by our works, as James says, we may leave the rest to the all-wise and benevolent Creator, who will reward every man according to his works.

D.—This does not satisfy a rational being. There is a natural curiosity implanted in our bosoms to know what shall befall us hereafter, and we may look both to the Scriptures and to reason for light. Has not an immortal being a right to expect that his Creator, who has destined him to live hereafter, and implanted in his bosom a desire both for life and a knowledge of its accidents, will enlighten him upon these subjects, if not in nature, then in revelation? For my part, I regard this question as one into which every man ought to look.

M.—Well, where a man has the curiosity of which you speak, it would seem proper enough for *him* to seek to gratify it; still, I must say, the great concern with *me* is, How can I attain unto the state of the blessed? for, no matter what theology may say about the exact state of the wicked dead, it is very plain that it is bad enough to induce every man who loves himself, and desires happiness, to avoid it, and to flee from the wrath to come, for we are told that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power."

D.—True; but is not the passage you have just quoted very much misunderstood? The "everlasting destruction" here spoken of, I am convinced, means annihilation. When a thing is destroyed, it

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no longer exists; and to destroy a thing eternally, is simply to put it out of existence forever.

Timothy West.—May I ask a question, sir?

D.—Certainly. I have thought a good deal on this subject, and feel satisfied that my views will bear the most rigid scrutiny.

West.—How do you satisfy your mind that destruction means annihilation? May we not say that we know, in one sense, what becomes of our bodies after death?

D.—We know that they are destroyed.

West.—True; and we also know that they are not annihilated. The chemist will tell you that he can analyze the body, discover its elements, and show that what you call destruction, is, after all, nothing more than decomposition; that every particle remains—not one is lost.

M.—I thought there must be difficulties in your way, friend D. I am anxious to hear you remove this.

D.—My position is somewhat perverted by this objection. I do not profess to be a chemist, yet what has been said respecting the *elements* of our bodies may be all true enough—I am not prepared to deny. But what I contend for is, that, *as a man*, each wicked person is destroyed when he dies. He is *annihilated as a man*. This is according to Scripture.

West.—Pardon my freedom, sir, but another difficulty occurs to me. I will state it: The passage which your friend M. quoted from 2 Thess., represents the wicked as being "punished with an everlasting destruction," when the Lord Jesus shall be revealed from heaven. The difficulty, then, is this: If we are *annihilated as men*, when we die, how can we be punished when the Lord shall come?

M.—An unanswerable objection, sir. I thank you for it. I confess I like not this idea of annihilation. It is a most *inhuman* philosophy. But let us hear the answer.

D.—It has been correctly said, that a child can ask questions which a philosopher cannot answer, and I perceive our new acquaintance is neither a child in years nor in logic. However, the difficulty is only apparent, for, when the Lord shall come, there will, no doubt, be wicked persons living on the earth, and the passage refers to them—that is, they will be killed and annihilated as men.

West.—Really, sir, your exposition perplexes me with new difficulties. You strip this passage of its awful import, and render the glorious and vengeful advent of King Messiah as no more terrible than that of a Napoleon or a Wellington: as with power simply to kill the body. This death would do at any rate, and the differ-

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ence is only one of time after all! The awful language of this terrible judgment is inflated bombast. "Taking vengeance," and "punishing with everlasting destruction," is only to knock a man on the head, choke him with a sirocco, or, it may be, burn a city over his body, and thus reduce him, like all the wicked that have preceded him, to nihility *as a man!* When we consider the multiplied hosts of uncounted slain, who have fallen in successive crops before the sickle of death, it appears, indeed, a meagre work for the revelation of the Lord Jesus from heaven, *with his mighty angels—in flaming fire, too*, simply to put to death the few wicked that may then happen to be alive on the earth!

D.—As to that, every person knows that the Scriptures are full of exaggerated figures of things.

West.—Come, sir; no trifling with the Word of God. We have, it is true, exaggerated figures, but it is only because human speech, when wrought up to its loftiest expressions, falls still far short of the reality, which burns in the vision of the seer, and which his struggling eloquence would reveal to us. Say, rather, that the figures are too weak, and that the reality, in its inexpressible grandeur, is only seen and known by us in part.

D.—I have no disposition to trifle with the Scriptures. Those who know me, can testify that I hold them in the highest reverence.

M.—I must do my friend the justice to say, that he respects the Word of God, though I like not the use he makes of it.

D.—I am astonished that my views of this passage should seem to you, so out of keeping with the style of The Book. The sudden destruction of all the wicked on the earth, at one time, perhaps in a moment, is surely a sublime spectacle to contemplate.

West.—It is sublime—in itself, awfully so; but not in keeping with the drama of redemption. The plot is too large and too long: the characters too many and too various in guilt; the strife too spiritual, and the opposing chiefs too exalted and mighty, to justify, even in the eye of enlightened criticism, such a termination to the drama. An Indian war may end with the burning of wigwams; the mighty ambition of Napoleon with an ocean girt prison; but the long contest against "principalities and powers, and spiritual wickednesses in high places," must end with something more than the destruction of the bodies of a few unfortunate wretches, whom death would have soon overtaken at any rate.

M.—I like the idea. It opens to my mind a lofty conception of Christianity. O that we could "walk as seeing him that is invisible!"

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D.—Still I must maintain the justness of my view, else we must admit that there will be a resurrection of the wicked, which is no where taught in the Scriptures.

M.—The resurrection of the wicked not taught in the Scriptures! Why, surely, you are mistaken there.

D.—By no means. I have thought much upon this subject, and heard able theologians discuss it, and you cannot name the passage that, under fair criticism, will bear such a construction.

M.—My memory is not very good, and, when taken on a sudden so, I can never call a thing to mind, but I feel as sure that there are such passages, as that I exist. I must call on our new acquaintance to help me. Are there not such passages?

West.—There are. But I have not done with the passage you first quoted, before you lost your powers of recollection. It is said that those upon whom the Lord Jesus will take vengeance when he shall come with his mighty angels, will be the wicked then living on the earth. Let us examine the passage in its context. I presume you can repeat the whole of it, but I generally carry a copy of the Living Oracles with me, so that when my memory fails me, I can draw upon the text. In the 4th verse of the first chapter, the apostle says: "We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that you endure; *which is* a manifest token of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance," &c. Let us analyze the passage: First, we have presented to us the persecuted and patient Thessalonians, and their persecutors; second, the righteous purpose of God with respect to each, that is to recompense tribulation to them that troubled the Thessalonians, and rest with us, (other saints,) to the troubled; third, the time when this recompense shall be made, to wit: "when the Lord Jesus shall be revealed from heaven," &c. The persons immediately in the mind of the apostle, who are to be punished with an everlasting destruction, were the living persecutors of the Thessalonians, and the *time* of this recompense, *when* the Lord shall appear in the final judgment.

M.—This seems undeniable, and I see now, in this very passage, what did not before occur to me—that is, a strong argument for the resurrection of the wicked; for, as the persons here spoken of,

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lived eighteen hundred years ago, and are to be punished with an everlasting destruction from the presence of the Lord, at his final coming, they must be raised to the judgment of course.

D.—Not necessarily, for God's presence is every where, and they can be destroyed from his presence without being raised from their graves.

West.—But the *time* when this is to take place shows that their destruction did not take place at the natural death of these persons, and, therefore, that it did not consist of what you call their "annihilation as men." Besides, the presence of the Lord here spoken of is manifestly his glorious appearing in judgment, and must be regarded as different from the common sense of his omnipresence. I would like to say something respecting that shallow idea you express by the phrase, "being annihilated as men," as though a corporeal and material organization was the entire sum and measure of a man, but it is growing late, and we must seek repose.

M.—Well, we have had quite a theological discussion.

D.—My head is easily confused by excitement, and I second the suggestion to retire.

Charles.—You forget your promise, to cite a passage where it is asserted that the wicked dead shall be raised.

D.—Oh, you had better let that pass, for it cannot be done.

West.—I fear, sir, you have not studied this matter so thoroughly as you think you have, and that the learned theologians, at whose feet you have set, got their doctrine rather out of their own heads than from the book of God. But as you feel so fully assured upon this subject, I shall call on my young friend, who has just recalled our attention to the point, to read the passage which occurs to him, as most literally declarative of this doctrine.

Charles.—I find a very satisfactory passage in the 5th ch. of John.

West.—Yes. The Jews were seeking to kill the Saviour "because he not only had broken the Sabbath, but said, also, God was his father, making himself equal with God"—v. 17. He justified himself by telling them of more wonderful things than these, which should be effected by his power. Read the 28 verse *et sequitur*.

Charles.—"Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

M.—That will do for to-night. I add my vote for retiring. So a pleasant night's repose to you.

All.—Good night—good night. W. K. P.

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ABRAHAM BOOTH A REFORMER.

Brother Campbell: Few men walk agreeably to their principles and professions; and, therefore, in proportion as they develop their inconsistency, are they weak and vulnerable. In the letter I sent you of Mr. Fuller's to Mr. McLean, are these remarks: "My views, and those of my brethren, are expressed in *Mr. Booth's Essay on the Kingdom of Christ.*" That is, Mr. Fuller's views on the Kingdom of Christ, its government and laws, its order and discipline, are expressed in that essay. That essay helped to form my own mind, in its convictions and reasonings on that subject. The sober but searching reasonings of Abraham Booth in his "*Paedobaptism Examined*," became to me a perfect logic, not only on that subject, but on all subjects connected with the *faith* and *duties* of Christianity

In his Essay on the Kingdom of Christ, Mr. Booth says: "Neither the force of secular power, *nor the arts of carnal policy*, ought, therefore, to be used in promoting the cause of Christ, such things being quite abhorrent from his intention and from the nature of his kingdom. * * * The Kingdom of Christ, as before observed, is a dominion of *truth* and of *rectitude*, of *love* and of *peace*. Now, the interests of such a monarchy, and the end proposed by it, cannot be promoted by any other than spiritual means, *and those of divine appointment*. It is only *so far* as the minds of men are enlightened by heavenly truth, their consciences impressed with God's authority, and their hearts engaged on spiritual things, that the cause of Christ is advanced."

Was it by "divine appointment," or by "carnal policy," that the mourning bench, unknown alike to the sages of *Kettering* and *Goodman's Fields*, was brought into the Baptist church? Of whom does Booth speak when he says: "To stand free from a suspicion of bigotry, the importance of capital truths has been surrendered; and to keep fair with something called *charity*, it has been agreed that human inventions should hold the place of divine institutions." How pleasing, truly, to a Methodist, it must be to hear a Baptist run down "water regeneration," in favor of the mourning bench, the altar, and the straw!

Again: the essayist, speaking of the commencement of a profession of religion, says: "By the laws of this kingdom, a credible profession of repentance and faith is required of all, previous to baptism. Such profession being considered as an evidence of their 'fellowship in the gospel,' and of willing subjection to the authority of Christ, they are entitled to membership in a particular church. On this ground they are admitted; nor do they forfeit their membership, except by some capital departure from *that* gospel, or some flagrant offence against *this* authority." Do the Baptists south of Mason and Dixon's line make their profession in this way? Do they make a "credible profession of repentance and faith," previous to baptism? or do they not define or delineate the exercises of their minds, their feelings and experience, in lieu of "repentance and faith"?

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A celebrated writer on metaphysics, by the name of Bailey, of London, has written two volumes of essays upon the formation and publication of opinions, in which he contends for the fullest latitude and liberty of discussion, as not only *right*, but as the best *policy* to be pursued in putting down error on all subjects. There is always a suspicion in the human mind, that if you denounce a man before you hear him, you have an inward misgiving for your cause. Mr. Booth was much of the same mind when he said: "Truth seeks no subterfuge, and rectitude fears no examination; but the operations of policy are subtle, and its first designs are latent."

If the Baptists have the right on their side, in the difficulty between them and us, why do they uniformly refuse to give us the trial of a fair hearing? In the New Testament, the most wicked and the most artful are allowed to speak even against the *inspired truth of God*, as it fell from the lips of the Saviour and his Apostles. The Pharisees and Sadducees, the Scribes, Lawyers and Doctors, are allowed to spin out their sophistry on the sacred page; and heaven's wisdom shines forth, not in cutting off the errorists from the chance of speaking to the people, but in opposing it with the truth! Who can chain the human mind, and stay the progress of truth?

Mr. Fuller preached a sermon in London, just before his death, from Dan. xii., 4: "Many shall run to and fro, and knowledge shall be increased." In the discourse, he inquired what kind of "knowledge" it was to which Daniel referred—whether it was the boasted science of the world, or the true knowledge of the true God? His conclusion was given in these words: "The knowledge of which the scriptures make account, is that of which the fear of the Lord is the beginning. We may depend upon it, that it is Bible knowledge, or the Bible would not have predicted it with approbation." After this he expresses, in one sentence, his views both on the Kingdom of Christ, and the freedom of inquiry which it courts and encourages: "It is the glory of Christ's Kingdom that it is established and promoted by knowledge. It invites examination, and courts humble inquiry. Is it thus with Paganism, Mahometanism, or apostate Judaism, or Deism, or *corrupt Christianity?* No: these are works of darkness, for the dispelling of which many shall run to and fro, as with the lamp of truth in their hands."

I feel proud to quote these noble sentiments from Mr. Fuller; and from him, not young, and ardent, and changeable, but from the staid and sober veteran, "full of days," and possessed of a rich experience, gathered on the field of controversy, and in the toils of years in the Indian Missionary enterprise. A fair deduction from the above is, that every system which does not "*invite examination*" cannot be "established and promoted by knowledge," and is not, therefore, a part nor party with the Kingdom of Christ, of which this is "*the glory.*" No; "these are works of darkness," which shun the light, and, consequently, stand condemned by Mr. Fuller as "corrupt Christianity." Mr. Fuller not only marks the symptoms of the malady, but, like a good physician, he describes the admirable remedy. He says the darkness with which "corrupt Christianity" envelopes itself,

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will be dispelled by many running "to and fro, *as with the lamp of truth in their hands.*" This is beautifully expressed, and is true of himself, of Booth, of Carey, Yates and Judson, of his own brethren; but is not true of ——, or ——, or ——; but I forbear!

We will not give a too literal interpretation to Mr. Fuller's predictions of the means God will provide, in order to bring about the fulfilment of his text, but we will leave that to the reader. "If it be the design of God to diffuse the knowledge of himself over the earth, in these last days, it might be expected that suitable means and instruments would be employed to accomplish it. When he meant to rear a tabernacle in the wilderness, he raised up Bezaleel and Aholiab, and other wisehearted men, in whom he put wisdom and understanding. Thus we might expect men to be gifted and qualified for the work appointed them, and to be stirred up to engage in it. It might be expected, supposing a great work was designed to be accomplished, that societies would be formed—some to translate the Scriptures into the languages of the nations; some to give them circulation; some to scatter tracts, which shall impress their leading principles; some to preach the gospel, and some to teach the rising generation to read and write."

In God's good providence, over the church and over his word, societies have been established for these very purposes. The Bible Societies of England and America are foremost in circulating the Scriptures; and the American and Foreign Bible Society is now established for the two-fold purpose of aiding the correct translation and in distributing the Word. Our own American Christian Bible Society is an institution promising much good, now that it has been adopted by all our brethren. Let the Baptists take care, lest haply, in opposing us in our humble efforts, they may, in fact, be opposing God, who may have "*stirred us up*" to engage in this good work! In my next I shall show that we have the venerable Abraham Booth with us, in believing that men are regenerated by the word, and not, as Mr. Fuller taught, by an abstract and physical operation of the Holy Spirit. J. H

THE CHRISTIAN MISSIONARY SOCIETY—*No. II.*

We have said that the "Christian Missionary Society," as now propounded and organized, is the first fruit of a general convention of the churches. At least, in the absence of the minutes of that convention, so we regard it. But at all events, it is agreed to be the great favorite of the brotherhood, around which their fondest affections cluster. They have also adopted a Bible Society and a Tract Society, as ways and means of carrying out the great object of the mission spirit and purposes.

We live in a land of Bibles and Bible Societies, that furnish the

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common version in any quantity, and at any price, for which we can create them. Some tracts, also, are issued, as pure in speech, and as sound in principle, as any one of us could furnish. These, too, may be either manufactured or purchased, as the prudence and finances of the brethren may dictate. Or we may manufacture new versions or old versions of Bibles and Tracts, as time and circumstances may require. But if any thing is to be gained by any new offerings and better offerings, we have the choice, as a people, and so have the societies that create them. *But there is no substitute for our missionaries, and our missionary labors.* These are our efficient means of doing a good, which cannot be accomplished without them; for, if every society in Protestant Christendom were to do all that they can do, so far as means are concerned, there yet would remain more than we can do. The harvest is still great, and the laborers are yet few. The field is very large. It is, indeed, *the world*—the whole unconverted family of Adam. It is, therefore, still our duty to pray to the Lord of the harvest to send laborers into the fields to gather it.

But where shall we begin? Charity begins at home, as the old adage goes; but, as some one has said, "it does not continue at home." It radiates abroad, from the centre to the circumference of fallen and degraded humanity. We have long since begun at home, but still there is yet much to be accomplished at home. Perhaps we might do more at home by doing something abroad. I confess that I am one who entertain that opinion. Victories gained abroad are very favorable to conquest at home, especially as long as there is in our midst an internal war.

And it may be argued with great force, that, had the apostles continued in Jerusalem till all its citizens were converted, they never would have planted a church in Samaria, or any where else. We have no good reason, therefore, to confine our efforts to any one city or State, till all are subdued by them. We may often divide our forces, and conquer more of the enemies of God, than by keeping them together. I am, therefore, of opinion, that we can achieve more for the honor of our Master, and for the good of mankind, by instituting a mission abroad, than by employing our whole efficient means at home.

But whither shall we send out missionaries abroad? I am anticipated in the judgment and good sense of some of our brethren. They have named Jerusalem as specially worthy of a concentrated and protracted effort. The claims of Jerusalem are, with me, paramount to those of any other spot on the green earth.

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Oh Jerusalem, they shall prosper that love thee! that love thee, not for what thou art doing, nor for what thou hast done, but for what was done in thee, and what is yet to be accomplished in thee and by thee! Thou hast a thousand claims upon our Christian charities. David first placed the ark of Jehovah within thy walls, and David's son and David's Lord once wept over thee. The ashes of thy Kings, of thy triumphant heroes, touch not the tender chords of our hearts, as does the memory of thy holy seers, the prophets and apostles, the saints and the martyrs, whose tears have bedewed thee, and whose blood has entailed upon thee the woes and the sorrows of thousands of years. But thou shalt yet bethink thee of thy follies and thy sins, and the Lord will have mercy upon thee. Thou shalt yet sing: "Blessed be he that cometh in the name of Jehovah." In this confidence we would stretch out our arms to thee, and carry back to thee that gospel which was first promulged within thy walls, and echoed in the praises of them that became thy first fruits to God and to the Lamb. A thousand associations cluster around thee; a thousand remeniscences allure our hearts to thee, and constrain us to send back to thee that message of Jehovah which first emanated from thee, and gave life and salvation to the nations which were far from thee.

Let us, then, "begin at Jerusalem," and place our first foreign mission as near the site of her temple and her altar, as is possible; and while we open to her many-tongued inhabitants the words of eternal life, intercede for her sons and her daughters at home and abroad, that the Lord would yet have mercy upon her, and "make her gates salvation, and her walls praise;" that Jehovah "would create Jerusalem a rejoicing, and her people a joy."

We strongly incline to the opinion, that, of all the foreign fields that claim our attention, to which our energies can be directed, and our means employed, Jerusalem, that great centre of attraction, that great point of rendezvous—visited by men of all climes and of all tongues—demands our first efforts and our earliest attention. It is, moreover, quite practicable. We can find a missionary and a Christian family to locate there, possessing such accomplishments for the station and work to be accomplished, as warrant our confidence in the undertaking. In this view of the premises and great object, we expect a liberal response, in the form of contributions, from all the friends of foreign and domestic missions, sent forward to the Treasurer, at Cincinnati, at their earliest convenience.

Millions are expended in the unholy wars of booty and plunder, under the pretence of national honor and national dignity, often for

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the purpose of partizan political ascendancy, under the dictation and temptation of the evil spirit of falsehood, rapine and murder; and will the Redeemer's friends withhold a few hundreds or thousands, when He calls upon them by the promptings of the Spirit of Truth and Salvation, and by the openings of his providence for their aid in carrying into effect the pains and agonies of His death for the redemption of man from eternal ruin? Surely they will not, they cannot. A. C.

FRANKFORT, Ky., January 5, 1850.

ENCOURAGEMENT AND HOPE.

ATHENS, Tenn., December, 1849.

Dear Brother Campbell: Health, peace and prosperity! Before the year closes, I feel like addressing you a few lines more. It seems a long time since we thus conferred, and a much longer time since we conferred face to face. I have traveled much, and seen much, since we took the parting hand. You can say: "and I much more." Still, the Lord has preserved us.

Since I wrote you last summer, from Danville, Ky., I have visited Missouri, passing hastily through Indiana and Illinois. I was much gratified with the society of many good brethren. The good cause appears to be on the advance, particularly in Missouri. The Lord has greatly blessed the labors of the brethren in that State during the past season. May the good Lord yet add to them more and more! There are many excellent spirits at work in that portion of our land.

It was my happiness to be present at two general meetings—one called an Annual Meeting, for several counties; the other the State Meeting, held at Paris, Monroe County. At the latter I saw a goodly number of Disciples; formed a number of new acquaintances, besides meeting with many old friends.

Brother Shannon, of Bacon College, was present at both of the above meetings. The brethren were much pleased with his visit. Possibly he may go to preside over the State University. The chair has been offered to him. I also saw old Bro. Joel Haden and old Sister B. W. Stone. They were still rejoicing in the Lord. The brethren seem determined greatly to increase their efforts to advance the good cause, both at home and abroad. May the Lord abundantly bless their labors of love! "Many shall run to and fro, and knowledge shall increase."

There is one good work proposed, in which I think all the brethren of that growing State, and many of other States, should take an interest. It is that of assisting the little band of faithful Disciples in St. Louis, in erecting a suitable house of worship in that most rapidly increasing city. The brethren there are alive to the work, but it is not in their power to accom-

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plish it. The late sore afflictions from fire and cholera, will throw no little difficulty in their way. The brethren there seem not haughty, but desire to erect, in the heart of the city, a neat, plain, commodious house: one in which any godly man may enter with humility and delight. May we not hope, that there are thousands of brethren abroad, who will send up a dollar each to these good brethren, to assist them in this labor of love? I humbly trust there are. If they could have seen what I there saw, I feel assured that they would resolve to deny themselves to that amount, and send it up during the coming year. The Lord bless them!

While speaking of self-denial and liberality, there is one case which I wish to mention. I was speaking to a few Disciples, near the centre of Kentucky, on the importance of our Tract distribution. I happened to mention that one good brother had just offered me $25 towards circulating them in his city, and an editor of one of our papers had offered twenty-five copies of his paper for one year, for the same purpose. A good brother who had just secured the title to about two thousand acres of timbered land, lying in the immediate vicinity of a steam saw-mill, and that near one of our State Macadamised roads, cheerfully tendered all the timber that could be used at said mill, or disposed of otherwise. I have since visited the mill and vicinity, and have found a worthy brother who has consented cheerfully to attend to the disposition of timber, collection of money, &c., as his part in this good work. Under the blessing of God, this may cause a continued stream of light to flow for years. The Lord bless this good brother and his household! I feel assured, that whilst he thus acts, his household shall not lack. "The Lord loveth a cheerful giver;" "The liberal soul shall be made fat." Are there not others, who only lack opportunity? "Let us work while it is called the day; the night cometh, in which no man can work."

These things, Brother Campbell, cheer me on. I humbly hope the day is not far distant, when "many will be seen coming up to the help of the Lord against the mighty." The Lord has a blessing for us: may we come up and receive it! I delight to labor in the midst of such spirits. The Bible, Tract and Missionary cause, must prosper, while such spirits gather around. But I must not weary you.

Your brother in the good hope, E. A. SMITH.

BIRTH, MARRIAGE AND DEATH OF LUTHER.

BIRTH OF LUTHER.

A POOR MINER, who wrought in the mines of Mansfield, and lived at Eisenach, took a journey to Eisleben, to attend the annual fair. His wife was too desirous to accompany him to be denied; and, on the night they arrived, she gave birth to a son. He was born on the 10th of November, in the year 1483, on the eve of St. Martin's

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day; and from this circumstance, his parents named him Martin. The father strove to educate his son in virtuous habits; and, according to the spirit of the age, considered strict discipline a powerful aid to good conduct; to this young Martin was early subjected. As he grew older, he was placed in an institution at Eisenach, where he had access to the learning there taught, but was unprovided with funds, and had not money to procure food. In company with several other students, as poor as himself, he endeavored to procure bread by singing at the doors of wealthy houses. On these occasions he sometimes sang his own compositions—at others, the favorite ditties of the day—and sometimes he chanted forth the sufferings of the martyrs. All this he called *bread music.* It does not seem to have had power to 'soothe the savage breast;' for he was often taunted and reproached—accused of idleness and evil designs, and driven away by menials—though the only reward he asked for his musical exertion was a piece of bread. On one of those days, when his very soul was filled with shame and indignation for the hard language he received, he wandered to the humble dwelling of Conrad Cotto, and throwing himself on a seat before it, overshadowed by ancient trees, he relieved his overburdened heart by low, plaintive music. Whether moved by the melody of song, or the tenderness of a woman's soul, Louisa Cotto, the wife of Conrad, hastened to the door and invited him to enter. She then placed before him the simple fare her humble habitation afforded—bread and honey, with milk from the mountain goat. The honest, ardent gratitude of the youth, with his simple story, won not only her confidence, but her affection. She invited him to come every day and get his meals. He soon equally interested the husband, and they both continued their friendship to him. Many years after, when all Europe rung with the name of the reformer, they remembered, that the poor hungry boy they fed was Martin Luther!

In the year 1501, a thin, pale youth, stood at the gate of the University of Erfurt, and petitioned for entrance. When asked if he was qualified to make such a request, he replied: "He who prays as he ought, has already finished half his labors and his studies." This, too, was Martin Luther; but he did not now come unprovided with credentials; he brought undoubted testimony of his morals and good conduct, and was received with cordiality.

MARRIAGE OF LUTHER.

Sometime after, Luther came to Melancthon's house, and requested to see Catharine alone. Margaret hastened to her, and gave her the message. She entreated her friend to return with her. "That would not do," replied Margaret; "he said expressly *alone;* he undoubtedly has something very particular to say. Now, Catharine, take courage and open your heart."

Poor Catharine went with trembling steps to the presence of Luther.

"I have sent for you, my child," said he "to converse on the subject of matrimony; I hope you are convinced it is a holy state." "Yes, sir," said Catharine. "Are you prepared to embrace it?" "No, sir," she replied. "Perhaps you have scruples on the score of

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monastic vows; if so, I will mark some passages I have written on that subject, that may set your mind at rest."

Catharine was silent.

"I perceive that I do not make much progress in my purpose. I am little used to these matters, and I had better be direct. Do you mean to abide by your monastic vows, or will you marry, like a rational woman?"

This direct appeal seemed to rouse her courage. "Even Doctor Martin Luther has no right," said she, "to ask that question without explaining his motive."

"Well said, Kate," replied he, laughing; "I must tell you, then. There is a person who would gladly take you, for better and for worse."

Catharine's color rose, and her eyes sparkled with additional brightness.

"Now say, has he any chance?"

"You have not told me who he is," said she, resolutely.

"And you have not told me whether you had any scruples of conscience on the subject; if you have, God forbid that I should urge you."

"When I left the convent," said she, in a low voice, "it was because it would have been hypocrisy in me to have remained there. I took the vows ignorantly, and almost by compulsion; I embraced the reformed religion with an inquiring and willing faith. God forgive me, that I so long offered him the worship of my lips, while my heart was far from him."

"And now!" said he, after waiting for her to finish her sentence.

"Now," she replied, "I need not ask his forgiveness for worshipping him in spirit and in truth. I am no longer a nun."

"Well," said Luther, "I suppose this is as direct an answer as I must expect. So to my purpose." But even Luther stopped short, surprised at Catharine's emotion.

"Perhaps, my dear," said he kindly, "I do wrong in speaking to you myself; I had better commission Margaret. I suppose women converse on these matters better together, and yet, as I have begun, I will finish. The other day Bodenstein, the nephew of Carolstadt, came to me to solicit my influence with you. He wishes you to marry him. I told him I could have no particular influence with you, unless you have scruples of conscience about marrying. He is a clever young man, and I see no objection. He is very unlike his fanatic uncle."

He might have talked an hour without receiving a reply. Catharine's manner had changed; there was no longer the emotion or blush.

"What shall I tell him?"

"Any thing you please," said she, "so that I never see him again."

"Why this is strange," said Luther; "you did not seem to have scruples of conscience just now. My dear Catharine you must not forget that you have no natural relations here, and this young man can be a protector to you."

"I wish you would not speak of him," replied she.

"Is there any one else that you like better?" said Luther.

She made no reply.

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"Nay, speak; I have every disposition to serve you; has any other person made the same proposition to you?"

"Yes," said Catharine, with a little womanly pride; "Counsellor Baumgartner has made the same proposals."

"Do you prefer him?"

"Yes," she replied, rising; "but I am as happy as I ever expect to be. My friends assure me that I am no burden, but a help to them; and so I wish you good morning."

Poor Catharine hastened to her room. Her dream was over. Luther, the austere, the insensible reformer, had awakened her from it. Margaret entered while her eyes were yet red with weeping. She tenderly approached and embraced her; but neither exchanged a word.

"There is no hope for Bodenstein," thought Luther; "It is evident Baumgartner is the object. Catharine is a child; if the elector dies she is without a support, except by the labor of her hands, and they do not look as if they were made for labor. I will write to Jerome Baumgartner; he is well known as a young counsellor at Newburg." Accordingly he wrote:

"1524, Oct. 12th.—If you would obtain Catharine Von Borne, hasten here before she is given to another, who proposes for her. She has not yet conquered her love for you. I shall rejoice to see you united. LUTHER."

The young counsellor received this letter with surprise and incredulity. The positive refusal of Catharine, some months before, had left no doubt on his mind, and he thought the wisest plan was to enclose the letter to her, and inquire whether it was written with her sanction.

In the meantime, Luther's friends began to urge him to marry, particularly Melancthon. "You preach," said he, "what you do not practice."

He protested, however, that he would not be caught in the snare; that his time was now fully occupied.

When Catharine received the letter from her former lover, she was filled with astonishment, and requested Margaret to speak to Luther on the subject. He said he had done what he thought was right and would be agreeable to all parties; but he found there was one science he did not understand—the heart of a woman.

"That is true," said Margaret, "or you would long since have perceived that Catharine's was yours, and now the mystery is out."

It required all the evidence to convince Luther of the truth of the assertion; he was forty, and Catharine but little more than half that number of years; that she could prefer him to her young sutors, seemed to him incredible. Margaret, however, had said it, and a new life opened to Luther, in the affection of a young and beautiful woman.

When he spoke to Catharine again on the subject of matrimony, he was more successful than before. He learned the history of her long attachment, which had become so much the reverie of her silent hours. The betrothment took place, and soon the marriage followed.

DEATH OF LUTHER.

On the 17th of February, he grew so ill that his friends requested

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him not to go out. In the evening he spoke much of his approaching death. Some one asked him if he thought we should know one another in the future world. He replied with energy, "I truly believe so." When he entered his chamber with his friends and sons, he remained a long time at prayer. Afterwards he said to the physician who arrived, "I am very weak, and my sufferings increase."

They gave him drops, and tried to restore heat by friction. He spoke affectionately to Count Albert, who was near him, and said, "I will lie down and try to sleep half an hour, I think I shall feel relieved." He composed himself and soon fell asleep, and did not wake for an hour and a half. When he opened his eyes he said, "Are you all still sitting here? Why do you not go to your repose?" It was eleven at night. He then began to pray most fervently in Latin: "*In manus tuas commendo spiritum meum, Domine, Deus veritatis.* Pray, all of you, that the reign of our Lord may be extended, for the Council of Trent and the Pope are full of threatenings."

Again he closed his eyes and slept a short time; when he awoke, he requested to rise, and went to the window and looked out upon the winter landscape—the clear heavens—the light of the pale moon, glittering on the frosty hill tops. "My dear James," said he, "I was born in Eisleben, and here, I believe, I shall rest." He then prayed most devoutly. There was an evident change in his countenance, which induced his friends to summon the physicians. Count and Countess Albert, also, hastened to his room. He turned to them and said, "Beloved friends, I die here." He begged them all to bear testimony, that he died in the faith he had taught. His prayers continued fervent, till suddenly his eyes closed; clasping his hands together, and without a struggle, he breathed his last.—*Life and Times of Luther.*

TASTE FOR READING.

"If I were to pray for a taste," says Sir John Herschell, "which would stand me in stead under every variety of circumstance, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things may go amiss, and the world frown upon me, it would be a *taste for reading*. I speak of it, of course, only as a worldly advantage, and not in the slightest degree as superceding or derogating from the higher offices, and surer and stronger panoply of religious principles, but, as a taste, an instrument, and a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a perverse selection of books. You place him in contact with the best society in every period of history, with the wisest and wittiest, with the tenderest, the bravest, and purest characters who have adorned humanity; you make him a denizen of all nations, a contemporary of all ages. The world has been created for him. It is hardly

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possible but the character should take a higher and better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible, but that the manners should take a tinge of good breeding and civilization from having constantly before our eyes the way in which the best informed men have talked and conducted themselves, and their intercourse with each other. There is a gentle, but perfectly irresistible coercion in a habit of reading, well directed, over the whole tenor of a man's character and conduct, which is not the less effectual because it works insensibly, and because it is the last thing to be dreamed of. It cannot, in short, be better summed up than in the words of the Latin Poet: *Emollit mores nec sinit esse ferus.* It civilizes the conduct of men, and suffers them not to remain barbarous."

Alas! for those who can find no pleasure in reading good books; who can allow opportunities for reading to pass unimproved. Those who read bad books declare that they prefer bad society, and so they show what they are.

NEW YORK CITY TRACT SOCIETY.

The New York City Tract Society celebrated its twenty-third anniversary on Wednesday evening, the 26th December, at the Tabernacle. The annual reports present the following interesting particulars:

The Society now employs 20 missionaries—2 for immigrants, 1 for seamen, 1 for resident Germans, and 16 who have charge of operations in the different wards of the city. There are now employed 1,175 visiters—the average number during the year has been 1,160. For the especial benefit of immigrants, 2 have been added to the number of missionaries. One of these is a German, who devotes his attention to those who come from his native land. The other is a Swede, who can converse in their native languages with Danes, Fins, Swedes, Norwegians, Italians, Spaniards and Portuguese. These missionaries meet the different vessels as they arrive at our port, distribute tracts, provide Bibles and Testaments, give friendly counsel, invite to religious worship, and in every possible manner endeavor to show kindness to the strangers in a strange land.

The distributions in 1849 sum up a follows: 1,252,123 tracts, containing 5,123,571 pages; 1,718 Bibles and 2,609 Testaments, supplied to the destitute, on behalf of the New York Bible Society; 6,735 volumes lent; 1,979 children gathered into Sabbath and public schools; 203 persons induced to unite with Bible classes, and 3,067 to attend church; 1,710 temperance pledges obtained; 1,398 district prayer meetings held; 37 backsliders reclaimed; 168 persons hopefully converted, and 117 converts united with evangelical churches.

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OUR BIBLE AND MISSIONARY SOCIETIES.

Brother Campbell: Will you permit me, once more, to call the attention of your numerous readers to a subject in which we should all feel the most intense interest?

The great American Apostle of Democracy once predicted, that "in fifty years from a certain day, there would not be a Bible in America, except it be preserved in the library of some antiquarian, as a literary curiosity." But the apocalyptic angel has since commenced his flight through the midst of heaven, having the everlasting gospel to preach, not only to the people of the United States, but "to every nation, and kindred, and tongue, and people." The great modern improvements in the arts and sciences, have done much to hasten his flight; and copies of this everlasting gospel have since been multiplied ten fold, and carried to nations distinguished by two hundred languages and dialects of this Babylon earth. Such events warrant us to prefer the predictions of Isaiah to those of Jefferson; and to conclude, that the time is not far distant, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

But this result, so much to be desired, will never be consummated without the aid of human instrumentality. God alone could devise a plan of salvation, suited to all the wants and circumstances of man. The blood of Christ alone could purchase his redemption. The Holy Spirit alone could reveal to the world this divine scheme of benevolence. But to *man* was committed the word of reconciliation. Christ said to men, not to angels, "go ye into all the world, and preach the gospel to every creature." Hence, the angel that appeared to Cornelius, did not assume to preach the gospel to that venerable Gentile; but he directed him to send for Peter, who was authorized to tell him what he ought to do; hence Paul commanded Timothy to commit to faithful men, who should be able to teach others also, those things which he had heard from himself; and hence the church has been constituted the pillar and the ground of the truth, the lamp of the earth, or the dispenser of light to the world.

How many, then, will rise in judgment against the church, and condemn her, for withholding from a benighted world the light of life! Ah me, what curses will be heaped upon the heads of popes and cardinals, clergy and laity, Catholics and Protestants, for withholding, from a perishing world, that "gospel which is the power of God unto salvation, to every one that believeth"!

But if it is an established principle of God's moral government, that "where much is given, much will be required," then, indeed, we and our contemporaries are, of all men, most responsible. The facilities for multiplying and circulating copies of the Bible, were never so great as at the present time. Before the art of printing was discovered, in 1435, books were formed by the slow process of transcribing. A copy of the Bible then cost about seventy-five dollars. But few then possessed Bibles, and

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fewer were able to send them to the heathen. But now what a change! Copies of the Sacred Scriptures are now furnished by thousands, or millions, if necessary, at the almost incredible price of twenty-five cents per volume; and carried with the velocity and by the power of steam, to the remotest parts of the earth.

It is also worthy of special remark, that men of all nations, casts and orders, are becoming more anxious to possess and to understand the Bible. The great modern improvements in the arts and sciences, have brought nations into closer proximity, and made them better acquainted with each other's systems of government, philosophy and religion. They are thus able to judge the tree by its fruits. And this, of all sources of evidence, is most likely to convince the mass of mankind that Christianity is true. Learned and wily sophists may perplex the ignorant, by urging plausible objections against arguments drawn from miracles and prophecy, history and philosophy, as well as from the majesty, purity, power and harmony of the book itself. But it is exceedingly difficult to explain away facts that may be known and understood by all men. The devotee of Boodhism, Brahmanism, Mahometanism, and humanized Catholocism, feels the conviction that Christianity is true, forced upon his expanding mind, as he looks upon the chart of the world; nay, rather, as he associates with men of different nations, talks with them, reasons with them, and perceives that, in every case, nations rise in the scale of being, and excel in all the intellectual, moral, social and political elements of human happiness, just in proportion as they understand the Bible, and obey its precepts.

Hence, Jews and Catholics, Mahometans and Pagans, are willing and anxious to receive and to examine the Bible. Shall we give it to them, or shall we withhold it from them?

> "Shall we whose souls are lighted
> By wisdom from on high;
> Shall we to man benighted,
> The lamp of life deny?"

No doubt, to this question, but one answer will be given by all the Disciples of Christ. One spark of that love that brought Christ from heaven to earth, to die for all men, must move its possessor to do something to send the gospel to those for whom his Saviour died. The apostles have left us an example worthy of our imitation. "We thus reason," says the great logician, "that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again."

The reason, then, of our past delinquency in this matter, has not been owing so much to any difference of opinion among us on the great question considered, as to a want of some uniform system of operating. This want has been well supplied by the formation of the American Christian Bible and Missionary Societies. When the question was first agitated, a few years ago, whether we should form a separate and independent Bible Society, or co-operate with the Baptists, through the American and Foreign

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Bible Society, I concurred with those who preferred the latter course. And it affords me pleasure to know, that during the last few years some of our brethren contributed liberally to that Society. But this was not done by *all*, nor perhaps by a majority of us. It appears that there are still among the Baptists *some* evil spirits, who cannot refrain from their old practices, of misrepresenting, calumniating and defaming us; and that *some* of us yet possess too much of the old man to disregard these malicious slanders, and to act in the true spirit of our forgiving Master, with an eye single to the glory of God and the good of mankind. The American Christian Bible Society was, therefore, formed by a very large number of delegates, representing our churches throughout a wide extent of territory, as, in their judgment, the best means of securing that union, harmony and concert of action, which are so indispensable to success in every great and important enterprise.

The state of the controversy is therefore entirely changed. The question now, is not whether we should *form* a separate and independent Society, but whether we should *sustain* one which has been formed by a large convention of our brethren assembled for that purpose. This is certainly not a question which requires much discussion. To me, it is rather axiomatic than problematic. If we cannot fully unite with the Baptists, we should, at least, be united among ourselves. In this way, we may also render the A. C. Bible Society an important auxiliary to our Missionary Society, and test our will and our ability to sustain the most benevolent enterprise of this eventful age.

It must, therefore, be gratifying to all the friends of the Bible and Missionary cause, to learn that the measures adopted at Cincinnati, have since been approved by meetings of the Disciples elsewhere. And it may be expedient to hold other conventions, especially of the churches which were not represented at Cincinnati, that all may publicly sanction the proceedings of the October Convention. This may cause some to feel and to cherish a higher degree of confidence in the success and permanency of the Bible and Missionary Societies, and, consequently, secure more harmony and liberality in our efforts to sustain them.

But I cannot conceive that it is necessary or proper, that we should silently and inertly await the decision of such conventions. What was done at Cincinnati, is not likely to be soon undone by other conventions, assembled there or elsewhere. I therefore propose, as the shortest and most efficient way of expressing our concurrence in these important measures, that the members of each congregation immediately form a Bible and Missionary Society, auxiliary to the A. C. Bible and Missionary Societies; and that they forward, as soon as possible, their surplus funds to these parent institutions, to assist them to accomplish the benevolent objects for which they were founded.

It will probably be necessary to employ agents in some parts of our widely extended territory. But if our editors, pastors and evangelists, will keep these subjects before the people; if they will press them home upon

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their minds, hearts and consciences, much, very much, may be accomplished without the expense of employing agents for this special purpose. I speak from experience. For the last three years, we sent an annual contribution to the A. and F. Bible Society, without the aid of any agents. We feel as great an interest in this cause as we ever did, and we shall endeavor to prove our faith by our works.

At our annual meeting on last Saturday, according to my proposition to other churches, we formed a Bible and Missionary Society, auxiliary to the A. C. Bible and Missionary Societies. It was not, however, without deep regret, that we were urged, by a sense of duty arising out of existing circumstances, to dissolve, for the present, our connection with the American and Foreign Bible Society. The following resolution was, therefore, unanimously passed by our Society:

Resolved, That we most cordially approve of the expressed determination of the A. C. Bible Society, to co-operate with the A. and F. Bible Society, in translating the Scriptures into foreign languages, and in circulating them in foreign lands; and that it is our wish and earnest prayer, that the most friendly relations may always exist between these sister institutions.

We have raised between fifty and sixty dollars as our present annual contribution; and for some special reasons, we think it expedient to appropriate our *present* donation exclusively to the Bible Society. It is certainly a very small sum; but, if all the other churches of the Disciples will do as much in proportion to the number of their members, we will raise at least seventy-five or eighty thousand dollars, annually, for the free circulation of the Sacred Scriptures and the proclamation of the gospel among the destitute, in our own and in foreign lands.

May the Lord give us all zeal according to our knowledge, and bless all our humble efforts to advance His cause and kingdom among men: and to His name be the glory! ROBERT MILLIGAN.

WASHINGTON, PA., January 8, 1850.

DISCIPLINE—*No. XVIII.*

ORDINATION.

Query.—Is the imposition of hands, by the congregation, indispensably necessary to the setting apart of Elders? J.

THIS query is somewhat ambiguous. It literally embraces two points: 1st, the necessity of imposing hands in ordination; and 2d. the imposition of the hands by the *congregation*. The querist did not, perhaps, intend to raise the latter question, as the congregation is generally said to do that which it authorizes and sanctions. But should it be intended to inquire whether, in the ordination of elders

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the whole congregation ought to impose hands, we would answer: There is no such precedent, or hint of the kind, known to us, in our confession of faith—which is the Bible. The congregation, in this matter, acts only by co-operation. The formal act of ordination, which in the Scriptures is called "the laying on of hands," was done by the presbytery or eldership.

The above question, however, as we understand it, was designed to ascertain whether the Scriptures make the imposition of hands at all, by any person or persons, in all cases indispensable to the setting apart of persons to the office of elders. In answering a question like this, it is proper to make a distinction between a positive institution, specifically commanded, and a custom or precedent incidentally delivered. In the first, there is no distinction nor modification allowable—there must be literal and unconditional conformity; in the second, the force is that of an example of the highest authority, which ought, indeed, to be regarded with the greatest deference and respect, but which may or may not be imitated, according as the circumstances of the case seem to require. Thus, the prohibition of the tree of the knowledge of good and evil was of irreversible obligation; and the command, "Be baptized," must be obeyed with literal conformity, without change or modification. But the early custom of the Jerusalem church, of having all things in common; the practice of washing the saints' feet, and the salutation by the holy kiss, though examples of Christian fellowship and courtesy highly commendable in the age and under the circumstances in which they prevailed, are, nevertheless, in no way essential to the proper exhibition of Christianity in the present day. The great principle of love and fellowship which prompted the primitive Christians to these actions, is an essential element of Christianity. These actions, however, are but particular manifestations of it, suggested by the manners and habits of the times in which they were practised. We cannot refuse to love one another, nor neglect the outward courtesies which are necessary to manifest our fraternal interest in the children of our common Parent, but we may adopt other modes of showing our love, and employ such forms of Christian courtesy as, from association and early habit, will most vividly express the emotions of the heart.

So we think as to the form of ordination. It was unquestionably done, in primitive times, by the imposition of hands and prayer, either by a presbytery or an evangelist. The apostles, indeed, set the first example of the practice in the Christian church, in the ordination of the Seven, to minister on tables in Jerusalem. The

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church at Ephesus ordained, by this form, even an apostle, and set apart Paul and Barnabas to the work to which the Holy Spirit had called them, by prayer and the imposition of hands. Timothy, it seems, was thus set apart to his office; and as he was commanded *to lay hands suddenly on no man*, no doubt he, in turn, practised a like ceremony in the organization of the churches which he planted. We regard, therefore, the practice and example of the primitive church, on this point, as unquestionably made out. Still, it was never a specific command, in the form of a positive and irreversible institution, either by the Saviour or his apostles. It was, indeed, like many other useful forms, adopted from the custom of the Synagogue, and employed because of its suitableness and familiar use among the Jews, as a form of imparting offices identical in name, and, in many respects, of similar duties to those of the Synagogue. As a form in the Christian church, it may, then, be regarded as adopted, rather than originated, by the apostles, as growing out of the custom of the times, rather than from any symbolical or spiritual significancy in itself, and as invested rather with the suasive influence of example, than the imperious force of a precept. For these reasons, we would not like to say that the *imposition of hands* is *indispensably necessary* to the setting apart of elders; yet it is *indispensably necessary* that they should be set apart *by some form*, and *ordained in every church*, where they can be found with the scriptural qualifications; and until we can find a better, a more solemn, impressive, and *binding* form than that presented in primitive usage, we cannot think very highly either of the wisdom or the reverence of their taste, who would wish to change it. Circumstances may, sometimes, make it impracticable or inconvenient, but a pious veneration for the primitive church, must always render it, in the highest degree, comely and desirable. So we teach: our practice may be learned from a brief narrative of the recent

ORDINATION OF CHARLES LOUIS LOOS.

Brother C. L. Loos having been, for four years, a student of Bethany College, and during the whole of that time, and for several subsequent years, given full proof of his sincerity and godly conversation, as well as of his desire and ability to labor in word and doctrine, and being of good report in the churches round about Bethany, was, on the first Lord's day in December, 1849, formally set apart to the work of an evangelist, by prayer and the imposition of the hands of the Presbytery of the church of Christ which is in Bethany, the church which is in Wellsburg concurring. The nature, duties, and relation of this office, were clearly presented to the congregation

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and the necessity of a full and cordial concurrence and co-operation on their part fully deduced, when the young brother, who had resolved thus solemnly to give himself to the ministry of the Word, came forward, and, upon his knees, bowed his head beneath the hands of the Presbytery. The whole congregation rose, and thus united in the prayer which invoked the divine blessing upon the head, and heart, and labors of him whom they thus authorized to go forth with the glad tidings of peace. A solemn and impressive charge was then addressed to Brother Loos personally, in which the obligations of his high and noble calling were impressed upon him with great plainness and earnestness. The brethen then united in singing those very appropriate lines, beginning—

"Go with thy servant, Lord,
His every step attend;
All needful help to him afford,
And bless him to the end."

It is sometimes asked, What use is there in these forms? Does the imposition of the hands of the Presbytery impart any spiritual unction, or is the person thus ordained endowed with any new gift, which he had not before? Such questions as these imply a total misapprehension of the design of ordination, as we practice it. No persons can be more opposed to the Popish superstition of apostolic succession, than we are; none more sensible of the arrogance of those who claim for themselves, or their church, the power of transmitting, through the touch of holy hands, spiritual and official grace. In the days of the Apostles, the possession of spiritual gifts was extended to many, yet the power of conferring these gifts was restricted to the Apostles themselves; no other person, though he might work miracles, speak with tongues, and interpret with infallible accuracy the dark sayings of prophecy, could ever communicate to another the power which he himself had received from the Apostles. Hence, when the Samaritans were converted under the preaching of Philip and others, it was necessary, before they could enjoy any spiritual gifts, that Peter and John, two Apostles, should be sent down to confer them. Since the times of the Apostles, then, we cannot conceive that there has ever been any virtue in the imposition of hands to confer any new power either of mind or of spirit; yet there *is* a power in the imposition of hands which ought not to be overlooked nor lightly regarded. *It is the power of a form.*

Almost all governments have forms for inducting their functionaries into office. From the inauguration of the President to the oath of the county sheriff, our government recognizes and employs the

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power and solemnities of forms. We are so constituted—there is such a relation between the spiritual and the material—the mind and the body—the intellectual and the sensible—that we do not feel ourselves fully and irreversibly committed, till we have ratified our covenant by submitting to or participating in some solemn ceremony, in which the other part is represented, and by which the agreement, so to speak, is confirmed and sealed. The want of this binding and enduring power of forms, is peculiarly manifested among us. Our public servants, some of them at least, take up and lay down their ministerial character with as much facility as they do their walking-sticks; and having commenced the work under the impulsive zeal of a first love, feel themselves under no obligation to continue it any longer than is altogether pleasant and convenient to themselves. There is no recollection of a solemn formal dedication of themselves resting upon their spirits with the force and the power of a publicly attested covenant, and impelling them to endure hardships, as commissioned officers in the standing army of King Messiah.

In the neglect of the forms of ordination, office ceases to be regarded as a gift of the church; it is laid hold of as a kind of free public domain, upon which any squatter may enter for temporary employment or profit, till some more favorable opening presents itself for future operations. Thus the ministry and the eldership are degraded and neglected, and the cause of truth and righteousness made a byword and a reproach. Nothing can correct this state of things but a rigid application of the great principle, that the offices of the Christian church are the gift of the church, and cannot be rightfully held by any, save those who have a legal and formal title thereto. The law of qualification is prescribed to the church by our creed—the Scriptures of Truth—and this the church cannot disregard: it binds her in the selection and appointment. The power of appointment is vested in the church, as an organized constituent element of the Kingdom of Christ, and unless she has solemnly conferred the title and dignity of office, according to the formal solemnities required, no one should presume to call himself an officer.

W. K. P.

N. B.—Dr. Chinn's third argument not having come to hand in time, we must postpone its discussion till another No. W. K. P.

We part more easily with that we possess than with our expectations of what we wish for; the reason of it is, that what we expect is always greater than what we enjoy.—*The World.*

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THINGS IN TEXAS.

NEW ORLEANS, Dec. 5, 1849.

Dear Brother Campbell: Since last June, I have been in Texas. I was there on worldly business, but preached as often as circumstances would permit. I witnessed the confession and immersion of thirty-seven persons in the name of Jesus. Owing to great and almost constant exposure to rains and the hot sun, I was sick most of the time. My business called me to the frontier settlements, where I was compelled, for many days and nights together, to camp out in the prairie.

The people of Texas, among whom I have traveled and preached, are hospitable, intelligent, independent, every man claiming the right to believe and act for himself in religion. I have never seen a people more ready to hear and obey the gospel. I know of no country which presents so fine a prospect for usefulness as Texas, just now. The people are not yet sectarianized.

I rejoice at the foundation of the Missionary Society by the late Convention at Cincinnati. Missionaries are greatly needed in Texas. Will not the Society send two or more to that rich, beautiful, and growing State?

I have just read, in the November number of the Harbinger, Dr. N. L. Rice's remarks about your Tracts on Baptism and your reply. I find that debate—which I regard the best of all your debates—frequently in my travels. I hear, also, of several persons having been convinced, by reading it, of the correctness of your views. I heard, a few days ago, of one person who professed to be settled in his Pædobaptist views by Dr. Rice's arguments. But on inquiry, I learned that he was brought up a Pædo, and has never believed otherwise! This is the only convert (!!) I have ever heard of being made by Dr. R.'s arguments! The more I read that debate, the greater, if possible, is my confidence in the truth of the positions you take in it.

* * * * * * *

There is a great demand for school teachers in Texas, as well as for Christian preachers. Cannot you send out some of both? They need several preachers of the right sort there—men who are willing to make sacrifices of ease, comfort, time, and whatever else may be necessary to the propogation of truth in a new country. Have we no such young men! We need a few scores of such men as those who set out about twenty-five years ago. One was an apprentice to the carpenters' trade. He bought his time, which took about all he had, and set out to preach without any salary whatever! He is

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now one of our most eminent and useful preachers. Another, whose friends were unwilling for him to preach, at the age of eighteen years, agreed to be disinherited by his father, if he would only give him his time till he was twenty-one years old. His father consented. The young man had no horse. He borrowed one to ride, when he could do so, and when he could not, he walked and preached! He received nothing for preaching. His pious mother supplied him with clothes when she could; and when she could not furnish him any longer, he wore his old, worn-out, patched home-spun clothes as long as he could, and then worked for more! We want such men now. We do not want young men who strut about, doing nothing, with a cigar in their mouth, refusing to preach unless they are promised a stipulated sum, more per year than the preachers above alluded to, received, perhaps, in ten years! We need whole-hearted men, who love the truth, and are willing to sacrifice and be sacrificed for it, if necessary. Men of the right kind, could do a good deal of good in Texas. Are there no young men who would be willing to teach school for a time, and preach also, who are willing to go to Texas? They need such in the counties of Dallas, Collin, Red River, Hopkins, Lamar, &c. * * * *

As ever, yours in hope, B. F. HALL.

DISTRICT MEETINGS OF OHIO.

MT. HEALTHY, Ohio, Dec. 22, 1849.

Dear Brother Pendleton: We were much refreshed by the presence of Brother Campbell, ten days since, in the city. Though he looked feeble, there was great vigor in his thoughts, to which large crowds listened with the most respectful and breathless attention. It appeared to me that he improved in his outer man during the week he remained in Cincinnati; and my constant intercourse with him, gave me a good opportunity to know. I hope his trip will give him a new start, and good physical outfit for the labors of the coming year, while it may prove of lasting benefit to those who may hear his discourses and enjoy his conversation.

One object of this communication is to call the attention of your readers in our State to the *District Meetings of Ohio*, which I proposed, agreeably to the suggestion of the Convention, shortly after its session, in the "Christian Age." My article was responded to by the Dayton Church, and an invitation has gone forth to the brethren of the South-West District of Ohio, to meet in that city on Friday before the fourth Sunday in May. But as your paper is more extensively circulated on the Western Reserve than our "Age," I wish to repeat, on your pages, my suggestion in reference to dis-

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tricting the State. The plan is as follows: To assume the National Road as a base line dividing the State into North and South Districts; and a line from the eastern limits of Sandusky City through the eastern limits of Columbus, and thence following the channel of the Scioto to the Ohio river, dividing the State into East and West Districts, the general divisions to be known by the names North-West, South-West, North-East and South-East Districts of Ohio, respectively. It was respectfully submitted to the Reserve, as the most populous district, ecclesiastically considered, whether or not it would be best to divide their district into two; in the former case, to call the new one the Lake District. Two quarterly meetings could be held—say in the latter parts of the months of May and August—and something done effectively before the meeting of the anniversaries, in October. This would be to carry out the generous intentions of the brotherhood, as expressed by the votes of the Convention. Cannot the active brotherhood of the north and east parts of the State effect the arrangement immediately! Let some church, central to these districts, after consultation with prominent men, tender their hospitalities to a meeting in May. The object is to get a fulcrum for the lever—a starting point. The first meeting can be adjourned to any place designated by the assembled district.

Yours, in the Lord, D. S. BURNET.

READING THE SCRIPTURES.

THE value and desirableness of the art of reading well, are never more strikingly suggested than when it is employed in reading the Scriptures aloud. In the pulpit, or in the social meeting, or at domestic worship, how greatly it adds to the beauty and impressiveness of the service, if the grand and beautiful phraseology of the sacred word be given forth by a tasteful reader. Good reading is often the best commentary. The shades of thought can be expressed by the inflection and emphasis of a reader that enters into the meaning and spirit of a passage, with a clearness that no exposition would improve. When enunciated rightly, and clothed with devout feeling, what is so striking and so impressive as the words of the Spirit? How inexcusably negligent are most of our pulpit readers? How little of the divine force of the Bible is realized in this part of public worship. And at the fireside, where assembled children listen to the daily perusal of the Bible, how much its solemnity and attractiveness would be enhanced if read clearly, intelligently and well. No one can read well who does not read understandingly. The passage to be read at church ought to be first studied, and its meaning and spirit clearly possessed. It would not then be an unmeaning service, as it now too often is.—*N. Y. Evangelist.*

RELIGION sweetens every joy, and gives immortality to love.

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LIFE MEMBERSHIP, &c.

As several of the brethren have inquired of me whether they could become life members or directors of the Bible and Missionary Societies, organized among us, by paying the sum requisite in annual instalments of $5 each, I would observe, that, following the example of similar institutions, we have acted on this plan whenever it has been desired, and will continue so to act. We hope that our brethren will take stock largely in these Christian institutions, which, by the blessing of the Lord, cannot fail to yield an ample dividend in time and in eternity. $25 will create a life membership in the A. C. Bible Society, and $20 life membership in the Missionary Society, and $100 a life directorship in either. In taking life directorships, the annual instalments should be at least $10; but wherever it is practicable, pay the whole sum, and then it can at once be appropriated.

JAMES CHALLEN, Cor. Secretary.

CINCINNATI, January 2, 1850.

DEATH OF MINISTERS.

NEW YORK, December 29, 1849.

Brother Campbell: I am under the painful necessity of informing you of the decease of our dear brother, Dr. LUKE BARKER, a most sincere, faithful, and ever-diligent Disciple of Jesus Christ. He departed this life on the morning of the 13th inst., in the triumphs of faith, leaving a dear pious Christian widow behind him, to bemoan her loss, but his eternal gain.

His decease is a general loss to our community. To the American and Foreign Bible Society, to the church, and the cause of Christ generally, the loss is immense. The sick, the poor and destitute, the unknown and unnoticed by man, shared largely in his benevolence: his charities were greatly hid from the eye of man. It might be well said of him, that his left hand knew not what his right hand bestowed. He was, indeed, a kind and benevolent husband, a faithful friend, and a sincere Christian.

I state the above facts from my own personal knowledge of this good man, having been, for fifteen years, his intimate friend. Let all the Disciples follow him as he followed Christ. The only regret he had in leaving the world, he said, was that he had done so little for the cause of his Redeemer while in it, yet in this cause he excelled much. Most affectionately yours, D. MONROE.

WM. MILLER, the Prophet, of Low Hampton, N. Y., the author of "Millerism," died at his residence on Thursday, the 20th December, in the 68th year of his age.

He was born at Pittsfield, Mass., February 15, 1782. When he was four years of age, his father removed to Low Hampton, Washington county, N. Y. At the age of 32, he settled in Poultney, Vt., and was deputy sheriff for that county. On the commencement of the late war with Great Britain, he received a captain's commission

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in the U. S. Army, where he remained till the peace. He took part in the action at Plattsburg, where 1,500 regulars and about 4,000 volunteers, defeated the British, who were 15,000 strong. After the close of the war, he removed to the place of his late residence, where, for several years, he held the office of justice of the peace.

He was disappointed in the fulfilment of his expectation in 1843, and came out the next year with an "Apology and Defence," acknowledging the want of accuracy in his chronological calculations, but claiming that the nature and nearness of the event was still sustained by scriptural evidence. In that belief he has since lived and died—worn out with the infirmities of age.

Mr. Miller's views have done irreparable injury to society, and, however honest he may have been in those views, he will have much to answer for by their propagation.

NEWS FROM THE CHURCHES.

ERWINTON, S. C., Nov. 15, 1849.

Brother Campbell: Our annual meeting at Union has just closed. We had as laborers, from Georgia, Brethren Nathan Smith and Dr. Hook; from this State, Brethren Moore and Green. They had a good hearing—4 immersions. We also employed Bro. Green as an Evangelist of the two congregations—Union and Erwinton—for one year. This is the first move of the kind in this State. Our next annual and co-operation meeting will be held at Erwinton, commencing on Friday before the second Lord's day in November, 1850. We have had about 25 additions this year, in this District, and one new church organized by Brother Green.

Yours, WM. R. ERWIN.

MT. PLEASANT, Mo., Nov. 24, 1849.

Brother Campbell: I have been thinking, for several weeks back, that I would address you a few lines, for the purpose of informing your readers of the success of the gospel in this section. At a District Meeting held in Platte county, in October, the brethren from Clay county reported more than 100 persons, the most of whom were young, as having united with the church of Christ very recently. At Camden Point, where this meeting was held, 21 or 22 were added whilst the meeting was in progress. The congregation at Salem also had a meeting—the result was 46 additions, a few of whom were by letter. In Platte City the congregation has been greatly refreshed this fall. I cannot give the exact numbers added. At Platte Union, also, there has been a general excitement the past season, and many have united their fortunes with the Disciples of Christ, in the fond hope of immortality and eternal life.

O. V. STEELE.

INDEPENDENCE, Mo., Dec. 6, 1849.

Brother Campbell: I would inform you that the good cause is prospering in the "Far West." At an adjourned meeting in our

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District, held in this place, on the 1st of September last, we had 30 additions to our congregation—5 from the Baptists, 2 reclaimed, and 23 by confession and immersion; many of whom are among our best citizens. During the year preceding, we gained some 26 or 27 others from the world. At the meeting we enjoyed the labors of Bro. Lewis Elgin, who did good service for eight days, when he was joined by Bro. Swinford, both evangelists of our District, who are truly talented, pious, and devoted preachers of the gospel. The interest of the meeting still increasing, led the brethren to send to Liberty, for Bro. A. Wright. He came to our aid, and continued the meeting six or eight days, which resulted in the number above spoken of. Bro. Wright is one of our best preachers; is a devoted Christian, zealous, and quite talented. Our brethren were much edified and built up in our common cause; some roots of bad feeling and bitterness were torn up, and good feeling and brotherly love planted in their stead; and we all feel a full determination to press forward towards the mark of the high calling of God in Christ Jesus our Lord, and live more devotedly to our Christian duties and privileges. May the Lord aid us in our efforts! We now number 260. We that live in the city, and those within a few miles, meet every Lord's day—(I suppose near 100 meet constantly, while all acknowledge the right)—for the purpose of divine worship. We read, teach, break the loaf, and exhort one another to love and to good works. We have two elders and four deacons, all having, as I think, the scriptural qualifications. We have also one home evangelist, and two we aid in sending out to proclaim the word. The elders attend to the discipline of the church entirely. We attend, also, to the weekly contribution. One evangelist preaches statedly, which does not interfere with our weekly meetings. Our Christian love to you and all the brethren. Yours, in the Good Hope,

N. J. HOCKENSMITH.

CLINTON, Ala., December 3, 1849.

Brother Campbell: I have added 80 to the good cause since the first of September. Yours, in the Good Hope,

W. H. HOOKER.

LEWISBURG, Tenn., Dec. 9, 1849.

Brother Campbell: My labors in the gospel field have just closed for this year, having added about 200 to the cause of our Master. I cannot give you particulars in this letter. We thank the Lord and take courage. J. R. COLLINSWORTH.

MADISONVILLE, Ky, Dec. 13, 1849.

Brother Campbell: We have been much pleased and gratified by a visit from our excellent friend and worthy brother, George P. Smith, within the last six weeks. He has held meetings at Christian Privilege and Christian Union, both of which churches are in this (Hopkins) county, and at this place, aided by our truly zealous and indefatigable brothers, O. Collins and Wm. C. Dimitt, at which there were 69 noble confessions. May the Great Shepherd bless the new converts, and keep them in the road that leads to Zion!

Yours, in the hope of Immortality, J. R. NISBET.

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PLEASANT GROVE, Dec. 13, 1849.

Brother Campbell: May peace be multiplied to you! At our last meeting in Felicity, on the first Lord's day in this month, 2 persons made confession of faith in the Lord Jesus, and the day following were buried with him in baptism, and rose, as we hope, to walk in newness of life. Bro. Wm. S. Patterson was with us.

JOHN T. POWELL.

MILLERSBURG, Ky., Dec. 18, 1849

Brother Campbell: In conjunction with Bro. Tompkins, I have been engaged in a protracted meeting at this place. We have had a most delightful time. The community gave us a favorable hearing, being respectful, kind and attentive. The church was greatly blessed and benefitted, and we had 8 valuable additions; and what was as creditable as any thing else, great liberality was manifested to the Female Orphan School at Midway, and to your humble servant, for his services. The prospects appeared good for many more additions, and I pray the Lord that the harvest may be reaped by brethen J. Rogers, Jr., and J. G. Tompkins, who are to continue the effort next Friday night. May the blessing of the Lord accompany the labors of the evangelists in every place, is the prayer of their devoted fellow-laborer. J. T. JOHNSON.

BRUCEVILLE, Dec. 18, 1849.

Brother Campbell: Our congregation at this place still moves on in harmony, having had about 20 accessions this year. Our present number is about 120. WM. BRUCE.

PARIS, Mo., Dec. 19, 1849.

Brother Campbell: Since my letter of September 25th, we have had 114 additions in Middle Grove, Union and Paris, in this county; Monticello, in Lewis county, and Hannibal, in Marion county, most of whom were from the world. May the Lord continue his mercy to us! Your brother, in the hope of Immortality,

HENRY THOMAS.

STOW, Ohio, January 1, 1850.

Brother Campbell: We this day closed a meeting of days in this place—27 baptized. Yours, in the Lord, A. B. GREEN.

CALLAWAY COUNTY, Mo., Dec. 27, 1849.

Brother Campbell: We have had a protracted meeting at Bloomfield, the strong hold of prejudice and sectarianism. The meeting lasted ten days, and resulted in 36 confessions; a church was organized of 42 members, and much prejudice removed. The laborers were Brothers D. P. Henderson and Marcus Wells.

ABSALOM RICE.

CHANCEY, Ia., Dec. 27, 1849.

Brother Campbell: I held a meeting on the Michigan road, five miles north of Rochester, Fulton county, Ia., commencing on Friday, the 21st of December, and continuing until Monday night, which resulted in 27 additions—8 by immersion, a number restored, and some by letter, 4 Methodists and 3 Universalists of the number. On Monday, one of the leading Universalists of the place came for-

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ward, and said he always thought it most honorable to give up when convinced, and as he was satisfied, would obey; 2 more followed his noble example. Six were immersed on Monday, whilst it was snowing very fast. "Truth is mighty and will prevail." Praise the Lord! GEO. W. SMITH.

P. S.—I was gone from home five weeks, and gained 29, organized four Bible Societies, (auxiliary to the A. C. B. Society,) and set several churches in order that were lacking. G. W. S.

FAYETTE COUNTY, Pa., January 17, 1850.

Brother Campbell: At the request of several brethren, I will now give you a brief account of the triumphs of the gospel where I have labored. After the close of our meeting at Redstone, at which 9 were added, an account of which Brother Streator has given you, I returned to Ohio, on the 10th November. I commenced a meeting six miles south-west of my residence, in Coshocton county, and continued it until the 13th, at which 8 were baptized. On the 16th, I commenced a protracted meeting with the Ripley church, in Holmes county, Ohio, the place of my former residence. The church was laboring under some difficulty, but we succeeded, by the Divine blessing, in healing the schism, restoring peace and harmony, and baptized 35 new converts. I tarried about thirteen days at Ripley, when I left the brethren rejoicing in the Lord, and came to the church on Mill Creek, in Coshocton county, where I tarried a week, baptized 14, and received 1 immersed Methodist. I then visited the first named place, baptized 1 more, and received 2 from the Baptists. I then came home and joined Bro. St. Clair at Rogersville, the place of my present residence, where a very good impression was left—2 only were baptized; making 60 baptisms; other additions, by being reclaimed, &c., about 25, including those received by letter. My seventh son, Joseph C. Porter, was with me a part of the time, as was also Bro. F. Benedict, and our aged and zealous Bro. Joel Tuttle. To the Lord be all the praise!

In evangelizing we were plain and pointed: 1st, we portrayed the love of God to sinners; 2d, the mission, sufferings, death, resurrection and exaltation of Jesus; 3d, the obligation imposed on all for whom He died, to live for Him; and 4th and last of all, that we should let the Son of God have the honor of deciding for us how we should live for Him. Having fully tested this manner of preaching for the last two months, I am determined to continue it in this county for a few meetings, by divine assistance. My son is with me here. If successful, I will write again.

Yours, in the hope of Eternal Life, JAS. PORTER.

CRAWFORDSVILLE, Ia., January 17, 1850.

Brother Campbell: I attended a meeting of six days in Frankfort, Clinton county, Ia., with Brother M. B. Hopkins, the last of September, where we immersed 10 believers in the name of the Lord, and four others, previously immersed, united with the church. I preached six days at Edinburgh, including the 25th December last, and 5 noble souls made the good confession and were immersed, Dr. Gill and lady, and three others. Bro. B. H. Smith was with me part of the time. From here he went to Columbus and held a pro-

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tracted meeting. I joined him the first day of January, and was with him four days, and 4 more made the good confession, and were buried with the Lord in baptism. J. B. NEW.

☞ Total, 918.

[If we could say a word that would add any thing to the following tribute, gladly would we do it. Seldom have we known a case of deeper bereavement than that which we record in the death of this young and lovely sister. Though the rainbow arch of promise springs over the tears we shed, still they are sad, for they water hopes that are withered, no more to revive on earth. But we journey to a better land, where sickness and parting shall be no more, and this should be our consolation. Look up, then, all ye disconsolate, and wait for His coming.—W. K. P.]

TRIBUTE OF RESPECT.

PLEASANT HILL FEMALE SEMINARY, Penn.'a,
January 3, 1850.

AT a meeting of the Pleasant Hill Female Seminary, convened on Thursday, the 3d inst., at 9 o'clock, P. M., the following preamble and resolutions were adopted:

WHEREAS, it has been the will of our Heavenly Father to take from us, in the morning of her life, our highly esteemed and much beloved school-mate, MARY C. BEST, of Salona, Clinton county, Pa., whose Christian character and amiable deportment have rendered her beloved by all who knew her; whose diligence as a student, ranked her high, both in her classes and the approbation of her teachers; and whose brilliant intellectual endowments, combined with a fine constitution, gave bright promise of a long life of happiness to her parents and usefulness to others: therefore,

1. *Resolved*, That we deeply sympathize with the parents and friends of the deceased in the irreparable loss which they have sustained, in being deprived of an only daughter, who was in every way worthy of their love and parental affection.

2. *Resolved*, That the deceased, whilst one of us, conducted herself with that high and honorable deportment which gained for her the just respect and warmest affection of all her friends, and rendered her the admiration of all her acquaintances.

3. *Resolved*, That a committee be appointed to write a letter of condolence to her bereaved and deeply afflicted parents; for the purpose both of evincing our love and respect for the deceased, and also, for enabling them the more patiently to bear up under the chastisement of a merciful and overruling providence.

4. *Resolved*, That the sudden death of one of the most healthy of our schoolmates, be a warning to us, who are still permitted to exist by a kind Providence; and that we should be deeply impressed with the truth, deduced from every day's experience, that a healthy and robust constitution is not a guarantee for long life.

5. *Resolved*, That, as a token of our respect for the deceased, we wear the usual badge of mourning for the space of thirty days.

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6. *Resolved*, That a copy of these proceedings be forwarded to the parents of the deceased, and that the editors of the County papers and Millennial Harbinger, be requested to publish the same.

TABITHA D. BONAR,
SARAH L. M'FARLAND,
FRANCES MURPHY,
HARRIET PATTON,
MICHAL WELLS,
} Committee.

LONG OBITUARIES.

We have been compelled to abbreviate several obituary notices in the present number, and fear that they may not be so acceptable to the friends of the departed as if we had given them entire. But this we could not do for the want of room. We take the liberty of suggesting to those friends who are in the habit of preparing such notices, that a brief and truthful relation of the Christian character of the deceased, is all that should enter into such notices, when furnished for a Christian journal. The individuals personly interested in them are, for the most part, very few, and the minute details generally given, amounting almost to a biographical sketch, can excite but small interest in the great mass of our readers. There is a kind of license we always give to grief, and we can bear much more from one who speaks from his affection for the dead, than under other circumstances; still, it is rather the courtesy we feel bound to show the bereaved, than a real interest in the narrative. Let these notices, then, be short, and pointed with a moral, rather than adorned as a tale. W. K. P.

OBITUARIES.

King and Queen County, Va., Nov. 15, 1849.

Brother Campbell: In the providence of God, he has seen fit to remove from among us our beloved sister, MARY T. KEMP, of Gloucester county. She was, as you will recollect, the daughter—the only daughter—of our venerated brother, Thomas M. Henley. After a lingering illness of ten weeks, added to years of previous bad health, she breathed her last, on the 15th of September last, in her 42d year, leaving two sons and two daughters, the last by her last husband. She survived Mr. Kemp, her last husband, only four or five weeks.

Sister Kemp was baptized at Hillsboro', her father's residence, in 1835; since which time, her friends have experienced the happiness of observing in her exemplary Christian deportment the good fruits of an honest profession of religion. As far as I am able to speak of the character of the deceased, it is with the most heartfelt confidence that she has entered into the "divine rest" promised to the faithful in Christ. I had not (as had many) the melancholy pleasure of seeing her during her last illness, but have been informed that she met her sentence with becoming resignation and fortitude. To her visiting friends, her salutatory response was, "patiently waiting." No tie seemed to bind her to earth, but that which her unavoidable interest in her beloved and devoted little ones threw around

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her. But she has resigned them, with all their interests, temporal and eternal, into the hands of Him who gave them. J. DU VAL.

FALLS OF NIAGARA, Nov. 9, 1849.

Ere this memorable and melancholy year has fled, allow me to inscribe on a leaf of the Harbinger a tribute to the memory of a friend—one of the many whose sudden loss the living have been left to mourn. At Maple Grove, in the vicinity of Cobourg, C. W., on the 25th August, Miss JULIA WADE, aged 22 years, departed this life, trusting in her Saviour for that "life and immortality" which he brought to light. Glory be unto his name!

How blest the thought, that we can apply to our dear departed Christian friends the soul-exulting language of one of our hymns:

While everlasting ages roll,
Eternal love shall feast their soul;
And scenes of bliss forever new,
Rise in succession to our view.

The virtues of social life had a dwelling in her heart; she had humility to confess her faults, and courage to obey the dictates of her conscience; and closed her brief but not unprofitable career with a calm and serene trust in God. D. F. S.

IRA, N. Y., February 9, 1849.

It has become my painful duty to record another triumph of the King of Terrors. He entered the ranks of the Disciples of Jesus, our King, and marked for his prey one of the young and promising of our number. MARY JANE KELLOGG is no more! She expired on Tuesday, the 9th of January, 1849, aged 24 years, 9 months, and 17 days. At the age of 17, she obeyed the Saviour in the primitive manner, being buried with him by baptism, and rising to walk in a Christian life. She possessed a mind of more than ordinary vigor; of clear perception; good logical powers, and of rare firmness. She was always ready to defend what she believed to be truth. In her death, humanity has lost one of its finest specimens; the church one of its most competent and promising young members; her parents the light of their eyes and guide of their steps, she being the only child left with them to beguile the hours of solitude and enliven the social circle with her cheerful smiles and interesting conversation; her brothers and sister an affectionate sister, whose loss they will long lament, as the place vacated by her can never be filled.

In the year 1843, her parents took under their hospitable roof Lovina Ketchum, a young Christian sister, a motherless child, dying with consumption. Mary became her attendant and nurse, who, by her assiduous care and unremitting attention—often rising in the dead of night to allay her distressing pain, by magnetic influence—contracted the fearful disease of which her sister in Christ was dying. The disease, at times, seemed to yield to medical prescription, and buoyant hope gladened the hearts of her relatives and friends, with the view of returning health and lengthened happiness. But soon, like a tiger breaking from his cage to spread terror and desolation around him, it would burst forth again, and crush, in bitter disappointment, the anticipations of anxious friends, till, at last, all hope of her stay on earth expired. She conversed freely with the writer of this article in relation to her future prospects. During her illness, she said: "In health, I think one ought to prepare for death—then no fearful forebodings will corrode the mind." After confinement to her bed, and being no longer able to rise to take her meals, I called to see her, and was shown into her room. The meeting was unexpected, and her emotions on seeing me were intense, but she soon found relief in a flow of tears. In a moment she brushed them away, as if they were unbidden intruders, and with a smile that an angel might covet, she said: "It makes me feel bad when I see friends that I love, to think that I am soon to leave them; but I have

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no fear of death." A few days before her death she said to her mother: "Don't grieve so on my account; I have no fears of the future; all looks bright and clear." On Lord's day she took an affectionate leave of the family, saying, subsequently: "I had hoped to enter into rest to-day—the day on which my Saviour rose from the dead—but if I must continue longer, I will try and be reconciled." From this time she was the subject of much physical suffering; but finally, on the day above mentioned, she fell asleep without a struggle, or the movement even of a muscle. On the following Saturday, at 1 o'clock P. M., I addressed a large audience of weeping relatives, and sympathizing neighbors and friends, from Job xiii., 15, first clause, and 2d Cor. xv., from the first to the tenth verse inclusive; who then, as she had requested, deposited her mortal remains in the yard near her father's dwelling, to rest till the last loud trumpet shall wake the sleeping dead.

J. MILTON BARTLETT.

RUSSELVILLE, Ala., Nov. 17, 1849.

Died, at his residence in Russelville, Ala., on Thursday, October 25th, at 3 o'clock A. M., Dr. SAMUEL SEVIER, (son of John Sevier, former Governor of Tennessee,) in the 65th year of his age, after an illness of several months, which he bore with calm and Christian resignation. He left, to lament the irreparable loss, an affectionate wife and eight children—four having gone before, and are doubtless with him in that house not made with hands, eternal in the heavens. He united with the Christian brethren in the year 1825, having been a member of the Methodist Episcopal Church some six years previous, and for twenty-four years of toil and care fought under the banner of Prince Emmanuel, bearing the persecution and scorn of wicked men for his name's sake. When he first came to the town of Russelville, at a time when religious prejudices ran high, he boldly and fearlessly spoke of the truth of Primitive Christianity; and succeeded, after encountering much opposition, in collecting together a few persons willing to take the Bible alone for the man of their council, with whom he delighted to assemble, soliciting, at every opportunity, the assistance of other teaching brethren, till, by his love and zeal for the glorious truths of heaven, he became instrumental in the conversion of many souls to God. For many years past, he performed the responsible duties of bishop, in a manner calculated to gain not only the love and esteem of his flock, but a crown of never fading glory. He was a kind and affectionate husband; a pious and exemplary father. During the whole time of his affliction he ceased not to exhort his children to hold out faithful unto the end; and when death came, (for which he had so frequently prayed,) to relieve him from his sufferings, with a smile he folded his arms, commended his spirit to that God who gave it, and breathed his last. Thus he fought a good fight, finished his course, kept the faith, and henceforth there is laid up for him a crown of righteousness, which the Lord, the Righteous Judge, shall give at that day; and not to him only, but unto all them that love his appearing.

L. C. CHISUM.

RUSSELLVILLE, Ky., Nov. 27, 1849.

Not having seen any notice of the death of our old brother, SAMUEL OWENS, in the Harbinger, I have concluded to write a brief account of it myself. He died in July last, and I think deserves, of the friends of truth, a passing notice. He was at one time very much prejudiced against what was considered "Campbellism;" and I have heard him say that he heard you deliver the first sermon you preached in this place, and that he pronounced two statements made by you on that occasion, with reference to Old Testament characters, *utterly false*, but that on going home, he examined the Bible, and found you, much to his astonishment, entirely correct, so great was the ignorance of the Word of God at that day. He was fond of reading, and a Bible student. Even while he was in the Baptist

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church, of which he was long a member, he became a most zealous advocate of the current Reformation, but never having any earlier opportunity of uniting with our brethren, he did not do so until a small body of them organized in this place, in 1841. It was then a great trial to his feelings to part with his old Baptist brethren, and he labored, with others, to effect a *union*, in which, however, he failed, being defeated by the clergy. He then determined to unite himself with us, few though we were, and weak; and accordingly did so soon after the organization of that little band, and remained a member of it until circumstances induced him to erect, at his own expense, a small meeting-house near his own home; at which place a few brethren congregated, and a Sunday School was established and continued to the time of his death. Bro. Owens, for a long time, sustained a public teacher of Christianity at this point, for a portion of the time almost alone and unaided, and never failed to attend his meetings or Sunday School, (although he had no children himself,) unless prevented by uncontrolable or all-sufficient reasons. He was greatly afflicted for a long time with a cancer, and suffered intensely; during which I had many conversations with him on the subject of religion. It was the all-absorbing theme with him, and he professed the fullest confidence in the word and promises of the gospel, and a feeling of entire submission to the will of God, and said to me, that "whenever it was the will of his Heavenly Father to take him hence, he was ready to go." I was not with him when he died, but am informed that he departed full of the hope of the gospel, quoting, as the last expression of his lips on earth, some passage from the writings of one of the apostles.

It is melancholy to part with old friends and brethren, especially those with whom we have so often met in the house of worship, however humble that house may be, and with whom we have shared so many seasons of religious enjoyment. But, on the other hand, it is a delightful consolation to believe that they have gone to reap the "reward of the righteous," and to enjoy an "inheritance incorruptible, undefiled, and that fadeth not away." I have known Bro. Owens to spend a greater part of Lord's day in Sunday School and worship frequently; and I humbly hope that his efforts to sustain the cause may long be remembered by that little body, of which he was so regular and devoted a member, and that they may feel under the greatest obligations to finish, as far as practicable, the work he labored and spent so much time and means to establish.

May the peace of God dwell richly with you and yours, my beloved brother; and may we at last meet in the paradise of our Father on high!

Yours truly, GEO. T. EDWARDS.

VERSAILLES, Ky., December 15, 1849.

Another voice from the tomb calls upon us to prepare! We are called upon to record and mourn the death of our excellent and beloved sister, ELIZABETH TRABUE, consort of C. H. Trabue, near Frankfort, Ky., who, after a long and protracted illness, which she bore with much Christian resignation, patience and fortitude, fell asleep and breathed her last upon the bosom of her Redeemer, on Friday night, the 7th inst., about 9 o'clock. Sister T. was born in Charlotte county, Va, the 11th day of February, 1799, and came to Kentucky when she was about seven years old. She professed faith in the Son of God some twenty-seven years ago, and united herself to the Mt. Gilead Baptist Church, in Logan county, under the ministry of Ambrose Bowen; with which church she continued until the cause of Reformation was plead in this State, when she felt herself called upon, by the cause of truth, to abandon her former connection, and to unite with the current Reformation, of which she continued to live a consistent member up to the time of her death. Oh that her example and piety may never be forgotten by her afflicted husband and bereaved children!

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Though dead, she ever speaks to their hearts. And may they be led to seek a home with her in the heavens, where parting and tears will be no more.

Yours truly, JNO. N. PAYNE.

CANFIELD, O., Nov. 18, 1849.

We have recently been called to witness the departure from among us of one to whose memory we delight to pay a tribute of respect. Another of the Fathers of Israel has fallen! Our universally esteemed and beloved brother, MYRON SACKET, died at his residence in Canfield, on the 8th of November, in the 63d year of his age.

To form a just estimate of Brother Sacket, is no easy task. Neither his talents nor his virtues were of the brilliant or showy kind. His was the rare merit to be eminent in the discharge of all the duties of private, social and domestic life, to God and to man. Contemplated in this point of view, Brother Sacket had but few rivals. It is this which makes the remembrance of him so painfully pleasing. The memory of his dignified and respectful demeanor; his gentleness and urbanity of manners; his benevolence to the poor and his hospitality to strangers; his firm and inflexible integrity and justice; his wisdom in council; and, what was perhaps the most marked trait of his character, his universal disposition to peace. But the point of view in which the Christian can with greatest pleasure remember him, is, that he had the most firm and unshaken faith and confidence, the most implicit reliance and trust in the promises and hopes of the gospel. In his earnest zeal and devotion to the cause of his Maker—in all his conduct and conversation—he evinced that his chief meditation and joy, his brightest hopes and his cherished treasures, were beyond the skies. Nor did these hopes forsake him in his last moment. He looked through the darkness and gloom of the grave, with the most pleasing anticipation. To him, 'death brought no sting, the grave no victory.' He manifested, during his illness, the most perfect composure and resignation to the Divine will, often expressing the most vivid and triumphant views of the glory and grandeur of the heavenly inheritance. Truly, we think it may be said of him he lived the life, and died the death of the righteous. May we all imitate his example, that our last end may be like his!

B. AUSTIN.

CLAYSVILLE, Ky., Nov. 28, 1849.

Departed this life, on the 28th of July, 1849, at his late residence, near Augusta, in Bracken county, Ky., of the late prevalent epidemic, GARRETT PERRINE, Esq., who was born in Mason county, November 14th, 1800, and whence he had but just returned a few hours previous to the attack which swept him off. Naturally fearless, and averse to yield to trifles, he forbore, for some hours, to call in medical assistance, till it was unavailing. Death had marked him for his prey, and would not be forced to yield his victim.

The writer of this article, having long enjoyed his intimate acquaintance, would ask the kind indulgence of the courteous reader, in this last tribute of respect and closing act of fraternal duty to his departed friend and worthy brother in the Lord, while he shall but briefly chronicle a few incidents of his history, and slightly portray some of his traits of character.

Descended from highly respectable parents, early emigrants from New Jersey, he was bred and educated in Mason county, Ky. At a period of his life approaching early bachelorship, he married Julia Ann, eldest daughter of C. Killgore, a lady of inappreciable worth; but with whom he was permitted to spend but a few brief years, ere death despoiled him of his happiness, by removing from his embrace the wife upon whom his tenderest affections were all centered. For several years he lived a widower; and being deprived the source of earthly happiness, he sought and obtained, through the sin-atoning blood of the precious Lamb of God, a foretaste of the joys of heaven.

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In 1840 he was again wedded, marrying Amanda, daughter of Thomas Myers, of Augusta. With this amiable Christian lady, the model of every tender grace, he spent in the enjoyment of every domestic blessing the last ten years of his life. At his decease, she had borne him one son and three daughters, the eldest of whom, his little Thomas M., had long preceded his father to the "spirit land."

To our departed friend and brother's high sense of justice, strict veracity, discriminating judgment, sound candor and active benevolence, may be referred his high standing with the court, of which he was a member; the uninterrupted harmony which has ever characterized his intercourse with both the families into which he married; his popularity as a citizen; his tenderness and fidelity as a husband and a father; and, although last, yet not least, his steady adherence to the cause of his Divine Master. Peace to his memory! We fondly trust he has vacated his place below, only to fill a higher one in heaven. H. M. J.

NEW YORK, November 20, 1849.

I have received, this day, a letter from Wisconsin, informing me of the death of our worthy brother, DAVID LINDSAY. He died on the 27th of September last. He was a native of Dundee, Scotland; an elder of a Scotch Baptist Church there for some years; and it was he who officially expelled from the community of the saints that vile deceiver, Robinson, who persecuted and calumniated you when in my native land.

Brother Lindsay emigrated from Dundee to New York. He was at tea with you in my house once, but perhaps you may not recollect him. He sent you a copy of a little book he published, entitled "Claims of Pastors." After he came to our city, I got very intimate with him: he was one of the most correct and exemplary Christians I ever knew. I have been often delighted with his private and public teaching: he was a great advocate for the word of God, and severely opposed to all the assumptions and devices of men brought into the Kingdom of Christ and imposed on the Disciples. He went to Wisconsin about seven years ago, and became a real Reformer. He organized and established a very fine little church in his own neighborhood; but, in the zenith of his usefulness among them, he was taken away from the Kingdom of Grace to the Kingdom of Glory. He was a brother-in-law of your old friend Brother Stalker, of Glasgow. He died without pain, and, with a smile on his face, fell asleep in the blessed Jesus.

Affectionately yours, D. MONROE.

ERWINTON, S. C., Nov. 12, 1849.

You will perceive by the accompanying resolutions, that our young, amiable, pious and lamented brother, JAMES W. BAILEY, has passed over the Jordan of Death, and that I am requested to prepare and forward a suitable obituary for publication in the Millennial Harbinger, and other Christian journals. Were I adequate to the task, the resolutions furnished by the congregation over which he so faithfully presided, are so full, as regards his many excellencies, that there remains but little for me to say, however desirous to comply with their fraternal request or prompted by a full heart.

Our lamented brother was attacked by a fit of apoplexy, on the night of the 6th of November, and his spirit took its flight on the morning of the 9th, to the Paradise of God, where sickness, and pain, and sorrow, shall never trouble him more. Bro. Bailey was a graduate of Athens College, Georgia, I believe whilst Bro. Shannon was one of the faculty. After his return to his father's, (Dr. Bailey's,) in this district, he became a pious member of the Baptist Church. Having become more perfectly instructed in the way of the Lord, in 1843 he united with the Christian congregation, then in its infancy, meeting at Union, over which he was shortly after ordaine

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Bishop, and commenced the proclamation of the gospel with power and eloquence, as he found it delineated on the puges of inspiration. The hearts of many at Union and at Erwinton, whom, as an instrument in the hands of Jesus, he persuaded to renounce the works of the flesh, and to be translated into the kingdom of God's dear Son, feel heavily the affliction they are called on to endure, in the loss of one to whom they were so strongly attached. But if eloquent whilst pleading the merits of a crucified Saviour, when in health, he was still more eloquent in the hour of death; for, though his tongue could no longer obey his will in proclaiming Jesus, there was *one* hand which refused not the noble work: this he raised, whilst his excellent but unconverted mother wept around his bed, and pointed her to heaven. Thus our beloved brother, though dead, yet speaks But one word and a short sentence, was all he was permitted to utter after his attack. He was asked if he wanted water; he replied "badly." It was put to his mouth and he drank heartily, exclaiming, "bless the Lord." These were his last words. As regards piety and a uniform Christian life, there are but few, if any, that he left behind, who excels him. Even those who, for want of more light, objected to his religious views, were wont to say, he is a good man. Jesus has taken to himself an humble and faithful follower, the congregation in this community have lost an efficient and faithful laborer, and society one of her best citizens. May the Lord administer consolation to our beloved Sister Bailey, to his parents, relations and friends; and may we all endeavor to meet him in that heaven to which he pointed, when his tongue could no longer proclaim the praises of Him who is the way, the truth, and the life! Our loss is his gain; for it is written, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Yours, in the hope of immortality, WM. R. ERWIN.

☞ Will the Christian Journals at Harrodsburg, Ky., and Nashville, Tenn., please copy? W. R E.

PARIS, Texas, Dec. 7, 1849.

It is the request of the surviving wife of Elder WM. STIRMAN, that you publish his death, which took place on the 12th day of August last. I think he was about 65 years of age. He had been, for many years, whilst in the State of Kentucky, a Baptist preacher, but long since united with the Reformers. I have been intimately acquainted with him for five or six years, and can say, that during that time, he has been an uncompromising proclaimer of the gospel, as promulged by the Apostles, as far as I was capable of judging, and was as uniform in his walk and conversation as any person that I ever had an acquaintance with. From his long residence in Kentucky, he has many friends in that State; and for their information, Sister Stirman wishes you to announce his death. He died at his residence in this county.

You will publish, also, the death of our Brother JOSEPH GROSHAM, who was likewise a Kentuckian. He has been a Bishop in the congregation I have membership in for five years or more. He was pious and zealous as an individual member, and an efficient overseer. I was with him repeatedly during his illness, and saw him breath his last. He was certainly the most patient man in his afflictions that I ever saw, and I think died in the triumphs of that faith that gives eternal life. He died on the 24th of July last, and has left a wife and nine children to mourn their loss, in the death of a kind and loving husband and parent. H. L. WILLIAMS.

BOWLING GREEN, Ky., Dec 30, 1849.

Permit me, through the Harbinger, to apprize you and the brotherhood of the departure of another one of the lovers of the Lord to the "spirit land." Our beloved sister, LUCY GRYMES, of Vanclue, in Spottsylvania county, Va., well known and much beloved by many of your readers,

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fell asleep in Jesus on the 28th November last, after a severe attack of illness, which terminated her mortal career in a few days, in the 66th year of her age. From a letter written by herself some few days before her death, we learn that her confidence in the Lord was unshaken, and that to Him she looked, and on Him relied, for more enduring joys than earth affords. A long and intimate acquaintance justifies me in saying, that she was fully satisfied that the truth, and that only, could make us free, and that she searched the word of the Lord diligently for it, and, when found, reduced it to practice. Her greatest delight in the social circle, was to converse on the subject of the Kingdom of God, and to receive and impart instruction. May the Lord enable us all to more faithfulness, prays your brother in the one glorious hope! W. P. PAYNE.

QUINCY, Ill., Dec. 16, 1849.

Please announce the death of our last earthly parent, our aged mother, CLOE BOWLES, wife of Jesse Bowles, deceased, formerly of Bourbon county, Ky., who departed this life on the 14th day of December, 1849, in the 69th year of her age, after several weeks' close confinement and suffering from a lingering consumption. She had long been a pious believer and follower of our blessed Saviour, and died in full faith that he would raise her from the dead at the last day. Her Christian example will long be cherished by her children and acquaintances. A. E. BOWLES.

VERSAILLES, Ky., January 10, 1850.

Departed this life on the 22d of November, at the residence of her husband, in Nelson county, Va., Mrs. M. E. HARRIS, daughter of Colonel Joseph Woolfolk, of Woodford county, Ky., in the 27th year of her age.

Calculating on many years to come; for she was full of life—anticipating much bliss, for her soul sparkled with happy hope—enjoying the present, for she possessed that quiet contentment which turns all that it touches into gold—and strong in that sublime faith which elevates the spirit and prepares it for the skies; yet she was cut down in the morning of her life, and in the midst of her usefulness. Surely God's ways are not as our ways, nor his thoughts as our thoughts. Her husband has lost a faithful, loving wife, and we deeply sympathize with him. Her infant children have been deprived of a tender mother. Who can replace to them this dear guardian of their youth? A large circle of friends look in vain for her happy face in their midst; but the darkness of the tomb has shrouded it forever. Forever! no, not forever. A time will come when her mouldering dust will be again revived; when her frame, freed from corruption and crystalized for eternity, shall mount upon angel wings to meet all the loved ones so long lost, in a land where there will be no parting and no death; but where all is life, and light, and joy.

STAMPING GROUND, January 5, 1850.

Died, on Monday, December 31st, MARY E. BELL, wife of Wm. R. Bell, in the 21st year of her age. The deceased became a member of the Christian Church (under the ministry of John A. Ganoe) when fifteen years of age. Though surrounded by all the fascinations of youth, yet she kept her affections steadily placed upon Him who is "the chief among ten thousand, and the one altogether lovely;" and died rejoicing in the hope of living forever with Him. Her last words were an exhortation to her husband, to meet her in "that happy clime." O may the exhortation, like sweet music from the "spirit land," charm the soul of our beloved brother, and bind him ever at the feet of his loved one's truest, fondest lover, not in sadness, but in the joy of hope; for though

"She's gone to the grave, yet 'twere wrong to deplore her,
Since Christ was her ransom, her guardian and guide;
He gave her, He took her, and He will restore her,
And death has no sting since the Saviour has died." W.

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REMEMBER THE POOR.

BY WILLIAM BAXTER.

Winter has come in his snowy vest,
We feel his breath in the cold north-west;
For that chilling wind delights to blow
The feath'ry flakes of the falling snow.

O! his icy breath hath chill'd the streams,
And in frost work bright the orchard gleams;
And icicles now, are flashing bright,
From the forest boughs, in the morning light.

The birds are gone, and the voice of song
Wakes echoes no more the groves among,
No sound is heard, save the howling blast,
As in anger wild it speedeth past.

But winter hath joys; around the fire
The children gather, to hear the sire
Tell noble deeds of his own right hand,
When he struck for home, and native land.

The song succeeds, but the blithsome tale
Goes merrily round, despite the gale
Which rages without, and seems to be
The fierce Storm-King's song of revelry.

But that wind a sound of terror hath:
To the starving poor 'tis a tone of wrath,
It ever seemeth to them to be
A voice that speaks but of misery.

For snow drifts under the shattered door,
And streweth with white the cold damp floor,
And the mother looks with troubled brow,
On the cheerless wreaths of drifted snow.

Then she turns, and looks with tearful eye,
On her half-clad child that standeth by,
And prayeth to God in accents wild,
To pity her and her orphan child.

O! ye whom God hath abundance given,
Give those, as ye hope to enter heaven,
For God, through the storm, cries at your door,
I've blessed you; now do you bless the poor.

ERRATA.—On page 61, twentieth line from bottom, for "reverent" read *reverend*. Page 71, nineteenth line from bottom, for "labarynth" (in some copies) read *labyrinth*.

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THE

MILLENNIAL HARBINGER:

SERIES III.

VOL. VII.] BETHANY, VA., MARCH, 1850. [No. III.

SCHOOLS AND COLLEGES—*No. I.*

VOLUMES, of all sizes, have been written on the great subject of education, and on the organization, character and influence, of all sorts of schools and seminaries of learning. The claims and importance of the infant school, the Sunday school, the common school, the academy, the college, and the national university, have often and eloquently been placed before the consideration of the communities composing our great confederacy. Still, however, we are compelled to say, that these claims have not secured that attention, that profound consideration and regard, from any one community within our horizon, and especially from those who have founded, and who now conduct them, which their merits and importance demand. And, still more unfortunate, the great mass of community so much interested in them, and so frequently and variously taxed for their erection and maintenance, regard them as subjects beyond their comprehension, and, consequently, not to be submitted to their consideration, direction or control. Hence, their character, influence and destiny, are so much the creatures of circumstances, that it is questionable whether, in the aggregate, the existence of some of them does, or does not, avail to the public good, so far, at least, as to compensate the outlay and expenditure requisite to their erection and continuance. This is especially true of many of the high schools and colleges of both Europe and America.

It will, indeed, be very generally, perhaps universally, admitted, that the knowledge of letters, so far as common school education extends, is all-important to the whole community; and also, that certain sciences, communicated to a few, are very essential to the business of life, and to the standing and prosperity of the State; and that, therefore, so far as these are contemplated, something, nay, much, ought to be done by the State, for their establishment and support.

The same concession will be made in favor of ecclesiastic schools, devoted to the maintenance of the church, as every one understands

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this word. That the Bible ought to be expounded in small morsels, in texts and paragraphs, on every "Sabbath," is also admitted to be necessary, in an eminent degree, to the stability and perpetuity of the church, and to the moral character and political safety of the whole community. But, farther than this, common vision and common charity do not extend. That a few statesmen, and, perhaps, a few lawyers and doctors, ought to be educated and provided for the exigencies of society, is, indeed, a popular and well established opinion; and for such seminaries as will accomplish and furnish a competent amount of such functionaries, for such purposes, a community will submit to a moderate appropriation of its public funds.

There are, indeed, a few enlightened men in almost every community, whose patriotism and generosity would extend so far as to patronize the erection and maintenance of a State or National Institution, for creating and qualifying a competent supply of teachers for such schools and seminaries as would supply the public demand for teachers in common schools and academies. But not unfrequently is this class so inconsiderable, as not to have sufficient influence to erect and sustain one such institution in a State or Commonwealth, and, therefore, a supply of such teachers is left wholly to chance or good fortune.

But, beyond these precincts, there are, indeed, comparatively few that do extend their vision. There are, indeed, some who look farther; who, not content with a mere supply of lawyers, doctors, teachers and divines, opine that every child born within the territory of a State is public as well as private property, has a soul as well as a body, and that both should be developed to such a degree as not only to promote his own interest and happiness, but also the interest and happiness of the State, and thus become a blessing to the whole community in which he has a being; but these are, too often, regarded as a class of benevolent enthusiasts—of rather visionary philanthropists—so inconsiderable in number, and so romantic in imagination, as to have little or no influence in directing public opinion or action. Hence, it is still true, that

> "Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air."

But, still worse, there is an opinion cherished and propogated by a majority in every community, that education, especially public education in a college, should be wholly without religious instruction, and that merely something called "moral science," rather, indeed, as a branch of political economy, is all that merits public patronage and support. And hence the Bible, as a text-book, is, with a

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single exception or two, practically excluded from every college known to me in the United States. It is not publicly read and developed in American colleges, nor made a text-book of moral science. This is, probably, owing to two erroneous opinions very generally cherished and propogated in Christendom. These are: 1st. *That religious instruction is necessarily sectarian.* 2d. *That morality can be taught as well without religious instruction as with it.*

These I regard as false and injurious opinions, and, therefore, to be repudiated by all sound reasoners. They can be demonstrated to be such before any competent tribunal. To do this, is worthy of an effort; and that such an effort should be made, is all important to college reformation. But, before any attempt of this sort, it is expedient to generalize a little farther.

It is agreed, by all who have devoted a proper amount of attention to this subject, that *education, properly defined, is the full development of man to himself, in his whole physical, intellectual and moral constitution, with a proper reference to his whole destiny in the universe of God.* Such is our view of it; and I presume farther to say, that such is the view of it entertained and cherished by every well educated man in the civilized world, or such will be his view of it, when the subject is fully presented to his consideration.

That a sound mind can be found only in a sound body, is to be regarded, by all persons of a cultivated understanding, as almost an axiomatic truth—a matter almost self-evident, or, so evident as to need no other demonstration than mere observation or an explicit statement. This admitted, and what follows? That where God has given a sound constitution, that constitution is to be developed and corroborated by proper exercise and discipline. In one word: *by rational training.* This requires an instructer well read in humanity; or, in other words, in human nature. But where, in all the regions of uneducated mind, can such an instructer be found?

But, supposing such an instructer at his post, in the midst of his school, how can he proceed without text-books? I ask not only for man-made text-books, but for God's text-books—nature, society, and the Bible. To speak more in detail: He must, it is conceded on all hands, first impart instruction in language. He must have letters, in order to impart the use of them. This department of education is mere *literature.* All must, all do admit its necessity and importance. It may comprehend many languages. Only one, however, is essential to our purpose; and this must be the vernacular of the student—the language of his family, of his country. Having acquired this, he proceeds to science, properly so called. And what

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is this but the classified knowledge of facts and things? Sciences are numerous; but they are classified under a few heads. There is the science of *material* nature, usually called *physics*. There is the science of spiritual nature, sometimes called *pneumatology*—this comprehends the science of God and man—of mind, finite and infinite. And there is the science of religion and morals.

Science, it is true, may be distributed into as many species as there are distinct chapters in nature; as there are answers to the two question, WHAT IS, and WHAT OUGHT TO BE. Under the two great generic terms, *Ontology* and *Deontology*, seven times seven sciences may, indeed, be comprehended. But as respects our present purpose, it is sufficient to say, that if natural science be distributed into any number of subjects comprehended under the term *physics*—that is, *material nature*, animate or inanimate—the text-book is furnished by God himself. That text-book, I need not say, is his outward, sensible creation, every where exhibited to our five senses. Again: if God himself, or man himself, as a spiritual and moral agent, become the subject of science, the text-books are equally Divine—they are nature, providence and moral government, as set forth in the *works* and *word* of God.

We have, then, but two great text-books in the universe, and they are both Divine—Nature and the Bible. In these we have such a revelation of God and man as is adequate to all the rational wants and desires of our nature. We may, indeed, call these God's libraries, from which all true science and learning are obtained. We may distribute their contents, according to our judgment and taste, into the volumes of nature, providence, moral government and redemption. But divide and classify as we may, we have but two libraries from which God teaches man. One of these, called *Nature*, is vast as the universe; the other, called the *Bible*, is composed of *seventy-two* volumes. Neither in nature nor revelation are matters classified and arranged in certain departments. Such is God's own plan. He has given employment to man, to select and arrange, according to his capacity and necessities. He has done for man what man could not do for himself, but has left to man what God could not, with propriety, do for him.

But man can absolutely do nothing for himself. He must have the materials for the development and improvement of both body and mind. God has, therefore, given to him "all things necessary to life and godliness." He has given to him nature and the Bible. The Bible is nature's tongue, to speak for God to man. But it is more than a tongue for the material universe. It speaks of "the

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hidden man" within, and *of* God, as well as *for* him. Nature, therefore, without the Bible, is not a revelation of God to man. Without the Holy Spirit, nature is dumb. No Pagan ever understood the mechanism of the universe. No man, without the Bible, ever did ascertain the origin, design or end of this terraqueous globe. Such are the decisions of true science.

Man's duties and obligations, as well as his social happiness, spring from his relations to a material and spiritual universe. But these relations, unaided by revelation, he cannot discover; consequently, without it, he cannot perform his duties, nor enjoy himself and society. Having no innate idea of things beyond the region of sense, he can never, *a priori*, or from some beau ideal universe, conclude what is right or wrong, good or evil, with respect to himself and others, in reference to the measure of his destiny. He could as easily construct, for himself, a palace on earth without any materials, or rear a temple in heaven, as create one idea beyond the sphere of his own observation and experience.

A text-book he must have for the studies of material nature, and a text-book he must have for the studies of spiritual nature. God has provided for him both, and they are equally infallible and Divine. Education, therefore, never can be properly conducted nor perfected without these two great Divine and infallible text-books—material nature, and the Inspired Volume. A school without a Bible, is, therefore, as desolate and cheerless as a house without bed and board. Any scheme of moral science or moral training, without the study of the Bible, is, therefore, not adapted to the genius of human nature. A chemist or a natural philosopher might as soon, and as successfully, teach chemistry and natural philosophy without a labratory and without a *test* from nature, as a moralist or a theologian teach the will of God, or the duty of man, religion or morality, without God's *testaments*. From such general views as these, we may more hopefully attempt to convince our contemporaries that the moral philosophy of the schools is a figment of imagination, so far as it borrows nothing from the Bible; and this being admitted, we hope to convince our readers that a school or college without the Bible, and the study of it, is a grand imposition on the community—a great misfortune to any people. But how to teach the Bible, without teaching sectarianism, in any one of its Proteus forms, is a question which many cannot answer, and which but few comprehend, and, therefore, deserves our most profound consideration and regard. This subject we must defer to a more convenient season.

LEXINGTON, Ky., January 19, 1850. A. C.

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REFORMATION—*No. XIX:*

THE charge of recentness of origin, so commonly urged against the religious body that springs up during an effort at reformation, demands, perhaps, a greater degree of attention than we have yet given to it. This charge, the truth of which is so often taken for granted, and which is used, not as a mere accusation to be proved or disproved but as a reproach, to discredit the results of truthful investigation, is one of the most effective weapons of the armor of darkness. So strong are the prejudices of education, so deplorable is the ignorance of the mass of mankind, and such the deceivableness of human nature, that the most insignificant device may subserve the purposes of error. The most slender reed may carry the barbed and pointed steel to the heart that is undefended by the breastplate of righteousness, or the shield of knowledge and of truth.

It would seem to be supposed by many, that the simple pre-occupation of the ground by existing parties, endues them with the right of exclusive possession, and gives to their doctrines and usages the sanction and the authority of truth. Some may perhaps mistake the favorable presumption which such pre-occupancy justly gives to them in the technicalities of debate, where it throws the burden of proof upon the assailant, for absolute evidence in favor of their claims. Yet the criminal might as well be adjudged innocent, and be released from prison before his trial, because the proof of guilt properly belongs to his accusers. Others, however, have evidently a confused notion upon the subject, and take it for granted that there is something corroborative and demonstrative in the mere age of a community, and that, if it can trace its existence, even by the aid of apocryphal traditions, to apostolic times, it is presumptuous to deny its exclusive title to be considered as the church of Christ.

With respect to the Protestant Reformation, the church of Rome demands, with arrogance, Where was the church before the days of Luther? At the present era, the inquiry is made by parties scarce a century old, Where was the church before the present effort to restore original Christianity? A very few years of ecclesiastical existence seem sufficient to inspire a sect with those sentiments of pride and self-complacency which lead it to contemn others, and to put forth claims of an overweening and exclusive character. This, however, is the way of the world. The individual, even, who happens to be elevated from an obscure to a conspicuous position in society, is apt to discover some traditional or armorial evidence, which shows him to be related to nobility. Thus, too, it happened

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more than once, that a feeble and transient mortal, raised from the lower ranks to be emperor of Rome, was then found, by many infallible proofs, to be a lineal descendant of the immortal gods.

It is astonishing how very generally the notion has prevailed in religious society, that it is necessary to trace a regular *organic* connexion with the church established by the Apostles. Even Luther seems to have been, at times, disposed to recognize the church of Rome as the only true and proper continuation and representative of the apostolic churches, lest the magic chain of direct succession should be broken, and the church, in its visible organic character, should seem to have disappeared from the earth. And it will be found that this idea is one of the strongest delusions of Popery, and more effective in point of fact, as a means of gaining converts to that system, than all other devices put together. Human nature, easily deceived at best, and ever prone to occupy itself with that which is external, is imposed upon readily by the pretence that the organized and visible community which can trace its history most successfully into the darkness of past ages, under the name and character of the Christian church, is, consequently, the pure original institution, continued from apostolic times.

The error which is here involved, is one of the most radical importance, involving a false conception of the nature of the Christian religion itself, and an entire mistake with regard to what is meant by the "church" of Christ. Not only is the term church thus misunderstood, but it is confounded also with the phrase "kingdom of heaven;" and these expressions, supposed to be equipollent, although so very different in their application, are thought to imply necessarily an organized ecclesiastic body, an external visible institution, surrounded with all the pomp of outward ceremonials, and perpetuated from generation to generation, by an unbroken series of successive hierophants, who pretend to have concentrated in the oil and balsam of official unction, all ordaining efficacy, all ritual validity, and all saving power.

Among the various passages of Scripture referred to in support of this idea of the continuance of the church as a public and visibly organized body, no one is so great a favorite as that in Matthew xvi., 18, in which Christ says, after Peter's acknowledgment that he was the Messiah: "On this rock I will build my church, and the gates of Hades shall not prevail against it." This, by both Protestants and Catholics, is supposed to indicate, or rather assert, that the church, as a visibly organized institution, would be constantly sustained in the world against all the opposition which Satan could

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array against it. It is taken for granted that the declaration has respect to *the fortunes of the church* IN THIS WORLD, in its congregate capacity, as an institution or kingdom set up on earth, and destined to withstand the shocks of time, and finally to triumph over all other kingdoms and institutions, whether political or religious.

This view of the passage, however, is illy accordant with the well known style of the Great Teacher, and wholly inconsistent, not only with the nature of the Christian institution itself, but with the obvious import of the language here employed. It involves, 1st, a mistake with regard to the character of Peter's confession; 2ndly, a false conception of the meaning of the term church; and 3dly, an entire misconception of the promise, "the gates of Hades shall not prevail against it."

As it is the object of these papers to present general views, rather than to enter into a formal discussion of each particular question connected with the subject of religious reformation, we cannot here give to the errors just mentioned more than a passing notice, however interesting it might be to dwell upon them at greater length. We would remark, then, in reference to the first, that the good confession made by Peter was neither a cabalistic formula, nor an ecclesiastic countersign, which would give, to every one who would pronounce it, admission to the Christian institution. It was not designed as a foundation for an earthly building, a worldly sanctuary of carnal and unsanctified professors, however denominated or organized. On the contrary, it was an expression of a *spiritual truth*, derived from God himself, and which flesh and blood could never have revealed. It implied, when justly understood, a true perception of the spiritual nature of the Messiah and of his reign; and, when sincerely realized in the heart, a spiritual union to Christ, and an incorporation with that divine building which is "a habitation for God through the spirit."

It is of such living stones alone that this divine temple can be constructed; and we may observe, in regard to the second error, that the church of Christ embraces none who have not thus become "alive to God," and who are not united to Christ by the true spiritual bonds of faith and love. This union is individual, and not national or congregational. It is direct and personal, and not vicarious. It depends not upon "official grace" or priestly "consecration;" upon "episcopal succession" or hierarchal intercession, but upon the truth of the gospel and the grace of God. The visible church of Christ is made up of the visible members of Christ; of those who have believed on him through the word of the Apostles;

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of those who, in every place, call upon him in truth; who may be *in* all communities, but are not *of* them; who may weep "by the waters of Babylon," or wander in the wilderness of sectarian desolation, but who belong, every where, to Christ, and, as strangers and pilgrims, seek a better, even a heavenly inheritance. Such individuals constitute the true church of Christ, being united to him and to each other by one all-pervading Spirit, and possessed of all the sacred unities of pure and undefiled religion. And it was such a church that Jesus proposed to found upon the divine proposition which had been revealed to Peter.

It was of such a church, finally, that the promise was delivered, "the gates of Hades shall not prevail against it." This expression, "the gates of Hades," is universally admitted to be a figurative phrase for *death*. "Gates" is, in the Scripture style, a common metaphor for strength, power, dominion, and Hades has reference always to the unseen world, or to the grave. The declaration, then, is simply this: that death, or the power of the grave, should not prevail against those who formed the true church of Christ—who constituted the *ecclesia*—the called according to his purpose. It was an annunciation of the great mission of Jesus, who was to "redeem them from death," to "ransom them from the power of the grave;" who was to be the "plague" of death, and the "destruction" of the grave. It was but a repetition, in another form, of the sayings: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." To apply this promise to the mere perpetuation of the church from age to age, in this present world, is a miserable perversion, and the substitution of a meaning which is not only restricted, inferior and unauthorized, but wholly inconsistent with the style and tenor of our Lord's teachings. It was not his wont thus to affirm perpetuity of any earthly organizations, or thus to emphasize a subordinate and secondary object. The fulfilment of the promise, in the inferior sense alone, would, indeed, be a most lame and impotent conclusion. For if restricted to the continuance of the church on earth, the church, and the promise of its perpetuity, must fail together, with the transient things of time and sense. It is only when we understand by Christ's expression, "my church," those who are truly born of God, and recognize the promise as that of their deliverance from the grave, that we can have an interpretation which at all comports with the nature of the Christian institution and the mission of Jesus. And if we adopt this higher sense, then all worldly ecclesiastical organizations are excluded, and the

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church consists alone of the saints and faithful in Christ Jesus, who, when Christ their life shall appear, "shall also appear with him in glory."

We would not be understood to deny, that in all ages since the time of the Apostles, there have been faithful witnesses for Christ, or that there has constantly existed on earth a holy spiritual communion of saints. We do not, however, conceive these propositions to be at all involved in the promise before us. This promise would remain true, could it be shown that during certain periods there was not a Christian upon earth. But we deny that any organized community can trace its lineage to the apostolic church, or has the right to assume, exclusively, the name or character of the church of Christ, by virtue of its organization, or its boasted priority of existence. Nor are we disposed to acknowledge the claims of those who claim connexion with the apostolic churches, by virtue of a doctrinal orthodoxy, or who plead a similarity in church order, as the evidence of their spiritual descent. As little credence could we give to those who rely upon the antiquity of a particular ceremony, or to those whose chief dependence is upon the adoption of an ancient name.

The reformation which is now proposed to religious society, is not a reformation in name alone, but in deed and in truth. It is not designed to be a restoration of primititive institutions, or of apostolic doctrines only, but a return to the divine simplicity of the gospel, in its facts, its doctrines, its ordinances, its titles—in every thing that it presents for human acceptance and salvatien. It desires to revive, with the ancient form, the ancient spirit of Christianity, and to secure for the people of God a common ground of union and communion, which will be, at last, secure from the grasping domination of the priest, and the insane intolerance of the bigot. R. R.

MISSIONARY CONSTITUTION OF THE CHURCH—*No. III.*

FROM THE WATCHMAN AND REFLECTOR.

Obvious as it is, that the primitive churches were, by their very constitution, missionary bodies, it becomes an interesting question, Are the Baptist churches of America, in this respect, like the apostolic churches of Asia? We profess to take them for our models, to acknowledge the inspiration of their Apostles, and to own the sole supremacy of their ever-living Head. Has not this been our glorying in the world, in spite of all

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the claims of mitred Popes and Bishops on the one hand, and all the boasts of a rationalistic philosophy on the other? But as to this vital point, this outward and palpable feature of a church constitution, are we like the churches planted by the Apostles? Surely, all must see that the likeness is very imperfect. We must sorrowfully confess, at the feet of our exalted Redeemer, that we have too much lost sight of this great end of our ecclesiastical being, and carry with us the proofs that we have not escaped the influence of the early corruptions of Christianity, that we have contracted some taint of moral infection from the grand apostacy. Where are the churches, whose recorded minutes show that they regard the evangelization of the world as a leading business? We know that there are some; but as to a great majority, if we examine their books, how few traces will be found of plans and deliberations touching the conquest of Heathendom unto Christ! Very often we will find ample record of matters which are comparatively trivial, of discussions and committeeships on things secular, on "current expenses," on the change of a hymn-book, on the affairs of the choir, the salary of a sexton, on a case of discipline, on points of order: but alas! the great business of the church remains almost untouched, and very faint are the traces of any general conception of the truth that the church was made, by divine appointment, a society to propagate Christianity over the earth. Moreover, if we wish to know what is actually done by a particular church for this grand object, we must consult the records of some other organization, through which a portion of her members do something: a female association, a juvenile, or primary, or young men's society. Is this "after the manner of God?" Is this "according to the mind of Christ?" These fragmentary societies, composed of particular classes, have been found serviceable in their day, but they are memorials of our low estate as Christian churches, in regard to this great work of evangelization. For, we know, when our first missionaries, Judson and his associates, sent their appeals from heathen shores to the Baptist churches of America, these, like others around them, were so little awake to this Macedonian cry, that they were not prepared as organized bodies, to march up in martial order, to the achievement of the enterprise. Hence, it was seen to be necessary that the more spirited should band together in little voluntary associations within the circle of the congregation, in order to attempt the work with which the church herself had been originally entrusted by the authority of her sovereign.

The difference between this mode of operation and that of early times, may strike some minds more strongly, if we should ask the question, amidst all the light we have for answering it, What would Paul or Barnabas have thought if, while far away amongst Greeks and Barbarians, they had received a letter signed by Simeon or Lucas, as Secretary of the Missionary Society of the church at Antioch? We can easily imagine what astonishment, yea, what alarm, would have been depicted in the countenances of them both. What! they might have said, did we not leave the church of Antioch a missionary society of Christ's own forming? Have a

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part of them apostatized from the work? Have any risen up to oppose it, that a society should need to be organized within the church, to do that which was committed to the church as her specific business? Were we not by her commended to the grace of God and "sent away?" They did run well—who hath hindered them?

In view of the facts and truths which we have been contemplating, we cannot avoid the conviction that Christian churches were constituted by our Lord his "primary societies" for the work of evangelization. Not that we believe, as some have thought, that every church, acting as an isolated body, ought to appoint and sustain a missionary among the heathen. Evidently, this is an impossibility. For, in many cases, a single church has no missionary to appoint; and in many others, where the missionary might be found, there is a want of ability to sustain him. But it is the duty of each to do what is possible. And the fair conclusion is, that as the realm of Heathenism lies before the churches as a common field, and as the work of evangelization lies before them as a common cause, they should become "co-workers" for its prosecution. And, where scattered bodies of people are called to act together for a common end, the mode which reason and scripture both suggest, is that of acting together, by means of "messengers" or delegates. We do not believe that the churches were ever called to act together by means of delegates for a government, or from the exercise of supervision over each other, but that they are called thus to act for the common object of evangelization. When bodies of delegates are appointed and convened for such a purpose, to carry out the great aim of the commission, whether they spring from a small district, and are called an "association," or from a larger one, and are called a "State convention," or from a still larger one, and are called a "general convention," we believe that it may be truly said of them in the language of Paul, "They are the messengers of the churches, and the glory of Christ."

Hence, we cherish the hope, and breathe the prayer, that the spirit of missionary zeal and of primitive simplicity may shed its effulgence on our American Zion. May it be the lot of the present generation to see the churches of our "common faith" on this continent acting together to attain the end proposed by the great commission, to see them walking in the steps of the first Gentile church, with unity of aim and enlarged hearts entering upon the moral conquest of the world, owning their antipodes as their neighbors, and hailing "the latest news" from the stations of the distant east and west, with an eagerness akin to that which pervades the marts of commerce. To the first Christians, it was a thrilling discovery, that through their agency the heathen *could* be evangelized. To the English Baptists of the present century it was a discovery equally thrilling, that, by the simple means which they employed, the appalling and deeply founded barrier of caste could be broken down, and that Brahmins could be led to sit at the feet of Jesus. The brief annals of our American missions prove that there is no class of men so refined or so savage, so high or so low, but that they may be made trophies of the gospel, and be "brought

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in" to add lustre to its triumphs. What our religion has done is ample proof that it may do any thing that the heart of piety can desire, if it be promulgated with the right spirit, with a loyal deference to the Master's will, by men "full of the Holy Ghost and of faith." "Not as though we had already attained, either were already perfect; but we follow after, if that we may apprehend that for which also we are apprehended of Christ Jesus. Let us, therefore, as many as be perfect, be thus minded; and if in any thing we be otherwise minded, God shall reveal even this unto us. Nevertheless, whereto we have attained, let us walk by the same rule, let us mind the same thing," and "press toward the mark for the prize of our high calling."

DISCIPLINE—*No. XIX.*

LEXINGTON, Mo., January 7, 1850.

Brother Pendleton: The December number of the Harbinger was some days later than usual coming to hand; since which time, professional and other engagements have prevented as early a reply as I desired.

The explanations you offer in relation to the delay in publishing my first essay, and your answering my propositions in advance of my arguments and Scripture proof, are satisfactory. Wishing to be brief, I will reply only to such of your arguments as may seem most important. You object to my stating your views as I have done; and by way of an offset, in stating my views, you make me advance sentiments I never held. It was not my intention to have done you any injustice; and by again referring to your remarks in the June number, on page 328–9, I am satisfied I have stated your views correctly, for I have mostly used your own words; and as it is important the grounds of difference between us should be fully understood, I request the reader carefully to examine the pages above referred to, and compare it with my statement of your views in the December number, (page 710,) and I am satisfied with the result. What you have said about all organized societies, Virginia Legislature, and Viginia Decisions, is well calculated to divert the mind of the superficial reader from the issue between us; and, as we mainly rely on the Scriptures of Divine Truth to settle this, as well as all questions of discipline or doctrine, we will not now take time to reply to your arguments on these particulars.

You dispose of the 18th chapter of Matthew in a very summary way; which, however, is not satisfactory to my mind. The case was to be told to the *church*, and the aggressor was to hear (obey) the *church;* and as the church at that time had no "legally constituted officers," the *church* must have acted in her congregational capacity.

We have again referred to your article in the June number, in relation to the Corinthians, and confess we are so dull of comprehension that we think you have rather darkened the subject; but when we turn to the case itself,

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it is clear and easy of comprehension, and proves, beyond a doubt, the Corinthian church did agreeably to the command of the Apostle, "Judge them that are within;" and did also put away from among themselves the wicked persons referred to, which it seems was done by the *many*, or *majority*.

We agree with you, that the *general* should be qualified or explained by the *special;* but if we understand your application of the passages we referred to, we are entirely at issue in regard to what is general and what is special. We look upon the passages we referred to in Timothy and Hebrews, in relation to *ruling*, *obeying*, and *submitting*, as general terms, and to be understood or explained by the 18th chapter of Matthew, 1 Corinthians, 5th chap., and 2 Corinthians, 2d chap., which we regard as special cases, and as such, and for the purpose named, we referred to them in our article. To illustrate our views further on this subject, we refer to the declaration of Paul in the 1st chap. of Romans, where he says the gospel is the power of God unto salvation, &c., as a general expression; and in the 15th chap. of 1 Corinthians, he tells what the gospel is, and how we are saved by it, which I look upon as special. Although we have not said as much as we desire, yet fearing, before we get through, your patience may be wearied, without adding more we proceed at once to the investigation of our 3d proposition, to wit: That your teaching "is subversive of the independence of the church."

In your reply to my first essay, you seem not to understand my proposition, and ask what I mean by the independence of the church. We may not have been fortunate in the wording of our proposition objecting to your teaching, but trust, as we proceed, we will be able to make ourselves understood by the independence of the church. I understand it to be, in a religious point of view, the highest power of authority on earth; and being the pillar and support of the truth, she has the right to overrule the decisions of her elders, whenever such decisions are contrary to the word of God. The passages of Scriptures referred to in our last article, in our judgment, fully sustain the above position; and in looking but slightly into Church History, we are stregthened and confirmed in our views. Mosheim, on page 37, says: "In those early times (immediately after the days of the Apostles) every Christian church consisted of the people, their leaders, and the ministers or deacons, and these, indeed, belong essentially to every religious society. The *people* were, undoubtedly, the first in *authority*, for the Apostles showed, by their own example, that nothing of moment was to be carried on or determined without the *consent* of the *assembly*." On same page, he says: "It was, therefore, the assembly of the people which chose rulers and teachers, or received them by a free and authoritative consent, when recommended by others. The same people rejected or confirmed, by their suffrages, the laws that were proposed by their rulers to the assembly; excommunicated profligate and unworthy members of the church; restored the penitent to their forfeited privileges; passed judgment upon the different subjects of controversy and dissentions that arose in their community;

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examined and decided the disputes which happened between the elders and deacons; and, in a word, exercised all that *authority* which belongs to such as are invested with *sovereign power*." On page 39, he continues: "Let none, however, confound the bishops of this primitive and golden period of the church with those of whom we read in the following ages, for though they were both distinguished by the same name, yet they differed in many respects. A bishop during the first and second century, was a person who had the care of one Christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant." On the 60th page, he says: "During a great part of this century, the Christian churches were independent with regard to each other. Nor were they joined by association, confederacy, or any other bond than those of charity. Each Christian assembly was a little State, governed by its own laws, which were either enacted, or, at least, approved by the society." On same page, after showing how the councils or conferences originated, he says: "These councils, of which we find not the smallest trace before the middle of this century, changed the whole face of the church and gave it a new form, for, by them, the *ancient privileges of the people* were considerably diminished, and the *power* and *authority* of the *bishops greatly augmented*. The humility, indeed, and prudence of these pious prelates, prevented their assuming, all at once, the *power* with which they were afterwards invested." I quote from same author, on page 83d: "It appears incontestible, from the most authentic records, and the best histories of this century, that in the large cities there was, at the head of each church, a person to whom was given the title of bishop, who ruled this sacred community with a certain sort of authority, in concert, however, with the body of presbyters, and consulting, in matters of moment, the opinions and voices of the whole assembly." On the 84th page, he continues: "The face of things now began to change in the Christian church. The ancient method of ecclesiastical government seemed, in general, still to subsist, while, at the same time, by imperceptible steps, it varied from the *primitive rule*, and degenerated toward the form of a religious *monarchy*, for the bishops aspired to higher degrees of *power and authority* than they had formerly possessed; and not only violated the rights of the people, but also made gradual encroachments upon the privileges of the presbyters. One of the principal authors of this change in the government of the church was *Cyprian*, who pleaded for the *power of the bishops*, with more zeal and vehemence than had ever hitherto been employed in that cause, though not with an unshaken constancy and perseverance, for, in difficult and perilous times, necessity sometimes obliged him to yield, and to submit several things to the *judgment and authority of the church*. This change in the form of ecclesiastical government was soon followed by a train of vices which dishonored the character and authority of those to whom the administration of the church was committed." On same page, he says: "But when the honors and privileges of the bishops

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and presbyters were augmented, the deacons began, also, to extend their ambitious views, and to despise those lower functions and employments which they had hitherto exercised with such humility and zeal."

I could quote much more to the same point, from this author, but deem the foregoing sufficient; but ask your indulgence while I give one or two extracts from Jones' Church History, on the same subject. On page 157, he says: "In the sequel it will appear, that when the bishops were once exalted to wealth, *power and authority*, this exaltation was, of itself, the prolific source of every corrupt fruit; learning, eloquence and influence, were chiefly exerted to maintain their own *personal dominion* and popularity," &c. One more quotation and I am done. On page 165, he says: "When he (Constantine) authorized them (the bishops) to sit as judges upon the consciences and faith of others, he confirmed them in the spirit of this world—the spirit of pride, avarice, domination and ambition—the indulgence of which has, in all ages, proved fatal to the purity and happiness, of the kingdom of Christ."

By continuing our investigations on this subject, we find, in the third century, the power and authority of the bishops pretty well established, and, with it, the corruption and immorality of the church was also increased. Now, as a people, we have always contended for primitive and apostolic practice, and we feel fully satisfied we have both Scripture and ancient history in support of our proposition. And I here affirm, without the fear of successful contradiction, that, so long as the authority of the church was supreme, and the elders held in subserviency to her, the purity of the church was maintained; and the farther the elders were placed above the people, and the greater the *power* and authority claimed and exercised by them, the more corrupt the church became. With these facts staring us in the face, I am more than astonished, that one of your scriptural intelligence, and, no doubt, knowledge of church history, should contend for sentiments proven to have been so destructive to vital piety.

It may be said, the elders or bishops, in those days, were different to ours, and that we are in no danger of such results. In answer to which, I will say, human nature has always been, and will be to the end of time, the same the world over; and, as the same cause will produce the same effect, give our bishops the power now claimed for them, and the same result will follow.

In fact, the leaven has already begun to work, for I have known elders in this reformation who, in order to maintain their *own authority*, would blot out of existence the church itself; and so long as I am endowed with reason, understanding the Scriptures as I now do, let others do as they may, I shall oppose the authority claimed. Again: it may be said the ancient churches, at first, generally had but one bishop in each church that claimed the pre-eminence, and, as we have a plurality of bishops, we are in no danger. I answer, so much the worse for us, for we had better be under one task-master than two, or more. If your sentiments be correct, what becomes of all that has been said and written about the clergy, and

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their power and influence, in the commencement of this reformation, and yet none of them, in any denomination, so far as known to me, ever did claim as much power as is now claimed for our elders. And for one, I am unable to see what good has been accomplished by protesting against the power and authority of one class of men, and, in the end, placing ourselves under men generally possessing inferior qualifications, claiming greater *power*, for it must be admitted, if your sentiments be correct and reduced to practice, we would be under the most tyrannical government of any other Protestant denomination whatever.

I have already lengthened out this article more than I intended at the commencement, and, for the present, will come to a close. Hoping that good may yet grow out of this investigation,

As ever, yours for the truth's sake, J. G. CHINN.

REPLY.

I HAD hoped, dear sir, that in volunteering to refute what you are pleased to call my teachings on the subject of Church Discipline, you would show yourself willing, at the least, to attempt a full examination of my arguments. The general illustrations of great principles, in organizations of all kinds, which I gave, and the explanation they afford of the style of Scripture, and the manifest analogies which they bear to the scriptural organization of a church, you regard as "calculated to divert the mind of the superficial reader from the issue between us," and thus excuse yourself for not taking time to reply to them. Is it a characteristic of profound minds to reject analogies? or, in inquiring into the primary relations of things, to discard, altogether, general principles? Or, when I show you that it is in accordance with the usage of speech to refer the acts of an agent to the principal, and illustrate the statement by the practice of our own times, can you think that none but superficial readers will see and admit the force of the argument? But, admitting that my reply can influence only the superficial—since they form so large a portion of the human family—love for them should have induced you to show the shallowness of the reasoning, and to teach them more perfectly.

I must be allowed to express my surprise at the very crude manner in which you speak upon the case presented in the 18th chapter of Matthew. You say: "As the church at that time had no "legally constituted" officers, the church must have acted in her congregational capacity." From this expression, one would infer that you think there were regular congregations formed, and the various principles of discipline in the Christian Church authoritatively en-

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forced, before the day of Pentecost. In other words, that there were Christian churches organized for worship and government before Christ, the great head and fountain of authority, had died, or been exalted to the throne of the universe. Why, sir, if we interpret the Scriptures in this loose and detached manner, we shall never arrive at just conclusions concerning their teachings upon any subject. See the difficulties in which your position will involve you: 1st, you must show that there were, at this time, regularly formed congregations of *Christians*, called churches; 2d, that these churches had no legally constituted officers; 3d, that they exercised discipline in their "congregational capacity"—that is, I suppose, by a popular vote; and 4th, that after the kingdom was regularly set up on the day of Pentecost, and churches had been organized with regularly constituted officers, the old method of exercising discipline was still continued, regardless of the new organization. I am sorry to see the very careless and inconsiderate use which is so often made of the Scriptures, even by many sensible writers. We surely are under the highest obligations not to wrest these sacred oracles from their contextual meaning: even though we do it ignorantly, we are still to blame, if our ignorance results from carelessness or an insufficient application of the means of information which are afforded us. It is a very dangerous precedent, to quote a passage in support of our views, when the meaning of the author who wrote it was different from that which we attach to it. Let it be assumed that the disciples whom the Saviour addressed constituted churches, and that he addressed them in their congregational capacity, and we can show, by your method of reasoning, that they practised sacrifice, and that, by his sanction, for he says, in the Sermon on the Mount, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift"—Mat. iv., 23–4. You would at once reject such a conclusion as this; but to justify yourself in doing so, you must claim principles of interpretation that will equally subvert the conclusions which you draw from the 18th Matthew.

You think that my explanation of the proceedings in the case in the Corinthian church rather darkens the subject. Is it not a physiological law, that when the eye has been for a long time used to the dark, light suddenly thrown upon it, at first dazzles and confuses it? So, also, with the mind, long accustomed to regard its judgments as infallible. Before clearer and stronger reasons, it is confused and bewildered—unable to gainsay what is too well sus-

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tained, yet unwilling to surrender that which has been so long cherished. Pardon the freedom of a little pleasantry, for really your remarks on this subject seem to say: "It does, indeed, appear to be so, yet I cannot think it." Something more than this, you will concede, is necessary, before you can claim to have *proved* the fallacy of *my teaching*.

It seems that on the general principle of *generals* and *specials*, we are perfectly agreed, but that we are opposed on the application of it. Let us look closely at this point, and if you do not give it up, then I will concede that I confide too much in the power of logical reasoning. 1st. The passages you refer to and regard as general, read thus: "Let the elders that rule well," &c., "Remember them (the elders) that have the rule over you," &c., and "Obey them (the elders) that have the rule over you, and submit yourselves," &c. For the sake of logical precision, we shall reduce these three expressions to their equivalent, and say, *Obey the elders who have the rule over you.* Let us next state what is the issue between us. It is not about *ruling*, for we agree that there should be *rule*. It is not about who shall be the subjects of this rule, for we both agree that they are the members of the church. What is the issue, then? It is upon the question, Who shall rule? This question is pointedly answered by the passages we have quoted, for, say they, "the elders shall rule." But you say this is *general*, and to be explained by the 18th chapter of Matthew, where it is said that cases of offence are to be told to the *church*, who, in her congregational capacity, must try them. So, then, we reduce your position to this simple statement: "Elders is a general term, and church is a special term." But a general term is more comprehensive than a special; therefore, the term elders comprehends more than the term church. Again: the special is only a part of the general; therefore, the church is only a part of the elders. Once more: the special is the representative of a particular agency of the general, as the judiciary represents that agency of the government by which legal decisions are made; therefore, the church is the representative of the elders, in the agency of ruling; but all these conclusions are absurd, as you must agree, and, therefore, *your* application of the principle is absurd.

We come now to your historical argument. You quote but one passage that has any bearing upon the question before us; that is, What was primitive usage? or, How did the churches in apostolic times administer discipline? All that you have adduced from Mosheim, concerning the arrogance and lordly authority of the bishops

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of the second, third, and subsequent centuries, is altogether inapplicable to the question before us. No one could have understood me to controvert these facts, or to advocate, for a moment, the state of affairs which they present. If you have read my essays attentively, you must remember that I have, myself, attempted to sketch the rise and progress of these ambitious orders of ecclesiastics, and to show that their pretensions are without the shadow of authority from the Scriptures. It is really astonishing, that whilst the very passages you quote expressly state, that "Whoever supposes that the bishops of the first, and golden age of the church, corresponded with the bishops of the following centuries, must blend and confound characters that are very different," you, notwithstanding, fall into this very error, and quote long paragraphs from Mosheim and Jones, concerning a set of lordly ecclesiastics, who lived in an age when Christianity was, confessedly, greatly corrupted, and apply them to those officers whom the apostles appointed and required to be ordained in every church, for its government and instruction. I will go as far as you, or any one else, in repudiating all such pretensions as those which your quotations expose; but, in rejecting the counterfeit, I cannot give up the genuine office and officer. I have not claimed for the elders of a congregation those powers which were exercised by the bishops of the second and third, and subsequent centuries, but only such as I find appropriated to them in the Scriptures; and for you to quote the tyranny and misrule of these bishops, as an objection against a scriptural eldership, is about as relevant as it would be to urge the abuses of popery as an argument against the authority of the Apostles themselves. We shall, therefore, unite with you in allowing to these passages their full force against the ecclesiastics, concerning whom they were written, but must most emphatically protest against their being applied to the elderships of congregations, constituted and ordained according to the Scriptures. We shall co-operate with you, too, in holding them up as most impressive warnings of the dangerous tendency to usurpation and misrule, which characterizes all forms of government when administered by corrupt agents; but, at the same time, admonish you, as you respect the authority of the Scriptures and the cause of decency and good order, not to repudiate the government which the Apostles have delivered to us, because it has been corrupted and abused, nor to plunge the affairs of the kingdom into anarchy and confusion, by the abrogation of all power to office, and the introduction of a *rule* fiercer and more erratic than the fitful meteor.

But to the passage which I admit relates to the business in hand.

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I thank you for the courtesy, which takes for granted my acquaintance with church history. May I presume so much on your confidence as to say, that, although this passage has been so often quoted with the force and authority of credible history, it is not, *as such*, worth the printing? It is, in fact, not church history at all, in the sense in which it is generally understood. I wish to be very positive on this point, not that I would dogmatize, but that I feel fully assured of what I affirm. Mosheim quotes no *original* historians to justify him in this statement, nor could he, for there is none such to be found. Upon what authority, then, has he made it? Manifestly, upon no other than that of the Scriptures themselves. These he quotes, but nothing else. The passage, then, is no more nor less than *his opinion of the meaning of those passages of Scripture which we are considering*. The true history, then, is found in the Scriptures; your quotation only gives us the inference drawn by Mosheim, as to their meaning. Now, if any one chooses to give himself up to this author, and is determined to accept his interpretations of the Scriptures, he can, of course, take them, infant sprinkling and all; but we beg to be excused from being one of the number. We respect Mosheim very highly, as a historian, nor would we be understood as controverting his authority as such. It is not his colltaions of history, but his interpretation of the Scriptures on this subject, to which we are objecting. We think we have given good reasons, from the Scriptures themselves, for differing from him, and prefer to explain and interpret the Apostles by their own writings, rather than by the simple say-so of any man. Thus we have reduced your historical argument to irrelevancy in part, and in part to the simple force of what I regard as an erroneous inference of a man fallible, like ourselves.

I have only further to notice your allusion to the consequences which will result from the prevalence of the plan of government which we deduce from the Scriptures. The facts which "stare you in the face," and from which you fear so much "destruction to vital piety," I have shown, have no relevancy to the system of discipline for which we contend, and they should not, therefore, make you afraid of it. I know, that in a general sense, human nature has been the same in all time, and have no objection to concede the probability of your prediction, that it will continue the same to the end of time; but it is equally true, that this same human nature has always needed government, and, even when left to its own free choice and election, has always *had it* in some form, more or less concentrated, *but never*, except in a very few instances, where things

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were rapidly verging to anarchy and civil ruin, have men fallen into the infatuation of ruling directly by the agency and voice of popular majorities, and of convening the whole body politic as a general court of *oyer* and *terminer*, before whose motley and confused wisdom controversies are to be canvassed, and the delicate, and often intricate, questions of Christian morality investigated and decided. I am a friend to freedom, therefore I advocate order; I am a friend to order, therefore I advocate government. There can be no freedom where there is not order, and no order without government. The Scriptures recognize these great principles, and for this reason, supremely, we shall continue to insist upon them.

I am sorry that you should "know elders in this reformation, who, in order to maintain their *own authority*, would blot out of existence the church itself." I can only say, that they are not such men as the Scriptures warrant us to place in this office; that is all. Suppose I were to tell you that I know churches, which, to sustain themselves in their unrighteous positions, would trample under foot the plainest precepts of the Apostles, would you say, "Away with churches from the face of the earth—disband, and let the congregations all dissolve into the great bosom of society!" or would you not, rather, say repent, reform, and cease to pervert the ways of the Lord. The church is the pillar and support of the truth, but ye have made it the minister and fountain of error. My space does not allow me to tell you what I know of the operation of the principle for which you contend, but it will be sufficient to say, that nearly all the trouble and schism I have observed in our churches, has arisen from the practice or the imprudent advocacy of views such as you entertain. I have now, in my mind, a case where a church of considerable respectability practised, for a long time, your method of administering discipline, and they experienced such incessant harassment from the public bickerings and debates to which it gave rise, and brought upon themselves so much odium and public disgrace, that they agreed joyfully, by a popular vote, to abandon it, and to submit the management of their discipline to the hands of an eldership. The happiest change has resulted. They are steadily gaining in public esteem, and, except a little snarling occasionally, from a few disaffected spirits, enjoy uninterrupted peace and brotherly love. I will engage to adduce you scores of cases where the operation of your plan has completely ruined congregations—not only sowing the seeds of contention and wrangling among the members, but pushing matters to such extremes as to effect an entire disorganization of every church relation whatever.

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But the abuse of a principle is not a conclusive argument against it, and we should be cautious not to adopt any thing in religion, either as true or false, simply because we may have observed it to work well or ill. The great question is, What has the Saviour commanded! It is here I take my stand, and, so far, I feel more and more confirmed in the impregnable strength of my positions. I rejoice to feel assured, too, that the general voice of the brotherhood, so far as we can ascertain it, is with us, and that there is every where in our congregations, a growing conviction of the absolute necessity of a more literal and exact conformity to the Scriptures, in their organization and discipline, than has hitherto obtained. That our discussion will, in the end, contribute to strengthen and develop more fully, in practice, these convictions, is my object and aim in conducting it; and I trust, therefore, you will not, through haste or neglect, omit any thing strong or plausible in argument, which can be said in defence of your position. We wish it to have the full benefit of the ablest support you can bring to it, that it may be fairly and candidly canvassed and exposed.

With the best wishes for your health and happiness,

Yours, &c., W. K. P.

COMMUNINGS IN THE SANCTUARY—*No. XIII.*

I will remember the works of the Lord; surely I will remember thy wonders of old.

I will meditate, also, of all thy works, and talk of thy doings.

Thy way, O God, is in the sanctuary: who is so great a God as our God?—Ps. lxxvii., 11, 12, 13.

The sanctuary of God is the house of Memory and of Hope. It is here that we are presented with the only true record of the distant past. It is here, alone, that the solemn events of the approaching future are revealed to us. It is here that the two sacred institutions, which unite to commemorate the death and the resurrection of Jesus, harmoniously blend, also, the extremes of human destiny, and, reconciling grief with joy, unite the darkness of the grave with the light of life.

How sweet are the memories which are here awakened! How consoling the remembrances of the divine love which are here so eloquent of hope and peace! With how much happiness may the Christian look back upon the past, which aims not, like the retreating Parthian, a single shaft to wound him! With what feelings of

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adoration and love may he lift his eyes to that face so "marred," and gaze upon that divine form so wounded for his transgressions and bruised for his iniquities! How he may, in that contemplation, realize the mysterious enchantment which heals the dread malady of sin, and transforms the soul anew! How stilled, by the potent charm of Jesus' love, are all the bitter reproaches of conscience! How soothed the trembling fears of retribution! How calmed the hopeless agonies of despair! How vainly may the soul seek for the record of its guilt upon the sands over which the rising tide of the divine philanthropy has flowed! How unsuccessfully may it strive to reanimate the sins that were crucified with Christ! It is Christ alone that rises from the tomb of Joseph! It is our Saviour, and not our guilt, that comes to meet us here! It is the gentle voice of our Redeemer that cries to us amidst the memories of the past, and from these memorials of his love, "weep not."

But ah! how different is the condition of the dwellers in the world without! That world is the abode of fear and of remorse. No grateful memories there pour the balm of consolation into the heart torn with anguish. No anodyne of pardoning love there soothes the pangs of unavailing regret. No voice of mercy there speaks peace to the soul tossed upon the dark waters of carnality and crime. Neither does the day-spring of hope arise to dissipate the gloom or gild the threatening clouds of futurity. But Fear and Horror brood over the stormy chaos of unholy passions, and there immould the hideous spectral forms which haunt the guilty conscience and goad the soul to madness. How dreadful is the condition of those who are "without hope and without God in the world"! How dark, and dreary, and desolate their pathway through the waste howling wilderness of life, who have no promise of a "pleasant land" beyond the Jordan's swelling flood!

But oh, how sweet are the consolations which here gladden the present by the joyful assurances of the future! How bright, how cheering, and how life-giving are the beams of Hope which here dissipate the darkness of ignorance, and reveal to us the wide horizon of human destiny! How lofty is that sacred Pisgah to which the angel of the divine covenant here leads us, that we may not only contemplate, with delight, the grateful streams, the fruitful plains and vine-clad hills of our inheritance, but rest in the conviction that we shall be led, under the conduct of our Joshua, to enjoy them! It is here that our divine Leader marshals us beneath the banners of love. It is here that he guides our weary feet towards those heavenly shores. It is here, by the sacred ark of the divine faithfulness and

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truth, and amidst the certain assurances of a glorious triumph, that the voice of Jesus cries to us, "Fear not"!

Oh! how often, while on earth, did Jesus pronounce those words of consolation and encouragement: "Weep not!" "Fear not!" But ah, it was he himself who wept, that we might rejoice; who feared, that we might hope! It was he who suffered that we might enjoy; who died that we might live! And oh! transporting thought, it is he that also revives and reigns, that we, too, may rise to behold and share his glory, and rest forever in the blissful mansions which he has prepared for our abode. So that, while in these memorials of the past, we see him as he was, it is there, in the glories of the future, that we shall see him as he is; and while the remembrance of his atoning love imparts sweet consolation, the hope of an eternal reunion inspires the soul with courage, and leads us forward to the fruition of an eternal blessedness. R. R.

CONTRIBUTION.

Brother Campbell: I have frequently thought the subject of congregational contribution has been much neglected, not only by our proclaimers, but in our periodicals. I have waited, with solicitude, to find some of our writers entering on a subject which the Holy Spirit has left so amply on record, both in the Old and New Testaments, as an efficient agency for carrying forward, successfully, the amelioration of degraded humanity, as well as the glory of God.

The Apostle recognizes all disciples as bought with a price; consequently, bound to glorify God in their bodies and spirits. What has any, that they have not received—being, health, food and raiment, with all the comforts connected with the present state, as also, the means by which we may be introduced into a glorious immortality? Then should not every individual, high or low, rich or poor, be solicitous to devote all that they have and are, to the glory of Him who gives them all things richly to enjoy? When Israel was emancipated from Egyptian bondage, and lacked food in the wilderness, they were provided with bread from heaven. It appears that they who had gathered much, had nothing over; and they who had gathered little, had no lack. When the tabernacle was to be reared in the wilderness, they came both men and women, as many as were willing-hearted, and brought bracelets, and ear rings, and tablets, all jewels of gold; every man that offered, *offered* an offering unto the Lord. It is unnecessary to enumerate the expenditures connected with the ancient dispensation, which, no doubt, might be advantageously referred to, in order to inculcate the duty of liberality in the new economy. One thing is obvious, that none came up

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to the temple empty-handed. If not able to bring a lamb, a turtle dove would be accepted.

If we examine the practice under the new economy, we find, in the days of our Lord, with his Twelve, they had a common stock, not only for the supply of their own wants, (as at the well of Samaria,) but also in order to supply the poor, which we find, by the disciples thinking that the Lord had commanded Judas to give something to the poor, he having the bag, or common purse.

Should we refer to the spirit which pervaded the multitudes at Jerusalem, when the gospel had its salutary influence on its happy subjects, as well as the practice of the congregations among the Gentiles, towards the poor saints at Jerusalem, we would find sufficient precept and example to satisfy every lover of the truth, that an awful apathy, on that imperious duty, pervades many churches of the present day.

The dereliction on the part of the congregations, in the important work of liberally contributing, that they might be ready to every good work, is calculated to cast the great cause which Infinite Wisdom has instituted for happifying humanity, and presenting Christianity, with all its God-like attributes, into the shade. Hence originate the multiplied voluntary societies, professedly engaging in benevolent works, which induce some disciples to connect themselves with such associations; but, in many such cases, they begin to lose their first love for the Christian institutions.

I believe the great Head of his redeemed people has designed them, in their associated capacity, as the grand organization through which He will display, to our benighted world, the glory of His mediatorial reign over all enemies. Then let all who would wish to have or enjoy a participation in that glorious cause, be solicitous to know and imitate the practice of the ancient believers, in as far as the spirit of all truth has recorded the same. We might inquire why the congregations are deficient in the present day of light and information, on the subject of contribution. One reason might be want of proper training of the rising generation; many are led to think they have little or nothing to do for the great cause, more than attend at meeting. It is an acknowledged fact, that an object which costs us little or nothing, is lightly esteemed; whereas, that which is obtained by labor, either of body or mind, is generally esteemed in proportion to the expenditure in procuring it. Then if our youth were trained to make little contributions for benevolent purposes, it would grow with their growth, and advance as its importance is developed to their understanding. Who among our young disciples could not retrench from their little expenditure one cent each week, to deposit in the treasury of the Lord? Then, as their means increased, they would, consequently, augment their offerings on the Lord's day.

In order to present the matter in figures, I submit a calculation I made some years ago, the result of which astonished me. It is now confidently affirmed, that the present number connected with the Reformation in the United States, amounts to two hundred thousand, which I divide into five

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classes, which should conscientiously contribute each Lord's day, calculating fifty Sabbaths in the year:

1st	class	100,000, say	1	cent per week for one	year,	$50,000.
2d	"	25,000, say	5	" " "		62,500.
3d	"	25,000, say	10	" " "		125,000.
4th	"	25,000, say	20	" " "		250,000.
5th	"	25,000, say	30	" " "		375,000.
						$862,500
Employ 2,000 proclaimers, at $300 per year,					- -	600,000
Balance for Bible and other benevolent purposes,					-	$262,500

My object, in these scattered remarks, is to induce some of our efficient scribes to present this subject in a convincing light to the consideration of the disciples, not only showing it as a duty imperiously binding on every individual, but that it was the practice of the primitive congregations, on the first day of the week, to attend to this very thing; and that, as professed Reformers, we should be imitators of the early disciples.

AN OLD DISCIPLE.

MANNER OF CONDUCTING MISSIONARY OPERATIONS.

BY JOHN C. RANKIN.

HAVING, in a previous article, described the religions of India, and the character of the people, it is proper here to give some account of the method of operating among them. It must be obvious to every reflecting person, that the means and agencies there, are precisely the same as those used in this, or any other Christian country, for the furtherance of the gospel. Preaching, education, and the press, are, under God, our reliance every where. From what has been said of the country and government, it is evident that, as to the first of these agencies, the whole land lies open before us. The people all live in villages, towns, or cities, into any of which we may enter without restriction, and find audience. During the summer months, however, owing to the intense heat, it is impracticable to visit those remote from our stations. At this period, labor must be confined to places near at hand, and it is often the case, that the same individual preaches six or eight times per week. In the commencement of each station there are, of course, no houses of worship; services are, therefore, held in the open air, or in the porch of some merchant's shop, until a few native christians have been collected. So soon as this is the case, there is the nucleus of a regular congregation, around which the people can assemble. A house is then procured in some thoroughfare, which is opened in the evening, when the business of the day has been completed, and worship conducted in a regular manner, to which the people listen with much greater respect and attention than in the public streets. The whole

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effect, too, as an exhibition of Christian worship, is much better. The difference between it and their own, is so striking, that even the dullest mind cannot fail to perceive it.

In the cold season, tours of itineration are undertaken to more distant sections of the country, which, apart from their direct object, are often very beneficial to the health of the missionary, or his family, which frequently accompanies him. Taking tents, servants, beds, chairs, tables, cooking utensils, provisions and books, he sets off—or rather, having sent them forward, with instructions to pitch in a grove, near some town, he drives up to them in the morning for breakfast. The repast being over, he either enters the town, or receives and addresses the people at his tent, who often crowd around it before he is ready to see them. Commonly, the former plan is adopted. Entering the place, he finds a few shade trees around an elevated dirt platform, fronting either the temple or the residence of the Zamindar, where the people are accustomed to hold their village meetings and to assemble for social intercourse. Here the men and boys collect to hear the strange news; but alas! the poor women are not present. If any were visible in his first approach, in a moment they disappear, to be seen no more, except in stolen glances, around the doors or corners, to see a ("Sahib") white man, or hear his discourse. Muzzled and chained by iron-hearted custom, they are beyond his reach. Should any have occasion to pass near his stand, the step is quickened, and the veil, used as a screen from the ordinary public gaze, is drawn still lower. With bleeding heart, he addresses those present, opens the fountain of Scripture truth, exhibits its pure, simple, but sublime account of the Divine Being of creation; the fall, the Saviour, the way of life through him, (truths never heard before.) Astonished and delighted, they often say as he proceeds, (such bat,) "true word," (bahut achkee bat,) "most excellent word," or other words of similar import. The manifest approbation with which these truths are generally received at first, has often impressed our mind with an exalted idea of the admirable adaptation of the gospel to the *wants* of man. It suits his case every where, and the first impulse of conscience is to embrace it. But, alas, sin and selfishness choke the word.

These favorable inclinations are not always manifest, or generally long continued. One of their religious teachers, who has learned that his craft is in danger, or some bigoted devotee may be present, or may soon follow to counteract his preaching. If present, a debate is almost inevitable. A polite request to wait a little, may perhaps postpone it until the discourse is finished; but even this is often impracticable. You must enter the list at once, or be taunted with declining from fear. Were your opponent contending for truth, open to conviction, or even prepared to feel the weight of your arguments, discussion would not be unpleasant. But very often, his object manifestly is, either to perplex you, and shut out your great message from the hearers, or to display his own talents in debate. When this is the case, it often becomes a vague and indefinite wrangle—the people grow tired and leave, while you return to your tent cast down, and exclaiming, "who hath believed our report, and to

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whom hath the arm of the Lord been revealed," or praying, like Paul, "to be delivered from unreasonable and wicked men." On one occasion, to a man who had troubled us more than half an hour, we prepared to reverse the order of things, and in our turn ask him a few questions. After listening in silence to a few, which tended to expose his prophet, his answer was, "may the curse of God descend upon every man who listens to your preaching!" And in an instant, as though summoned by a heavenly voice, every Mohammedan left the spot.

Sometimes the debate will assume an intelligible and serious form, which interests the hearers, and affords opportunity to convey much valuable instruction on points which we could otherwise scarcely reach without seeming to court controversy. Specimens of their reasoning have been already given. The Mohammedans are perpetually harping on the trinity; against which are urged nearly all the arguments ever adduced by Socinians or Unitarians, coupled, too, with much metaphysical subtlety as to the intellectual and moral constitution of man, and the province of *reason* to decide upon the propriety of revealed truth. The Hindoos are not so ingenious or systematic in their arguments, though reasoning on many points with great plausibility. Do we prove the divinity of Christ by his *names*, *his prophecies*, or his miracles; their gods are divine by the same arguments. Fancy run wild, produces an array of stupendous miracles, before which those of the Bible sink into insignificance. A world upheld on the tip of one finger, or mountains torn up by the root and hurled at the head of an enemy, are common occurrences. "Cannot these beings save us? Did ever Jesus perform greater works than these? Are not Christ and Chrishnee, in fact, the same being, you having merely shortened the name! Your form of religion is, therefore, very good for *you*, we confess, but ours is equally so for *us*. We may enter heaven by different doors, but shall all arrive there at last; let us never change our faith, as this is the greatest of all sins." And true to their principle, they never give nor admit proselytes. Again: forgetting their former charitable spirit, they charge us with murder in the highest degree, *i. e.* for killing animals, who, for aught we know, may be our nearest relatives, and who, at all events, are like ourselves, animated with divinity. "What crime can equal this? While we, to whom your Microscopes have revealed untold millions of fellow-creatures in the water we drink, even strain them out to avoid their injury." Some of the very punctilious Brahmins have been known to do this. but it is not common.

The greatest difficulties in this department of labor are, first, that the *conscience* of the people is not with us. While only general principles of right and wrong, or general views of the divine character are presented, they assent; but when turned to the exclusive peculiarities of the gospel and urged to embrace it, the truth is forestalled by their own system, to which they are bound not only by their estimate of its inherent worth, but by all the interest they have in the welfare of their ancestors. The strength of this latter tie, though generally overlooked, is very great indeed. With a tenderness that is almost overpowering, they sometimes ask: "Our fathers! where

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are they?" "Have they all perished! How can we bear such a thought." Of course great kindness is due on our part in answering such questions, and instead of dwelling on the state of the dead, we pointed them to the Saviour, who calls upon the living to believe and be saved. But their intellectual state is so low, their memory so badly trained, their conscience so slightly developed, that it requires line upon line, precept upon precept—a long course of instruction, in short, before they are prepared to embrace the truth. Conviction is every where necessary to conversion; and thorough instruction in truth is necessary to conviction of conscience. But *who* is to give them this instruction? This constitutes the second difficulty in oral preaching, *i. e.* the number of laborers is so small, that *few* can be reached, and *they* at such distant and irregular periods, that the conversion of a mighty nation by such instrumentality seems almost more than faith can expect. Let it not be inferred, however, that there is no encouragement here. Some receive the word into good ground, and bring forth fruit, while the general effect of these labors in diffusing knowledge, in exposing error, in correcting public opinion and usage, is no doubt very great. Greater immediate success could hardly be expected under the circumstances. Those who have grown up ignorant, superstitious, idolatrous, corrupt, sensual, are not ordinarily to be moved, enlightened, transformed by one appeal or a transient effort. The doctrines, motives, promises, invitations, threatenings of the gospel, must be continuously urged. To do this, more laborers are wanted. We should rejoice, therefore, to see this agency multiplied in a tenfold degree, and are confident that the increased success would be in more than tenfold proportion. May the Lord send more laborers into the fields which are already white unto the harvest!

The second department of missionary labor is *teaching*, in its technical sense, *i. e.* educating the people, taking care at the same time to combine religious with secular instruction, in the hope that as they improve in knowledge, there will also be a growth of conscience, rendering them more liable to impression from preaching, and an increased number of readers, who may profit by our publications, and aid in the gradual transformation of society. The opening for efforts of this kind is quite as wide as for preaching. The numerous offices under government to which qualified natives are eligible, has inspired in many a desire to be educated. And where this incentive does not exist, yet enough can be seen of the practical advantage of learning to make them anxious that their sons should enjoy its benefits. Hence, looking upon us as the patrons of education, the inquiry is often made and even pressed upon us, can you not establish a school in our village; in almost any of which, there are boys to constitute one of respectable size. For these, to the extent of our means, native teachers are employed, who, in connexion with secular branches, teach the children to read our scriptures, and make them commit to memory such portions as may be assigned. On these the pupils are carefully examined, and instructed by the missionary in his frequent visits. The wants of the teachers, the difficulty of supporting them, and the impossibility of closely superintending those at a distance, are the only things which prevent

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the indefinite multiplication of these schools, which otherwise might be extended to fifteen or twenty millions of children. The monthly expense of one school is about three dollars. How many families or individuals in Christian lands waste more than this amount every month, without thinking even of the good which might be accomplished by a little prudent economy, or self-denial!

High schools are established only in cities or large towns, and under the immediate direction of European teachers. The design of these is, through the English language (the former class being confined to the vernaculars) to give a liberal education to the students, opening to them the whole field of English literature and science, and embracing, of course, thorough instruction in the doctrines and evidences of Christianity. It is believed, too, that as many actual conversions may be made in this as in any other way, and that when made, they are not only more firm and stable Christians, but also far better fitted for usefulness as assistant laborers or private citizens. A question has sometimes been raised as to the legality of these schools, whether they accord with the commission, "go ye and *preach* the gospel." Should not preaching, in the technical sense of the word, be the exclusive business of missionaries? We unhesitatingly answer *no;* first, because no such exclusive idea is contained in the commission. The words in Matthew are "teach all nations," and in Mark, "preach the gospel," *i. e.* publish the glad tidings of a Saviour's love. And who can say that the man who, day by day, reads and expounds God's holy word to his pupils, prays with them, makes them study its sublime truths and the evidences of its inspiration, is not *teaching the gospel?* Though he may give instruction in other branches also, it all has reference to one great result—their spiritual enlightenment; and when considered as a means to this end, is certainly not more foreign to ministerial functions than making tents. And secondly, because the best interests of religion, in every country, demand the best talents of the church for the cultivation of her youth, not only that they may be saved themselves, but that from them a suitable ministry may be prepared. No church or country can prosper, where these are neglected or entrusted to incompetent persons. Is not this the principle upon which all our parochial schools and denominational colleges are founded! And if sound *here* why not in *India?* But we are told, let laymen take this branch of labor. To this, when *willing and qualified* men can be procured, we heartily assent; but where are they! Not to be found. Absorbed in law, politics, medicine, or otherwise, they generally are either unprepared or unwilling to make the sacrifice, and undertake the task of teaching even in this country, much less would they among heathen. And shall we, therefore, abandon one of the most powerful agencies which God has given us for doing good! Certainly not.

The advancement made by the pupils in these institutions is generally gratifying, and it is believed that their importance, as a part of our machinery for renovating the country, is annually more and more appreciated. The greatest difficulties to be overcome are *irregularity* of attendance, owing either to poverty or numerous festivals, (both of which often detain the scholars at home,) and

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abandoning their studies with but a smattering of knowledge, which they are tempted to do by the numerous minor offices thrown open to them by the government. The latter difficulty will gradually correct itself, as the increased number of candidates may enable government to insist on higher qualifications, and be more select in appointments; while a trifling aid to the *worthy poor*, and a systematic refusal to recognize their festivals, have done much to remove the former.

Orphan Asylums constitute the only other form of missionary schools. The dreadful famine of 1838 left multitudes of children, without home or protector. Many of these were collected into schools, which have been from year to year replenished by additions from the poor and destitute. The children are brought under the exclusive management of the mission, are baptized, instructed, and trained with untiring zeal and watchfulness. With such advantages, and being freed from the corrupting influence of native society, conversions, as might be expected, are more frequent in these than in any other schools; the settlement of married families in a Christian village affords the best opportunity of showing the effect of Christianity on the moral and social character of men; and many of the young men educated here, will be, we trust, well trained and valuable ministers of the gospel. Hence these institutions are well worthy of all the patronage they have received. Yet it cannot be denied, that with them, many and severe trials are connected. To provide employment and support as their families enlarge—to teach them habits of industry—to overcome their natural indolence—to bear with their ingratitude—to be harrassed by their strong tendency to heathen crimes—to persevere in self-denying labors, while the heart is made sick by *hope* deferred are their principal sources. Still these schools, yea, and their very trials, too, seem to be a necessary part of our machinery, without which the greatest success could not be secured, nor all the admirable features of the gospel exhibited.

In connexion with all these labors, the *press* is an essential and formidable instrument. True, the proportion of readers is lamentably small—probably not exceeding one in ten among the men, and one in five hundred among the women; yet the preacher must have scriptures and tracts, and the teacher, in addition to these, must have books of elementary instruction and of science, which can be supplied by this agency alone. It is therefore indispensable, and coupled with other labor, is doing much to advance the common cause. In our tours of itineration, these missiles of the press are found hundreds of miles from where they were issued, and many are somewhat prepared by them for our oral message. And in some instances, persons have been led, by them alone, to abandon idolatry—forsake their home, and resort to our stations for further instruction, which we have reason to believe resulted in their conversion to God. It is not, therefore, without encouragement, that in addition to all his other duties, the missionary toils to prepare either translations or original productions for the press.

Such, then, are the agencies employed. The *result* will be noticed in a subsequent number.—*Watchman and Observer.*

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BIBLE ADVOCATE.

THIS excellent periodical, now edited by our esteemed brethren, J. R. Howard and J. S. Patton, at St. Louis, continues to maintain its high character in its dignified and consistent advocacy of the cause of truth and righteousness. The ability and Christian spirit with which it is conducted, commend it to the confidence and support of the brethren. The following article from its pages, by one of its editors, will be duly appreciated by every reader who is suitably impressed with the sacred duties and responsibilities of the gospel. R. R.

FAMILY PRAYER.

GOOD men, in all dispensations and ages, have been praying men. Wicked men and hypocrites may pretend to pray, but he who thinks he can be a Christian without praying, deceives himself as much as if he should imagine himself in heaven while on earth. We are commanded to pray always, every where, and for all men. It is said charity should begin at home; so say we of prayer. First we must pray for ourselves, before we can make an availing prayer for any one else. We believe in family prayer, and it is the especial object of this brief article to invite attention to it; but we think no one qualified to pray with and for his family, unless he is given to private devotion. And we say with emphasis, no head of a family ought to be called on to pray in the congregation, unless he prays regularly at home. There is something to me exceedingly inconsistent in the idea of a brother praying in a congregation, who does not pray for and with his family. Is it possible for children to be impressed with religious truth by the parents, unless they, morning and evening, call the family together and read the word of God, and in prayer thank and adore him, confess their sins and unworthiness, and ask for the help and blessing of Jehovah? The benefit and pleasures of family prayer are so great, that it is but reasonable to conclude, that nothing but circumstances beyond our control, making it impossible, would cause its omission. In a recent tour through a portion of the State, among many brethren, we witnessed numerous things gratifying and cheering—zeal, liberality, and activity in the cause. The brethren, of late, have built many good and commodious houses of worship, and a number are about being erected. A deep interest is felt and manifested for improvement in music. But we are constrained to say, from all we saw, we concluded that family worship was greatly neglected. When there is no prayer in the family, we conclude the members thereof do not engage in private devotion. We are required to assemble ourselves together for worship on the first day of the week, but we conceive the true worship of God contemplates something more than service once a week; we believe it requires the family altar to be erected and surrounded, that we may draw nigh in confidence to the throne of mercy every day.

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The Jews had their Sabbaths and annual festivals, and sacrifices, and also their daily sacrifices. "Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day, continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even. This shall be a *continual* burnt offering throughout your generations, at the door of the tabernacle of the congregation, before the Lord; where I will meet you, to speak there unto you, and there I will meet the children of Israel." If under the Jewish economy the slain victim was placed upon the altar every morning and every evening, should we not, as continual worshippers of God, present a living sacrifice—our bodies—as often before the Lord? The priests not only offered a lamb, morning and evening, upon the burnt altar, but they were commanded to burn incense upon the altar of incense which was in the holy place, every morning and evening. "And Aaron shall burn incense thereon, sweet incense, every morning, when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a *perpetual incense* before the Lord, throughout your generations." The offering of the lamb, and the burning of the incense morning and evening, are called a *continual* offering and a *perpetual* incense, and we do not think it unsupported conjecture, when we say, to pray every morning and every evening, is to "pray without ceasing," to pray always—to be instant in prayer. The Psalmist says: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O, Most High! To show forth thy loving-kindness in the morning, and thy faithfulness every knight"—Psalm xcii., 1–2. He says, "evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice" —Psalm lv., 17. It is said of Daniel, "He kneeled upon his knees, three times a day, and prayed, and gave thanks before his God"—Dan. vi., 10. If those who live under the law were so devoted, and delighted with frequent communion with God, shall not we who live under grace, and have tasted of redeeming love, day by day, from the fulness of our hearts, express deep and unfeigned gratitude to God and the Saviour, shall we not gladly embrace every opportunity, through our faithful and compassionate High Priest, to draw nigh unto the God of all grace and consolation. We long to see the time, and we pray God to hasten the blessed and glorious day, when there shall not be a family in the whole church which is not regularly engaged in reading the Scriptures, and pray every morning and evening.

J. S. P.

THE major part of mankind so far forget they have a soul, and launch out into such actions and exercises, where it seems to be of no use, that 'tis thought we speak advantageously of any man when we say he *thinks;* this is become a common *eulogium*, and yet it raises a man only above a dog or a horse.—*De la Bruyere.*

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INTERPRETATION OF THE SCRIPTURES—*No. XIII.*

As the Bible is the universally acknowledged standard of religious truth in Christendom, we should have no religious parties, if all were willing to put the same construction upon its language. Diversities of opinion and of faith, spring not from variations in the divine record, but from the different interpretations given to the same words. Each religious denomination is founded upon a particular set of ideas, of which it imagines the word of God to be the expression. To take a different view, and broach different ideas, is to lay the foundation of a new religious body. Hence, we may regard all the different parties, in this point of view, as so many different schools of scripture interpretation.

Since this unhappy disagreement as to the sense of scripture, not only discredits revelation with the sceptic, and promotes the spread of infidelity, but necessarily perpetuates the divisions which it creates, it is evident that the subject of scripture interpretation is of the utmost importance, and that no well grounded hope of any thing like a general Christian union can be entertained, except by the adoption and practical application of just and uniform principles of hermeneutics. And since all religious controversy may be at last resolved into questions as to the meaning of the sacred writings, it would seem expedient to suspend all doctrinal discussions, and first come to an agreement, if possible, as to the true method of expounding them. It is to this point that religious controversy really tends, for no one presumes to assail the opinions or practices of a religious body on the ground of his having received a special illumination upon the matter in dispute, or because their views do not accord with his unassisted reason, but simply because, in his opinion, they do not agree with the word of God. Could there be established, then, a universal agreement in regard to the rules to be applied in the investigation of scripture truths, one would suppose that there would naturally result an agreement as to these truths themselves.

We are met here, however, with the undeniable fact, that the true principles of Biblical interpretation are really known and acknowledged, by at least Protestant Christendom, with entire unanimity. There is nothing, perhaps, in which the different parties are so well agreed, as in the laws which should guide the interpreter of the scriptures. These laws have been framed by men of great learning and impartiality. They commend themselves to every mind by their evident propriety and justness. They are expressed in the most

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precise terms; arranged, as it were, into a regular code, and published even by the most rigid sectarians, as the only true canons by which the scripture should be expounded. How, then, is it, we are led to inquire, that this mutual agreement as to these rules does not lead to similar unanimity in regard to the meaning of the sacred record?

We answer, that it is because the different parties will not fully conform to these rules in practice. They admit them theoretically, and will appeal to them when it suits their purpose to do so, but will not, by any means, submit *their whole ecclesiastical system* to their operation. Each watches with jealous vigilance the approaches to its own cherished *penetralia*, the secret chambers of imagery, devoted to the idolatry of opinionism, and will permit no light of heavenly truth to invade their darkness, or reveal the true character of the devotions which are there paid amidst clouds of incense from unhallowed censers. To speak unfiguratively, they will acknowledge no interpretation which tends in any wise to invalidate the favorite points which constitute their characteristics or distinguishing features. These are held as sacred and established dogmas, to be defended at all hazards, as the very essence of the Christian faith, and the only hope of a millennial age. And it is this mucronated theology, this *religion that is sharpened into* POINTS, as though truly meant for war alone, that opposes itself always and every where to Christian peace and union. It admits no modification; it tolerates no inroads upon its own ecclesiastical domains. Nor will it permit the highway of holiness, which leads to heaven, to pass in any other direction than through its own metropolis, however circuitous and unsuitable may be the route.

It is obviously quite impossible that a mere theoretical adoption, or even a partial application of true principles of interpretation, can secure uniformity of sentiment upon the religious subjects of which the scriptures treat. To admit such principles, and, at the same time, to insist that the scripture shall be interpreted in harmony with certain pre-conceived theories of religion, whenever these are found to interfere, is, however incongruous, the chief consistency of partyism, and quite on a par with its course in admitting the Bible to be the *only* rule of faith and practice, and yet adopting its own creeds and confessions of faith as the *actual* standards of religious truth.

There is, however, little doubt that the desired unanimity would be attained, if men were to act as rationally in reference to religious, as they do in regard to natural truths. But, unfortunately, the authority of great names and favorite theories is yet predominant in

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religious affairs, while it has been totally discarded in physical investigations. That philosophy of nature which had its foundation in hypothesis and theory, and which gathered, from every quarter, heterogeneous materials of isolated and distorted facts, in order to form the superstructure, has been long since consigned to universal contempt. Yet it is undeniable, that the very same system is continued in respect to religion, and that it now perpetuates that partyism which it originated. It is not to the pure milk of the divine word that the infant soul is led, but to catechetical compendiums of religious theories and favorite dogmas, with which it is sedulously imbued, that it may ever afterwards view the word of God through the refracting prism of human opinionism, and see, apparently in the word itself, the many-colored hues of a variant and manifold sectarianism. It is not with an unbiassed mind, and a sincere desire to ascertain the true meaning, that the pupil of sectarism approaches the divine communications. On the contrary, he comes like the synthetical philosopher of nature, with his mind already cast into a particular mould, which, of course, can give no other form than its own to the divine revelation. He has already adopted a religious system, or has, at least, though he may be unconscious of the fact, a strong bias in favor of the religious theory and ritual with which he has been familiarized from infancy, and it is scarcely possible that he can perceive the true import of any portion of scripture that conflicts with his prepossessions, or fail to find in exceptional cases, and in disconnected sentences, abundant and irrefragable proofs of those tenets which are most accordant with his early impressions.

It is the pride and the glory of the religious movement now in progress, to adopt, in the investigation of religious truth, the same method which has been so eminently successful in regard to the facts of nature. This method is, to take the scriptures, in reality, as the only guide, and to be led by them to whatever conclusions are manifestly true. Here no previous system of opinions is adopted, and no barrier placed in the way of progress. Here it is expected that there shall be growth in knowledge, and more or less change in religious views and practices, until a perfect knowledge of the Christian institution is attained. Here it is an essential feature, that every one shall, at all times, have his mind open to conviction, and that all shall strive together, to elicit truth in its primitive and uncorrupted simplicity and beauty. And here, accordingly, there is no unwillingness to apply the established rules of interpretation to every portion of the sacred record, and to try, by these rules, every alleged discovery of divine truth.

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These established principles and rules of interpretation have been well set forth in a little work by Ernesti, which was translated and republished, with additions, by Prof. Stuart, of Andover, and to which I have been several times indebted in the previous papers on this subject. Some of these principles and precepts I will here present to our readers, many of whom may not have access to works upon this particular subject. The extracts which follow are from a chapter upon "The meaning of words," and the notes of Prof. Stuart will be distinguished by being in a smaller type:

Every word must have some meaning.—To every word there ought to be assigned, and in the scriptures there is unquestionably assigned, some idea or notion of a thing, which we call the *meaning* or *signification* of the word.

Definitions.—The *literal* sense of words, is the sense which is so connected with them, that it is first in order, and is spontaneously presented to the mind, as soon as the sound of the word is heard. The *literal sense* does not differ, among the older and valuable writers, from the *sense of the letter*, although some ignorant persons, in later times, have very erroneously made a distinction. Erasmus and his contemporaries use both phrases promiscuously.

The meaning of words conventional.—Words considered simply as sounds, have no meaning; for they are not natural and necessary signs of things, but conventional ones. Usage or custom has constituted a connexion between words and ideas.

The connexion between words and ideas now rendered necessary by usage.—Such is the fact, whatever may have been the case at first. This does not mean, however, that a word is susceptible of only one meaning, for usage contradicts this. But from this principle we learn—1. That neither in using nor interpreting a word, are we at liberty to affix to it an arbitrary sense. (*a*) 2. That the sense of a word cannot be diverse or multifarious, at the same time, and in the same passage or expression. (*b*)

(*a*) The fact that usage has attached any particular meaning to a word, like any other historical fact, is to be proved by adequate testimony. This testimony may be drawn from books in which the word is employed, or from daily use in conversation. But the fact of a particular meaning being attached to a word, when once established, can no more be changed or denied, than any historical event whatever. Of course, an *arbitrary* sense can never, with propriety, be substituted for a *real* one.

(*b*) All men, in their daily conversation and writings, attach but one sense to a word, at the same time and in the same passage; unless they design to speak in enigmas. Of course, it would be in opposition to the universal custom of language, if more than one meaning should be attached to any word of scripture, in such a case; yet many have done so.

Signification of words multiplied in process of time.—Although a word can have but one meaning at the same time and in the same place, usage has gradually assigned many meanings to the same word, lest words should be indefinitely multiplied, and the difficulty of learning a language become too great.

How can the meaning in each case be found?—1. From the general

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manner of speaking, i. e. common usage. 2. From the proximate words or context.

That is, the usual and obvious meaning is attached to the word, or else one which the context renders necessary. In addition to the aid drawn from these sources, an interpreter may sometimes obtain assistance from the scope or design of the writer, or from history, antiquities, the nature of the subject, &c.

Conclusions from what has been said.—From what has already been said, in this chapter, about the use of words, we may discover the ground of all the certainty which attends the interpretation of language. For there can be no certainty at all, in respect to the interpretation of any passage, unless a kind of necessity compel us to affix a particular sense to a word; which sense, as I have said before, must be *one;* and, unless there are special reasons for a tropical meaning, it must be a *literal* sense.

Error of those who assign many meanings to a word, at the same time and in the same place.—Such an opinion is to be rejected; although the practice is very old, as Augustine testifies, Confess. xii. 30, 31. The opinion probably originated from the variety of interpretations given to the ambiguous passages; several of which appeared probable, and were recommended by a sentiment of reverence towards the authors of them. A principle of this nature, however, must introduce very great uncertainty into exegesis; than which nothing can be more pernicious.

Error of those who affirm that the words of Scripture mean all that they possibly can mean.—This sprang from the Rabbinical school, and passed from them, in early times, to Christians. The transition is very easy from this error, to every kind of license in the introduction of allegory, prophecy and mystery, into every part of the Bible; as the experience of the Jews, of the ancient fathers, the scholastic divines, and the followers of Cocceius demonstrates.

The Rabbinic maxim is: On every point of scripture, hang suspended a mountain of sense. The Talmud says: God so gave the law to Moses, that a thing can be shown to be clean and unclean in 49 different ways. Most of the fathers, and a multitude of commentators in later times, were infected with these principles. Little more than a century ago, the celebrated Cocceius, of Leyden, maintained the sentiment, that all the possible meanings of a word in scripture are to be united. By his learning and influence a powerful party were raised up, in the Protestant Church, in favor of such a principle. The mischiefs resulting from it have not yet ceased to operate.

The sense of words properly considered is not allegorical.—Allegory it rather an *accommodation of the sense of words*, or an accommodation of things, to the illustration of some doctrine. Moderately used, and well adapted, it may be of some profit which is entitled to regard. But when resorted to by the unlearned and those of an uncultivated taste, it commonly degenerates into empty and ridiculous trifling.

It is impossible adequately to describe the excesses and absurdities which have been committed in consequence of the allegorizing spirit. From the time of Origen, who converted into allegory the account of the creation of the world, the creation and fall of man, and multitudes of other simple facts related in the Bible, down to the Jesuit, who makes the account of the creation of the greater light to rule the day to mean the Pope, and the creation

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of the lesser light and the stars to mean the subjection of kings and princes to the Pope, there have been multitudes in and out of the Catholic Church, who have pursued the same path. The most sacred doctrines of religion have often been defended and assailed by arguments, of equal validity and of the same nature as the exposition of the Jesuit just mentioned. The spirit which prompts to this may, in some cases, be commendable; but as it is a mere business of fancy, connected with no principles of philology, and supported by no reasons drawn from the nature of language, so it is, for the most part, not only worthless but dangerous. And of what possible use, in the end, can a principle be, which can prove the most important doctrine, either of Judaism or Christianity, as well from the first verse of the first chapter of Chronicles, as from any part of the Bible? Or rather, of what use can the Bible be, if it may be interpreted by such principles?

Properly speaking, there is no typical sense of words.—Types are not *words* but *things*, which God has designated as signs of future events. Nor is any special pains necessary for the interpretation of them. The explanation of them, which the Holy Spirit himself has given, renders them intelligible. Beyond his instructions on this subject, we should be very careful never to proceed. As for those who maintain a typical design in all parts of the scripture, they certainly display very little judgment or consideration; for they lay open the way for the mere *arbitrary* introduction of types into every part of the Bible. The design of the Holy Spirit, in the mention of this or that thing in the scriptures, can be understood only so far as he himself has explained it, or afforded obvious grounds of explanation.

If it be asked, How far are we to consider the Old Testament as *typical?* I should answer without any hesitation, Just so much of it is to be regarded as typical as the New Testament affirms to be so, and NO MORE. The fact, that any thing or event under the Old Testament dispensation was designed to prefigure something under the New, can be known to us only by revelation; and, of course, all that is not designated by divine authority as typical, can never be made so, by any authority less than that which guided the writers of the scripture.

Danger resulting from the spirit of multiplying allegories and types. That sentiment, which through imprudence or want of knowledge fell from some of the ancient fathers, and was echoed by many of the Romish doctors, viz: that *some passages of scripture had no literal sense*, (*a*) is dangerous beyond description. I presume they meant to affirm this of those passages which they did not understand. Such a sentiment has been recently defended by Wittius on the Proverbs of Solomon; and Thomas Woolston, taking advantage of this, has converted the narrations of our Saviour's miracles into mere allegories. (*b*)

(*a*) By *literal* sense here, Ernesti means a sense not *allegorical* or *mystical;* for to these *literal* is here opposed, and not to *tropical*, as it commonly is. There are a multitude of passages in scripture, which have only a tropical meaning, and which, nevertheless, are neither *allegorical* nor *mystical.*

(*b*) This shows how dangerous it is, to set the adversaries of religion an example of perverting the interpretation of the scriptures.

The sense of words depends on the usus loquendi.—This must be the case, because the sense of words is conventional, and regulated wholly by usage. Usage then being understood, the sense of words is of course understood.

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Usus loquendi determined in a variety of ways.—To determine it, respect must be had to time, religion, sect, education, common life, and civil affairs; all of which have an influence on an author's language, and characterize it. For the same word is employed in one sense respecting the things of common life; in another, respecting the things of religion; in another still, in the schools of philosophy, and even these are not always agreed in the use of words.

Grammatical and historical sense.—The observance of all these matters belongs in a special manner to grammarians, whose business it is to investigate the sense of words. Hence the *literal* sense is also called the *grammatical; literalis* and *grammaticus* having the same meaning. It is also called the *historical* sense; because, like other matters of fact, it is supported by historical testimony.

The grammatical sense the only true one.—Those who make one sense *grammatical*, and another *logical*, do not comprehend the full meaning of *grammatical sense.* We are not to look, therefore, for a sense of words, which varies (in its nature, or simply considered as the sense) with every department of learning, or with every diverse object. For if this were the case, words would have as many kinds of senses, as objects are multifarious.

The principles of interpretation are common to sacred and profane writings.—Of course, the scriptures are to be investigated by the same rules as other books. Those fanatics, therefore, are not to be regarded, who, despising literature and the study of the languages, refer every thing merely to the influence of the Spirit. Not that we doubt the influence of the Spirit, or that men truly pious and desirous of knowing the truth are assisted by it in their researches, especially in those things that pertain to faith and practice.

If the scriptures be a *revelation* to men, then are they to be read and understood by men. If the same laws of language are not observed in this *revelation* as are common to men, then they have no guide to the right understanding of the scriptures; and an *interpreter* needs *inspiration* as much as the original writer. It follows, of course, that the scriptures would be no *revelation* in themselves; nor of any use, except to those inspired. But such a book the scriptures are NOT; and nothing is more evident than that "*when God has spoken to men, he has spoken in the language of men, for he has spoken by men, and for men.*"

Language can be properly interpreted only in a philological way.—Not much unlike these fanatics, and not less hurtful, are those who, from a similar contempt of the languages and from that ignorance of them which breeds contempt, depend, in their interpretations, rather on *things* than on words. (*a*) In this way, interpretation becomes uncertain; and truth is made to depend merely on the judgment of men, as soon as we depart from the words, and endeavor to decide upon the sense, by the use of means not connected with them. Nor will this mode of exegesis at all avail to convince gainsayers, who themselves boast of interpreting in like manner by *things*, i. e. either by their own principles and opinions before formed, or by the sentiments of philosophers. Hence arises the abuse of reason, in the interpretation of the scriptures.

(*a*) The meaning is, that they decide from that knowledge of things which they suppose themselves already to possess, rather than from the

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words of the author; they decide by what they suppose *he ought to mean*, rather than by what *he says*.

Any method of interpretation not philological, is fallacious.—Moreover, the method of gathering the sense of words from *things*, is altogether deceptive and fallacious; since things are rather to be known from pointing out the sense of words in a proper way. It is by the *words* of the Holy Spirit only, that we are led to understand what we ought to think respecting *things*. Said Melacthon very truly, The scripture cannot be understood *theologically*, until it is understood *grammatically*. Luther also avers, that a *certain* knowledge of the sense of scripture, depends solely on a knowledge of the words.

The analogy of faith or doctrine not to guide our interpretation.—*Things*, therefore, and *the analogy of faith, or doctrine*, (as it is called,) assist an interpreter only so far, that when words are ambiguous, either from variety of signification, from structure, or any other cause, they may lead us to define the signification of them, or to select some one particular meaning. But here we must take good care, that the considerations which we use for explaining should be deduced from the plain perspicuous, well understood language of other passages, and that the words which we are endeavoring to explain do not contradict them. For when we investigate the sense in any other way than by a grammatical method, we effect nothing more, than to make out a meaning, which in itself, perhaps, is not absurd, but which lies not in the words, and therefore is not the meaning of the writer.

The sense of Scripture not arbitrary.—Allowing the above principles to be correct, it is plain that the method of investigating the sense of words in the scriptures is not more arbitrary than the method used in explaining other books, but equally regulated by laws deduced from the nature of language. Those, then, act very absurdly, who subject the interpretation of the Holy Scriptures to mere human opinion; for example, to the decision of a Roman pontiff, as if this could determine such a matter.

We must not hastily conclude any sentiment of the Scriptures to be unreasonable.—The meaning, which according to grammatical principles should be assigned to any word of scripture, is not to be rejected on account of reasons derived from things or previously conceived opinions; for in this way, interpretation would become uncertain. • In books merely human, if reason and the nature of the subject are repugnant to the apparent sense of the words, we conclude there must have been either a fault in the writer, or an error in the copyist. In the scriptures, if any sentiment does not agree with our opinions, we must remember the imbecility of human reason and human faculties; we must seek for *conciliation*, and not attempt a correction of the passage without good authority. It is wonderful, that in this matter more reverence should be paid to mere human productions, than to the sacred books.

In ancient authors, when any difficulty occurs, we seek for correction or conciliation; as if they must be rendered ἀναμάρτητοι, *faultless*. But occasion is often taken of carping at the writers of the scrip-

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tures, or of perverting their meaning, or the doctrines which they teach.

Nothing can be more appropriate to the present times, than the caution of Ernesti, not to conclude hastily against the reasonableness of scriptural sentiment. Many set the scriptures at variance with reason, because they do not attain the real meaning of them. Others decide, independently of the scriptures, what must be true; and then, whatever is found in the sacred books which thwarts their opinions, they reject as unreasonable. The prudent and pious interpreter will suspend his judgment, in cases of difficulty, and investigate with great patience and caution before he decides. Multitudes of passages in sacred writ have been satisfactorily elucidated by critics of this character, which have been given up as *unreasonable* by those of a different character. The time is coming (I cannot doubt it) when *all* the dark places of the Bible will be elucidated, to the satisfaction of intelligent and humble Christians. But *how near* at hand that blessed day is, I do not pretend to know. "The Lord hasten it in its time!"

Interpretation should rather be grammatical than doctrinal.—In comparing reasons for the exegesis of particular passages, greater weight should be attributed to *grammatical* than *doctrinal* ones. A thing may be altogether true in doctrine, which yet is not taught by some particular passage. Books of theology exhibit many doctrinal interpretations, consentaneous indeed with Christian principles, but not deduced from the words interpreted; *doctrinally* true, but not *grammatically*.

It is really matter of regret to find, in most of the old and distinguished writers on theology, such a multitude of passages adduced as proof-texts, which, when hermeneutically examined, prove to be in no wise adapted to establish the doctrine, in confirmation of which they were cited.

Real contradiction does not exist in the Scriptures.—As the books of scripture were written by men divinely inspired, it is evident there can be no real contradiction in them. God is not incapable of seeing what is consistent, and what is contradictory; nor can he forget, when he speaks, what was said on former occasions. If *apparent* contradictions then occur, a proper method of conciliation is to be pointed out; of which, in another place.

Every interpretation should harmonize with the design of the writer, and with the context.—For the very reason that these books are inspired, every interpretation ought to agree with the design of the writer, or harmonize with the context. We admit this principle in the interpretation of profane writers: much more ought we to admit it in respect to the scriptures. Mere men, through negligence or want of knowledge, may insert some things that disagree with their principal design; but not so the Holy Spirit. Hence, the certainty of any exegesis is connected with the design and series of the discourse. Rules of caution, however, are important here, as, in its proper place, will be shown.

Our readers will perceive, that the above extracts embody many of the principles and rules to which the appeal has constantly been made, in justifying the views developed in the progress of the present Reformation. R. R.

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LETTERS TO MY CO-EDITORS.

FAYETTE, Ky., February 1, 1850.

Dear Brethren: I have thought it expedient to give you and my readers a mere sketch of my tour, thus far, in behalf of our common faith, and the great subject of education. You are aware that I embarked on the steamer for Cincinnati, at Wellsburg, on the night of the 6th December last, and you have already heard that I met my agreement with "The Young Men's Mercantile Library Association" of that city, on the evening of the 11th. I delivered to that very highly and deservedly respected association, an address on *The Anglo-Saxon Language—its Origin, Character, and Destiny.* Of the very kind and favorable manner in which it was received, you have already heard through the city press. I could not consent to leave the copy with my friends for publication, desirous to scrutinize the press, and correct the interlineations, which, on revisal, I felt it my duty to make before its delivery. This I must publish, according to numerous requests received, as soon as I return home.

During my sojourn in Cincinnati, besides the well known hospitality of Brother and Sister Howells, I enjoyed the company and hospitalities of many of my old friends and brethren in that city. I spoke in the church in Walnut street but once, and had the pleasure of attending a called meeting of the Christian Missionary Board. From this great western emporium, on Saturday morning, I sailed for Louisville, and there arrived during the night. Brother Trabue very kindly met me early on Lord's day morning, and carried me immediately to his elegant and hospitable mansion. On Lord's day and during the week, including a second Lord's day, I delivered five lectures in the city, to very large and attentive audiences, in the new meeting-house, and one at Beargrass, four miles out in the country. The Brethren Andersons, both in the city and country, are doing good service to the cause of truth. They are men of learning and ability, of great integrity, and eminently devoted, in heart and life, to the cause of Reformation. I was sorry that I could not speak once to the Second Church in Louisville, of which, and its excellent bishop, (Lyon,) I heard so good an account. Arriving at Louisville on the 16th, and leaving it on Monday, the 24th, I proceeded to Shelbyville, and there enjoyed the kind hospitalities of Brethren Nuckles and Standeford, and that of other citizens of the town. I spoke twice in the Presbyterian Church, and twice in that of our brethren, to large and attentive auditories. From Shel-

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byville, during the week, I visited Clear Creek Church, the Brethren Thomases and Brother Brite, with whom I had very pleasant interviews.

Thence I proceeded to New Castle, in Henry county; addressed the church and community there, and enjoyed a very pleasing sojourn with mother Thomas, of Old Virginia; her son, and other citizens of that place. Returned to Shelbyville, and proceeded to Frankfort on the 1st January. In this city and at Brother Fall's, I spent five very pleasant days, addressing the citizens and many of the legislators, with other public functionaries, in four discourses—three of which were delivered to the Christian Church, and one in the Legislative Hall, on the subject of education. While in this city, I found myself perfectly at home with mother Bacon, her sons and daughters, at whose hospitable abode I stopped on my first vist, in the year 1824.

On the 6th, I proceeded to Brother Crutcher's, and spent with this excellent brother, whose praise is in all the surrounding churches, a very pleasant evening. On the next day proceeded to Versailles, where I spoke twice. Next day I was conducted by Brother Duval, with whom I sojourned in Versailles, to Midway, and addressed a very attentive audience on the affairs of the Kingdom. In the evening, visited the Orphan School, and found it very comfortably lodged in a very spacious and substantial building, under the instruction and superintendence of Brother and Sister Dawson, formerly of Lexington. This institution is one of great humanity and Christian benevolence, and cannot fail to be of inestimable advantage to those destitute orphans whose happy lot it may be to be located under its Christian auspices. Brother J. W. Parish, and my kind host, Dr. Pinkerton, its great patrons, are superlatively devoted to its success, and have, with other Christian brethren of large philanthropy, taken it under their special superintendency and direction, in a manner worthy of so good a cause. They exhibit a high regard to that practical definition of "pure and undefiled religion," given by the eloquent Apostle James, which primarily consists in "taking care of widows and orphans," as well as in "keeping one's self unspotted from the vices of the world." This department of education, confined to *orphan females*, is only second to that which proposes to raise up a living ministry of the gospel; to train young men in sacred and general literature and science, to plead with mankind on their eternal interests and destiny; and next only to that, has claims on Christian liberality and benevolence. We can, therefore, greet them with a cordial God-speed! Brother Pinkerton is very advantageously devoting a portion of his time to the

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education of young ladies in his own family, and has a goodly number of very promising young girls under his instruction. His labors in the gospel are every where well received, and the church at Midway is a standing monument, that his labors there, and the labors of those associated with him, have not been in vain.

Next day we proceeded to New Union Church, a noble band of brethren, and addressed them on "the end of the commandment," as defined by Paul, 1 Tim., i. 5. They showed their faith in it by contributing a thousand dollars and more, in the form of perpetual endowment of the chair of Sacred History in Bethany College, and by taking scholarships therein.

We spent a very pleasant evening with Brother Redd and his family—a brother forward in all good works; and on the next day, Brother J. T. Johnson and myself were forwarded by him and Brother J. Parish to Georgetown.

Brother Johnson, the devoted evangelist, met me at Midway, and visited with me the Orphan School, whose cause he so eloquently and efficiently pleads. Oh, that we had a host of such efficient men engaged in the advocacy of religion, education, and general philanthropy!

On Saturday evening, the 11th, we arrived at Georgetown, at the residence of our excellent Brother and Sister Melchel, with whom we very happily tarried till the 15th, when we left for Lexington.

Brother Carlton, late of Bethany College, who visited me at the hospitable residence of Brother Fall, is now located at Georgetown. He spent with us a very pleasant day or two at Brother Fall's delightful retreat, among the hills of Franklin, where literature, science and religion, are so liberally dispensed, in one of the oldest and most distinguished female seminaries in Kentucky; aided by the most liberal and expensive apparatus found in any female seminary perhaps in the United States, or any where else.

Brother Carlton is now laboring with great acceptance in the church of Georgetown, and, so far as I could learn from public opinion, is destined to be extensively and permanently useful in maintaining and pleading the great principles of Reformation in this great Commonwealth. The congregation of Georgetown is large, respectable, and affluent, and has one of the most spacious and well finished meeting-houses in the State belonging to the brotherhood.

We did not commence our operations in Lexington till Lord's day, the 19th January. Having delivered three discourses in Georgetown, we required a little repose before encountering the

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toils of addressing an auditory in the largest meeting-house in the State, so far, at least, as known to me.

Notwithstanding a very inclement day, we found a house full of very attentive auditors in the morning, and also in the evening, whom we addressed on some of the great fundamental points of Christian doctrine. On the Thursday following, we spoke in the same house, on the subject of education. During the week, we visited, also, the churches of South Elkhorn and Providence, and spent very pleasant evenings enjoying the hospitalities of Brethren Elly, Curd, Joseph Bryant, and Elijah Bryant, at their respective residences. These evening interviews and conversations, when religiously and properly conducted, are very refreshing seasons—good for both soul and body—especially if one person does not engross too much of the conversation, and all the parties retire early to bed, and then go to sleep; which, so far as my experience goes, does not always happen.

While in Lexington, we enjoyed a very comfortable repose with Brother Enos Campbell, as well as many calls from the brethren. He, also, is engaged in the great work of teaching young ladies. With his valuable seminary, the cholera of last year, and the small pox of the present, so prevalent in Lexington, have essentially interfered.

On Saturday morning we took the stage for Danville, and, after a pleasant day's driving, safely arrived at the residence of Brother Ricketts', whose praise as an able, eloquent, devoted and successful evangelist, is in all the churches where he has labored. We enjoyed, with him and his Christian lady, all that Christian hospitality and conversation, with due repose, which could contribute to our happiness.

In Danville we had, as in all other places, very crowded and attentive assemblies. Three discourses were delivered there, and heard with much interest. Thence, accompanied by Brother Shannon, President of Bacon College, and also by our devoted Brother, Dr. Samuel Ayres, we proceeded to the residence of Brother Shannon, who very kindly came, in his own carriage, to convey me thither. With these brethren, we had, as in former times, very pleasant and interesting conversations.

Brother Shannon, his lady and family, made my sojourn in their too elegant mansion more than pleasant. He has, indeed, made a great sacrifice to the cause of religion and literature, in continuing so long at Bacon College; not merely in removing from Louisiana, at less than half the salary he received at the south, but in other

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respects laboring in the cause of literature, science and religion, for a very meagre remuneration. He leaves Harrodsburg next June, to take charge of the State Institution at Columbia, Mo., where he hopes to be more useful. But in order to this, he must introduce the Bible, and make it the grand text-book of religion and moral science. Why the Pantheon and Pagan mythology should be introduced into any school, high or low, and the Bible excluded, is to me an insoluble problem, which I think must confound the understanding of any man who assumes or believes that God has spoken to man, and condescended to be the author of seventy-two volumes on the constitution and nature of man, as a moral and religious creature. Without it, no college can meet the wants and wishes of society, nor develop man to himself, in all the vast and stupendous relations which he sustains to society—to time and eternity—to earth and heaven. That the baseless system of ethics or moral science, as displayed in our college text-books, should be taught from a *petitio principii*, on mere hypothesis, without a relevant basis, seems to me alike dishonorable to God and man, seeing he has vouchsafed to man a real foundation for both, in the oracles which he has uttered, and in the facts of human nature and moral government with which he has furnished man, by his own authority. But I cannot more than allude to this melancholy fact, which contributes so much to the general scepticism of the youth of our country. I should hope, that not only our colleges, but those of the States, would no longer presume to repudiate the Bible, and a chair for developing and inductively classifying its human and divine facts, in such a way as to show that God has spoken to man in a way to reveal to him not merely his origin and destiny, but his relations to him and to society—politically, morally, and spiritually—with a direct reference to the enjoyment of himself and the universe forever.

We delivered one speech at Harrodsburg, on education, in its bearings on human destiny, to a very large and most attentive auditory. We spent that evening very delightfully with Brother Ballerton, who, on the next day, conducted Brother Ayres and myself to Danville, in his carriage; and after leaving Brother Ayres at home, he conducted me to Nicholasville, to the residence of Brother Sims, with whom we spent a pleasant evening, previous to my addressing the brethren and citizens at Nicholasville. So ended the month of January, and my labors in Kentucky up to the 1st of February, a period of some seven weeks. I am now turning my face homeward, and hope to arrive there sometime in March. The winter here has

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been exceedingly unfavorable for traveling about; and my labors are, with all the care possible in self-defence, too laborious and oppressive. I am not, however, laboring in vain, either in the cause of religion or education.

Yours, truly and affectionately, A. C.

SCHOOLS AND COLLEGES—*No. II.*

We had progressed so far, in our former essay on schools and colleges, if my recollections are not at fault, (for I have no memorandum before me,) as to alledge that God has furnished man with two grand text-books, from which we are to learn both him and ourselves. These are his works and his word. We have also assumed, that God intended we should study both, in order to know and enjoy him and ourselves. Therefore, we rationally conclude, as we conceive, that both the works of God and his word, ought to be taught to our children. Hence the necessity of schools and seminaries of learning—of teachers and text-books.

It is no longer a debateable question, whether we ought to have letters, science and art, taught in all sorts of schools, and, more especially, extensively taught in our higher seminaries of learning. We assume this to be a settled point in all civilized communities. A question is not any where mooted amongst us, as to the necessity, the value, the importance of education. Nor is it debated, whether we ought or ought not to have text-books, of some sort, to impart instruction. There may be some difference of opinion as to the best text-book or standard works on grammar, logic, rhetoric—on geography, astronomy, geology, chemistry, &c.; but that we must have text-books on all branches of physics, and that we must have nature herself before us, in all her forms and operations, in communicating or receiving instruction in her domain, is conceded by every one whose opinion is worth listening to.

But there seems to be a difference of opinion on the subject of moral and religious education in schools and colleges; and even where its necessity and influence are admitted, the text-book, and the manner of imparting such instruction, are more or less subjects of controversy.

We assume, that religious and moral science and learning, are as far above all merely human arts and sciences, as heaven is above

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earth, or mind above matter. We also assume, that, as nature, physical nature, can only be properly and satisfactorily studied and taught by the text-books of nature—the works of God,—so, religious and moral science and learning, can be satisfactorily studied and taught only by the text-book called the Bible, or the word of God. Hence, our conclusion is, that in whatever school the Bible is not taught, neither religion nor moral science can be taught. You may teach Paley's or Wayland's Moral Science without the Bible; but God's moral science can only be taught or learned from God's own book. We, therefore, prefer God's own book of religion and moral science, for the text-book in high school or low school, in the infant school or in the college, to every other text-book, ancient or modern, in the old world or in the new.

But, it is alledged, that if any one school makes the Bible the text-book of moral science or religion, it necessarily, that moment, becomes a sectarian school. What! is the Bible a sectarian book? What sect made it!

But, says an objector, "The teacher is a sectary, and he will give it a sectarian interpretation." And does not the parent, at home, the sunday-school teacher, and the preacher in the pulpit, give it a sectarian interpretation! Why, then, not exclude the Bible from the nursery, the sunday-school, and the church, as well as from the college? because, forsooth, every one gives it a sectarian interpretation! Nay, why have a Bible with notes, chapters, verses, marginal references, capital letters, commas, semicolons, colons, periods, interrogation or exclamation points, or paragraphs! Are not all these sectarian interpretations! The objection is as weak as it is absurd. On the ground of such an objection, every party should have its own Bible printed and punctuated, with its own marginal references, its own school and its own teacher, as it has its own parson and its own creed.

But is there not a catholic faith, hope and charity! I ask not for a Greek, or Roman, or English faith, hope and charity; but for a catholic or universal faith, hope and love, admitted and defended by all enlightened Christians! But we have no need of an affirmative response to such an interrogation. Placed as we are, we need only an affirmative answer to the question, Have we not a Protestant faith, hope and love, as much as we have a Protestant Bible? Why not, then, have the same Protestant latitude and longitude in every Protestant school or college, so far as to admit and teach the Bible—our own Protestant Bible—as we do any other science or branch of learning!

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Do not all Protestants admit, that there is but one only living and true God, and that this God is Jehovah, the God of the Patriarchs, Jews and Christians? And do they not teach that this God-Jehovah exists in the person of that Father, that Son, and that Holy Spirit, into whose singular-plural name we are baptized? Do not all Protestant Christians recognize that Jesus is Emmanuel—God in man, or God with us; and that the Holy Spirit, being *the Spirit of God*, is essentially and necessarily divine, and as much honored in our baptism as the Father and the Son? Would not all Protestant Christians recoil from such an interpolation as the following: 'Baptize them into the name of the Father, the Son, the Holy Spirit, and the Angel Gabriel or the Holy Virgin!' And if Jesus be not of equal divine rank with the Father, and of equal nature with the Holy Spirit—the Spirit of God—why baptize into the name of *the Son*, any more than into the name of *Saint Peter* or *Saint Paul*?—!

Do not all Protestants admit, that the Christ, the Son of God, "died for our sins," to expiate them; not as a hero dies for his country, but as "a sin offering for us,"—as "a sacrifice"—"the just for the unjust?" Do they not believe that he rose from the dead, because it was impossible that he should or could be held under it; and though delivered up to death "for our sins," that "he rose again for our justification?" Is he not "the Lamb of God, that took away the sin of the world?"

Why not, then, teach, illustrate, and establish these truths in the minds, the consciences, and the hearts of our children, as well as attempt to do so in the minds of fathers and mothers? Why, in reason's name, teach them from the pulpit to fathers, and not teach them from the Bible in schools, to their children; not, indeed, in the words which man's wisdom teacheth, but in the words which the Holy Spirit teaches—expressing spiritual ideas in spiritual words, or in words employed by the Holy Spirit!

I have selected these most mysterious and sublime themes as a specimen of the grand developments of the Bible, which may, nay, ought to be early opened to the human mind in all their Biblical simplicity, in every school and college.

But yet, in teaching these mysterious, these sublime developments of religion, which I have just named, they are to be taught, not as abstract speculative truths, as in our human creeds and catechisms, but as other true sciences are taught—*inductively*. They are not to be taught *a priori* nor *a posteriori*, in the scholastic way, except the reading of the Bible, and the observing and classifying its facts and developments, be a sort of *a posteriori* reasoning. To speak more

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plainly: The inductive style of inquiring and reasoning, is to be as rigidly carried out in reading and teaching the Bible facts and documents, as in the analysis and synthesis of physical nature.

Suppose, for example, the first chapter of Genesis is read in a college or in a seminary of learning. The class expecting to be interrogated on the lesson note the facts of creation in the order of development. This is called *observation*. They endeavor to arrange them in reference to some particular question, such as, *What do you learn of God from this lesson?* Or what do you learn of the pre-existent state of the earth from this document? This leads to a classification of its developments, and the result furnishes an answer to the first, and most important interrogatory. The answer is their own inference, the result, too, of their own observation, comparison and deduction. Nay, it is the deduction itself, in the form of an answer to a query. Now, it may be a question of prudence on the part of the preceptor, whether to approve or disapprove the response, or to refer it to the student for further consideration, and for further reading. He may, without the expression of any opinion, refer the question to another, and to another, in order to elicit their attention, and still more interest the student that gave the first response. But not until the matter has been fully, and for a reasonable time before the mind of a class, will an accomplished and judicious teacher give any opinion that will relieve any member of his class from the full exercise of his own mind on all the premises. In this way the mind of the learner is properly disciplined; his attention is fixed; his powers are brought into action, and mental independence and enlargement must, in all cases, more or less, be the result.

And should not every parent, in educating and forming the mind of his own children, adopt and pursue the same course? To give both the question and the answer to the pupil, is to dwarf rather than to enlarge, to weaken rather than strengthen his mind. As soon would a nurse teach a child either to stand or to walk, by carrying it in her arms and lecturing it on the meaning and design of standing erect, or in walking in a straightforward course, as a teacher develop and corroborate the mind of his pupil by answering for him, or by any form of that labor-saving machinery so fashionable in some schools, pulpits and colleges of the present day.

But every thing may be misused or abused. Still, this conceded fact is rather an argument in favor of a truly scientific and practical method of teaching science, religion and morality, than an argument against it. There is, however, no necessity for arguing this point

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at present, and we allude to it only to advert to an extreme of folly into which some theorists have been driven. They assume that, as religion is a free and voluntary thing, if at all acceptable to God or profitable to man, it must spring up spontaneously in the human breast, and not be the result of human education or authority. They, therefore, prefer to allow their children to grow up to mature age, as they alledge, before they impart to them any special instruction; and even then, they rather simply commend than enforce by reason, argument or authority, the duty and the importance of devoting a portion of their time and talents to the acquisition of Christian knowledge, faith and piety.

This assumption is so palpably at war with the whole Bible, and human experience, as not to call for any other argument than the simple statement of this fact, and the production of a divine precept. Jehovah said to the nation that he undertook to teach by his schoolmaster Moses: "Hear, O Israel! these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thine house and on thy gates"—Deut. vi., 4-9. To Moses we will add Solomon: "For the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life"—Prov. vi., 23. "Bind my laws upon thy fingers, write them upon the table of thine heart"—vii., 3. "From a child," said Paul to Timothy, "thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith in Jesus Christ"—"For all scripture given by inspiration, is profitable for learning, for conviction, for correction, for instruction in righteousness"—2 Tim. iii., 15-16. Those parents who suffer the minds of their children to go to waste, and leave their instruction in religion to chance, or to their own caprice, have woful proof of their own folly and impiety, to which I will add no more.

Nothing in the department of religious and moral instruction and education, is left, in the Holy Scriptures, to human prudence or human legislation. It is decreed and directed by our Heavenly Father. We need not reason with those who acknowledge his law and authority. And as to those who have no faith, and seem to regret it, they ought not to object to a system of education that proposes to demonstrate, to the conviction of young men, that God is the author of the Bible, and has most certainly spoken to man, on all his infi-

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nite and sublime relations to himself and to his fellows, not only on earth and in time, but to the universe, and to a glorious and awful eternity.

A school or a college without the Bible, we may safely alledge, is rather heathenish than either Christian or philosophical. It is not in accordance with the wants of society, with the genius of human nature, with the interest of the State, with the progress of civilization, with the advancement of the church, with the glory of God, or with the happiness of man.

As to the method adopted, of teaching moral science from the ordinary text-books now popular in American or European colleges, we have something in reserve for another essay. That moral science, properly so called, can be separated from the Bible, or from the clear demonstration that God has spoken to man, and given moral law, with all the sublime and awful sanctions of his eternal power and Godhead, is a proposition, the negative of which I am constrained to take against all that assume its defence. If, then, there be any one amongst my readers, or any teacher in our schools and colleges, so fully persuaded of it as to assume its defence, he will confer a favor upon myself and the public, by appearing on our pages in maintenance of his views.

Meantime, I have stated my position as to the adoption of the Bible, as the only text-book of both religion and moral science in all schools and colleges, and should there be any one disposed to take any exception to my position on this subject, it will be a pleasure to myself, and no doubt to my readers, to lay his views upon our pages, for their consideration as well as for my own. It is, at this time, especially in season, as so many colleges and schools are falling into decay from this alledged great error in their constitution and management. A. C.

Bro. Wheeler's, *Winchester, Ky., Feb.* 13, 1850.

MISSIONARIES FOR TEXAS.

Moulville, Wash. Co., Texas, Nov. 7, 1849.

Brother Campbell: How is it that the sectarian denominations are sending many missionaries or evangelists to this State, whilst our brethren have not sent the first one? The Baptists have sent, I think, eight; the Old and Cumberland Presbyterians a good many. The Methodist preacher is far in advance of even the Yankee Clock Peddler. I am acquainted with most of those sent by the Baptists. They are men of respectable talents and at-

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tainments, and are doing much good, but they bring with them all the prejudices belonging to those that send them. We have but three proclaimers west of the Brazos, that I am acquainted with. They do all they can, but the field is too large for so few.

I have, for a long time, wished to suggest a plan for our aid, to the brethren of the United States, (as we once said,) believing they would adopt it, if they cannot devise a better: Let each member of every church pay one dime, or more if they see proper, to one of the officers or brethren of the church, to be paid by him to a treasurer selected by the bishop; and at their annual meetings, let each annual meeting district elect one for this purpose. The fund thus raised to be called the "Texas Missionary Fund," to be appropriated for that purpose, in the way the brethren may, in their wisdom, think best. This will be a very small matter to each individual, but may be, collectively, a sufficient sum to send several evangelists to Texas annually; and if they should be of the right stamp, they would soon raise congregations to sustain them; but ordinary men, or men of exceptionable behaviour, will be of no advantage. I am of opinion, if this plan should be adopted, and the elders of each church would make it known to their congregations, that they would call on them on a particular Lord's day, there would be a cheerful compliance by every member of the church. May the Lord of all goodness prosper it!

Yours, in hope, JNO. STAMPS.

NEWS FROM THE CHURCHES.

DAYTON, Green County, O.

Brother Campbell: Allow us to inform our ministers, that a small congregation of Disciples has been organized at Concord, seven miles south-east of Dayton, Green county, Ohio, and to invite them to call on us in their labors, and lend us a helping hand in holding forth the truth.

JACOB DARST,
JOHN DARST.

M'CONNELSVILLE, O., January 23, 1850.

Brother Campbell: We have been in Morgan county eleven years. When we came, there were but few churches, and but little effort making for the good cause of Reformation; but what churches there were, met in co-operation, and employed evangelists to preach in a district composed of Morgan, a part of Washington, Athens and Perry counties. We held our co-operation meetings annually, and we have greatly increased in numbers and influence. The past year, ending September, 1849, 400 or more have been added to the church, by the labors of Brethren Harvey, Gardinier, Devour and Parkerson; men who are devoted to the cause. At our last annual meeting, there were, without exaggeration, 2,500 persons present on Lord's day, and 1,000 of the number were Disciples. Not unto us, but to thy name, O Lord, be all the praise, for it is thy cause, and the gospel has made the conquest. Yours, in Christian Love,

ENOCH DYE.

BIG ISLAND, O., January 28, 1850.

Brother Campbell: Our yearly meeting for this (Marion) and adjoining

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counties, was held on the last Lord's day of September, and continued four days. Preachers present: J. and W. Dowling, J. Read, Mr. Welty, J. Jackson, J. H. Jones. There were many brethren in attendance for this region. It was a time of much joy and rejoicing in the Lord. We had 5 conversions; among these were two of my daughters.

Our next yearly meeting will be held with the church at Whetstone, in Crawford county, to begin on Friday before the last Lord's day in August. This congregation has recently been blessed with 11 valuable additions, by immersion, and is now in a prosperous condition, able and willing to entertain many; and we hope to see a goodly number of the dear brethren and sisters at our next annual meeting, and we also greatly desire your presence.

Yours, &c., JONAS HARTZEL.

GREENWOOD, Boon County, Mo., Jan. 31, 1850.

Brother Campbell: Bro. W. H. Hopson and myself recently held a protracted meeting in South Street Church, Lexington, Mo., in connection with our efficient and devoted brethren, T. N. Gaines and A. Proctor, resident ministers. Our meeting was characterized by unusual interest. Commencing on the 9th inst., we labored incessantly for twelve days, and, notwithstanding a combination of untoward circumstances rarely met with, our congregations were large, serious and attentive, until the close. The result was 33 additions; of which number, 2 were by letter and 2 from the Baptists. We left the church in a healthy, prosperous, and flourishing condition. There are two Christian congregations in Lexington; the old church, meeting on Main street, numbering about 140 members, and the new church, meeting on South street, numbering about 160. On our return from Lexington, we spent seven days at Dover, and enlisted 17.

Yours, in faith, hope and love, S. S. CHURCH.

TROY, N. Y., February 6, 1850.

Brother Campbell: Our church is at present enjoying the peace of Zion. The churches in this section are in a very healthy state, and have, for the past year, associated together and sustained our much esteemed brother, J. J. Lowel, as an evangelist, whose labors have been crowned with success. The churches have employed him for another year. At a protracted meeting held in Ruport Church, just at the commencement of winter, we immersed 35; Dr. White immersed a number also, and some others; in all amounting to 84, who are now breaking bread with the church. The churches here maintain quarterly meetings, which are generally well attended. Our last general meeting was held at Manchester, Vermont, on the 4th and 5th of January, at which we had a full representation from all the churches in this section. The church at Manchester, is walking in love, under the wise and pious supervision of its eldership, Bro. Reynolds and others.

Our next general meeting is to be held at Pittstown, Renssallier county, N. Y., on the Saturday preceding the second Lord's day in June next, and continue over Lord's day. That will be our yearly meeting, at which an account of the past year will be presented, and will be sent to the Harbinger and other periodicals. We intend, in future, to let the brethren know how we get along in the good cause. We invite our western churches to send over their evangelists at our general meetings and help us, and we would be glad to do the same. When our traveling brethren are passing this way, they are respectfully invited to call. Our church is situated on North Second street, No. 227. We were favored, last season, with a visit from Brethren Streeter and Doil, who accomplished much good, in removing prejudice here. Their memory will long be cherished, with a hope, that they may, at some future day, visit us again.

May the kind Father crown all the efforts of his children, to promote the honor of his name, with his choicest blessings! DEXTER MOODY.

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JOHNSTONVILLE, Trumbull County, O., Feb. 9, 1850.

Brother Campbell: The cause is rapidly increasing in this region. I have immersed 158 during the winter and fall, and other brethren are doing still more. Yours, in hope, CALVIN SMITH.

KITTANNING, Armstrong County, Pa., Feb. 21, 1850.

Brother Campbell: "The Prince of Salvation" is still going on to victory! His cause is still triumphing! It is a source of great joy to me that I am able (being requested, likewise, by my brethren to do so) to inform you, that, after some effort during this winter, we have succeeded in establishing a church in this place—a place, indeed, like many others, whose religious atmosphere has long been beclouded with sectarianism. Brother A. Phinney has done the most of the preaching for us, and 6 persons have been baptized, which makes our number altogether 12. We have organized a church, and desire any of our speaking brethren passing through our neighborhood, to call and help us. May the Lord grant that much may be done in his holy name! Yours, in the one hope, S. A. MARSHALL.

REVERE HOUSE, Boston, Feb. 18, 1850.

Brother Campbell: The first Lord's day after reaching here, I was denied the privilege of worshipping with the small congregation in this city, owing to their removal from the Boylstown Market, in Washington street, to a room in the third story of a house on the same street, a few doors above the Adams House. On the Wednesday evening after, however, one of the Brother Berry's called for me to go with him to their social meeting; and on the following Lord's day I spoke thrice for them, and to a very attentive audience each time. I had the pleasure of hearing, from a very intelligent young man, his confession, that Jesus is the Christ, and witnessing his immersion by one of their elders. The church is now 27 strong, some 10 or 12 stronger than last winter. They are meeting regularly for worship, and I can say, that I have never met with a congregation, of the same number, more thoroughly taught in the word, or more devoted to the cause of truth. May the Lord greatly bless them in their efforts to maintain the cause in Boston!

Our beloved Brother Duncan, of Baltimore, had met with them on several occasions before I reached there, adding greatly to their comfort and happiness by his affectionate exhortations. He has given them, on many occasions, strong evidences of his ardent desire to promote their happiness and growth as a church, and they feel deeply grateful to him for his labors of love.

The brethren desire me to say, through the Harbinger, that it will give them much pleasure, if brethren visiting Boston, from other States, would make their acquaintance, and worship with them; and I invoke for them the aid of all the speaking brethren who visit Boston. And I will here take this opportunity of calling the special attention of our Missionary Society at Cincinnati, to their present wants and demands for aid. They have been struggling for existence for years, without preaching, or any aid save their own untiring efforts to keep alive. They are now upon the rising ground, and I feel that great good can be accomplished here, by the aid of a prudent and efficient speaker. Will the Board of Managers properly consider that field of labor?

The church in Philadelphia is also in a healthy state. They have sold their house on Fifth and Gaskill streets, and hope to be able to erect a more comfortable one, in a pleasanter part of the city, with the aid of the brethren abroad, which I hope they will receive, as Philadelphia, to our western brethren, is a very important point. Come, brethren, let us aid the Disciples in these great cities; and in doing so, we shall do much good.

Yours, truly, GEO. W. ELLEY.

☞ Total number reported since last month, 714.

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[The subject of the following tribute was a most amiable and excellent sister. We had once the pleasure, amongst others, of witnessing her devotion to the Lord, when, in that most significant and solemn ordinance, she, in the morning of life, gave herself to her Redeemer; since which time, she had been ardently engaged in adding to her faith the knowledge which she deemed requisite to qualify her for future usefulness in His service.

We most sincerely sympathize with the bereaved and afflicted parents. May the Lord strengthen and support them in this severe trial; and may we all learn from these lessons of our mortality, that

"We have no abiding city here:
Then let us live as pilgrims do;
Let not this world our rest appear,
But let us haste from all below."——A. W. C.]

TRIBUTE OF RESPECT.

PLEASANT HILL SEMINARY, Feb. 2, 1850.

AT a meeting of the Pleasant Hill Association, convened on Saturday, 2d inst., at 4 o'clock, P. M., the following preamble and resolutions were adopted:

WHEREAS, We have been informed of the sudden and unexpected death of NANCY F. MURPHY, at the residence of her father, Bethany, Brooke county, Va., one of our most active and influential members; one whom we greatly beloved and respected for her upright deportment as a Christian, her laudable ambition as a student, and for all those virtues which characterize the truly good and pious; therefore,

Resolved, That we deeply feel our irretrievable loss to be small, in comparison with that sustained by her bereaved parents and relatives, who are not only deprived of an affectionate child, but an only daughter, who well merited their affections and tender regard.

Resolved, That, by this, we are warned of the shortness and uncertainty of life, and that youth, which usually promises a long life, is not to be relied upon as a preventive of death.

Resolved, That, as we highly respected the deceased, both as a member of our Society and Institution, we will wear the customary badge of mourning for the term of thirty days.

Resolved, That a copy of these proceedings be transmitted to the parents of the deceased; and the editors of the county papers and Millennial Harbinger, requested to publish them.

EMELINE M. ROSEBOROUGH,
MARY E. CREACRAFT,
MARY K. MATTHEWS,
EMMA J. SCHELL,
MARGARET J. KING.
} Committee.

OBITUARY.

Departed this life, at Bethany, Va., at the residence of Isaac Murphy, on the 26th of January, 1850, Miss NANCY FRANCES, only daughter of Isaac and Nancy Murphy. She was born in Warren county, Ky., A. D., 1831, immersed at Bethany, June, 1849, and truly adorned her profession, by living in obedience to the commands of God, until she fell asleep in Christ. She had unwavering confidence in the "Word of God;" and

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not having a doubt relative to her future salvation, she died in full prospect of immortal glory. She was, indeed, a bright and lovely gem, just beginning to develop herself, and exhibit her extraordinary powers of mind. She bid fair for a long life of usefulness, but, being cut down in youth, she has gone to praise God and the Lamb where

"Sickness and sorrow, pain and death,
Are felt and feared no more."

"She hath gone in the spring-time of life,
Ere her sky had been dimmed by a cloud,
While her heart, with the rapture of love, was yet rife,
And the hopes of her youth were unbow'd.

From the lovely, who loved her too well;
From the heart that had grown to her own;
From the sorrow, which late o'er her young spirit fell,
Like a dream of the night she hath flown.

Though brightness hath passed from the earth,
Yet a star is new-born in the sky,
And a soul hath gone home to the land of its birth,
Where are pleasures and fulness of joy!
And a new harp is strung, and a new song is given
To the breezes that float o'er the gardens of heaven!"

Though we are bowed down in heaviness here, "we sorrow not as those who have no hope." We look forward, in joyful anticipation, to the glorious resurrection morn, when the Lord shall come to make up his jewels here on earth. Oh, glorious thought! if we will live in obedience to the will of God, we will then be permitted to meet her, and all the ransomed host, and so be forever with the Lord. May God give us grace and strength to fight in the army of his Son, until death shall close our earthly pilgrimage! ISAAC MURPHY.

BRIGHTON, Iowa, January 28, 1850.

Died, at Agency City, Wappello county, Iowa, on Friday, the 18th inst., at 4 o'clock P. M., Sister MARY ANNA M'CULLOUGH, in the 28th year of her age. Sister M'Cullough was the daughter of Elder Joshua Tracy, formerly of the Still Water congregation, Belmont county, Ohio. She was immersed in her fifteenth year, and ever afterwards continued an honor to her profession. The congregation at this place will long feel her loss. Her praise was as extensive as her acquaintance. As a Christian, a wife, and a mother, she did her whole duty. She was confined to bed more than three months; and during her long illness, she made death the subject of frequent conversation. She was not only willing, but anxious to exchange time for eternity. After giving advice to all her friends present, and sending her farewell to those absent, she last of all addressed her husband, Mr. J. W. M'Cullough, as follows: "I did hope to see you obey the gospel before I died, but I am now too happy to shed a tear." Then, kissing her two little children, and commending them to the Lord, with a heavenly smile on her countenance, and without a struggle, she fell asleep in Jesus. H. H. HENDRIX.

Died, at Brighton, Washington county, Iowa, on Thursday, the 13th of December last, Sister ELIZABETH A. ISRAEL, daughter of Brother Wm. Israel and Elizabeth his wife, formerly of Guernsey county, Ohio. She was in the 23d year of her age, and had been severely afflicted for five years. In her 17th year she became a Christian, and ever after delighted to meet the brethren and sisters on Lord's day, but was often unable to do so. On the Lord's day before she died, the congregation met at Brother

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Israel's, and she, for the last time, broke the emblematic loaf with us. It was truly an afflicting time; and when we took the cup, we were forcibly reminded of the words of the Saviour to his Apostles, Matthew xxvi., 29. During the long illness that preceded her dissolution, her mind became imbued with a heavenly disposition. She seemed fully to understand and practice what Paul ejoined on his Collossian brethren: "If, then, ye be risen with Christ, seek those things which are above, where Christ sitteth, on the right hand of God." Her death was a familiar subject of family conversation for a long time before she died. She had even prepared a portion of her burial dress. Her life and death exhibited one of the most complete triumphs of the power of Christianity I ever saw. We all feel deeply the loss of her society; but we cannot deplore her departure, when we think of her uncommon sufferings. Our loss is her eternal gain. A few hours before her decease, with a voice faltering in death, she was heard to sing the following words:

"Jerusalem, my happy home,
O, how I long for thee!
When will my sorrows have an end?
Thy joys, when shall I see."

H. H. HENDRIX.

BETHEL, Wayne County, Ia., January 24, 1850.

On the 9th inst., about 8 o'clock in the evening, departed this life, Elder VALENTINE HARLAN, in the 54th year of his age. He was born in South Carolina. Having lost his father when quite a small boy, his mother moved and settled in Kentucky. Here they remained a number of years. They then moved and settled in Union county, Ia. He remained there but a short time, and finally settled in Darke county, O., close to the Indiana line, where he lived until his death.

Soon after he came into this neighborhood he made a public profession of his faith in Christ, and soon began to preach. He embraced the views then taught by the venerable B. W. Stone. As soon, however, as he became acquainted with the Reformation, as plead by you, he embraced it. This drew on him some censures from his old brethren; but, amidst persecution and opposition, he remained firm. He nobly plead for and defended the doctrine taught by Christ and his Holy Twelve. It was not, however, long before he had the unspeakable satisfaction of seeing by far the larger part of his former brethren in the same faith, and a host added from the world; so that the church numbered, part of the time, about 200. Nor were his labors of love confined to the Bethel Church: he labored in the adjacent settlements, and was one of the honored instruments in establishing some other churches. He was a preacher for near thirty years; a man of great decision of character, and extensive influence. He was cousin to John Mulky, of Kentucky, whose obituary appeared on your pages some years ago. In his last illness, though he suffered intensely, he was not heard to mourn. His mind seemed rather occupied with the sufferings of the Saviour, which he regarded as so much more intense than his own. He died in the fullest assurance of faith, and told his brethren, that though he would meet with them no more in the *old* meeting-house on earth, he expected soon to go to a *new* one, "where congregations ne'er break up." His last words were, "I want to die."

O! how keenly did the flock feel the stroke, when the time came to lay their earthly shepherd under the ground; and especially his old brethren, who had been associated with him for more than a quarter of a century, striving for the Heavenly Canaan. But he is gone—gone to his reward! May the Lord grant that we may have grace to follow on, until we meet with him, when "time is no more."

JOHN HARLAN.

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THE

MILLENNIAL HARBINGER:

SERIES III.

VOL. VII.] BETHANY, VA., APRIL, 1850. [No. IV.

MOSES AND PHILOSOPHY: OR, THE ARK AND SCEPTICISM.

WE have expressed, heretofore, our firm confidence in the threefold origin of the different races of men now upon the earth, and, by a brief survey of the conclusions of some of our most eminent physiologists, showed a remarkable concurrence between Moses and the facts developed by their researches. As a historian, Moses tells what God did and threatened to do, unto different generations; and as physiologists, they tell us what is actually found to be, in the present condition of our species; and thus, while their object was not at all to interpret Moses, nor, by any forced construction of comparative anatomy, to find a fulfilment of his writings or a verification of his history, the unity of truth is brought out; the inspiration of the sacred historian confirmed, and the basis of our confidence in the written word laid broader, and deeper, and stronger, by the concurrence established between these two sources of information.

It is true, that certain physiologists have attempted to cast discredit upon the narrative of Moses; and, whilst they would not detract from the truth of much that is written, have, nevertheless, ventured to pronounce many things as the extravagances of eastern allegory, or the distorted and magnified pictures of a dim and misty tradition. Among these, of conspicuous notice, is Mr. Laurence, Fellow of the Royal Society, Prof. of the College of Physicians, London, and author of Lectures on the Natural History of Man. He says: "The account of the creation and of subsequent events, has the allegorical figurative character common to eastern compositions; and it is distinguished among the cosmogonies by a simple grandeur and natural sublimity, as the rest of these writings are by appropriate beauties in their respective parts, not inferior to those of any human compositions." Again: "The representation of all

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animals being brought before Adam, in the first instance, and subsequently of their being all collected in the ark, if we are to understand them as applied to the living inhabitants of the whole world, are zoologically impossible."

"The collection of living beings in one central point, and their gradual diffusion over the whole globe, may not be greatly inconsistent with what we know of our own species, and of the few more common quadrupeds which accompany us in our various migrations, and are able to sustain, with us, great varieties of climate, food, situation, and all external influences."

"But when we extend our survey to the rest of the mammalia, we find, at all points, abundant proofs of animals being confined to particular situations, and being so completely adapted, by their structure and functions—by their whole organization, economy and habits—to the local peculiarities of temperature, soil, food, &c., that they cannot subsist where these are no longer found."

These objections, when reduced to their simple expression, amount to this: Either, 1st. That the ark could not contain so great a variety, and the statement is, therefore, impossible; or, 2d. That the condition of climate and food were so unsuited to the organization and habits of some animals in the country where the ark was constructed, that they could not live in it, and, therefore, the statement is impossible. Either of these assumptions being true, the conclusion drawn from it is also true, and we must admit that the representations of Moses are "zoologically impossible."

The first of these objections is purely a question of capacity. Was the ark large enough to contain "two of every sort," and "keep them alive?" Its dimensions are given us by Moses, with great accuracy; why, is not asserted, but evidently serving the good purpose here of setting aside an objection raised to the correctness of the narrative. It was 300 cubits long, or 547 feet; 50 cubits wide, or 91 feet, 2 in.; and 30 cubits high, or 44 feet 8 in. Multiplying, then, these numbers—the length, the hight and the width, into each other—we attain the number of cubic feet contained in this immense vessel, and find it to be 2,229,104 feet. But it was divided into three stories, to which, if we add the hold, we have four floors or compartments, each 547x91 ft. 2 in.; or embracing an area of 49,868 feet each, and 199,472 feet together. In this reduction and computation we have taken the length of a cubit to be 21 in. and 888 decimal parts out of a thousand, as determined by Mr. Greaves, who traveled in Egypt to ascertain the weights, moneys and measures of antiquity, and who ascertained the length of a cubit by measuring

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the pyramids of Egypt, and comparing his results with the accounts given by Herodotus, Strabo, and others. Having thus determined the area of the four floors of the ark, let us turn our attention to the objects which it was designed, and which it is said to have contained. These were "two of every sort," "of fowls after their kind, and of cattle after their kind, and of every creeping thing of the *earth* after their kind"—Gene vi. 19–20. The expression, "*of the earth*," may be presumed to exclude every thing which could live in the water. We have, then, to make room for only three classes of animals—the mammalia, or such as bear teats; the aves, or birds; and the amphibia, or reptiles—and from each of these we may exclude all such as could live in the water. Before we proceed to count these, we would remark, that in the opinion of many physiologists, it was only necessary to take in pairs of all the different *genera*, without making room for all the *species*, as they believe the *species* to have been produced by the influence of climate, food, intermixture of varieties, &c., &c.; but, upon either hypothesis, we think we shall be able to find room and space for them all.

Of the first class, then, we have seven orders, one of which is made up of the cetaceous, or whales, and may, therefore, be excluded. Of the remaining *six orders*, we have 43 *genera* and 543 species. If we suppose it necessary, then, to introduce only the genera, there would be only 43 pairs of this class; or, if we introduce two of every *species*, only 543 pairs of the class—mammalia.

Of the 2d class, (*aves* or birds,) we have *six* orders. The *third* of these, (anseres, or web-footed,) we may exclude, as they can live in the water; and of the remaining 5 orders, we have 74 *genera and* 2,372 *species*. Again: if we introduce genera only, we must make room for only 74 pairs of birds; or, if species, 2,372 pairs.

Of the 3d class, (amphibia,) we have only 2 *orders*, reptiles and serpents, comprising 10 genera and 366 species. Of reptiles, many could live in the water—such as the frog, tortoise, &c. Of frogs there are 33 species, and of tortoises 17; which, being excluded, we have to make room, if genera be only necessary, for 10 pairs only, and if species, only 316 pairs of these small animals; and allowing for the additional pairs of clean animals which were ordered to be preserved, we have here the sum of all the animals to be contained in this immense fabric, calculated, by Dr. Arbuthnot, to have been 81,062 tuns burden, or equivalent to eighty or one hundred of our largest merchantmen.

To recapitulate, then, we must, upon one hypothesis, find room for 43 pairs of mammals, 74 pairs of birds, and 10 pairs of amphibia;

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whilst, upon the other, we must accommodate 543 pairs of mammals, 2,372 pairs of birds, and 316 pairs of amphibia. The mammals could easily be disposed of upon the second story, as it would allow 90 square feet to the pair, which, when we remember the large proportion of dogs, wolves, opossums, raccoons, squirrels, monkeys, rats, mice, and other small mammals, will surely be deemed a liberal allowance. As to the disposition of the birds and amphibia, it is needless to enter into the calculation—any one who has ever walked through a zoological collection will conclude, at once, that the entire number could be safely and comfortably disposed in even a small fraction of the room allotted to them. One story would allow to each of the 2,372 pairs of birds at least 235 cubic feet of space to live in.

It is needless to detain the reader by pursuing this calculation farther. Suffice it to say, that in the hold of the ark and the unoccupied portions of its various stories, we have more than sufficient room for all the provisions necessary to support the inmates for one full solar year, the period during which, it seems, Noah and his family remained shut up within its walls. Indeed, when we determine the *quantum* of room *necessary* for these animals, and their provender for one year, we may well say with the learned Bishop Wilkins, "That of the two, it is more difficult to assign a number and bulk of necessary things to answer to the capacity of the ark, than to find sufficient room for the several species of animals, and their food, already known to have been there;" and so far from the discoveries and computations of naturalists, having counted a number of species beyond the capacity of the ark to contain, there was in it room for those undiscovered species which are yet wanting to complete the lists of the zoologist. "The capacity of the ark," then, concludes this learned Bishop, "which has been made an objection against scripture, ought to be esteemed a confirmation of its Divine Authority; since in those ruder ages, men being less versed in arts and philosophy, were more obnoxious to vulgar prejudices than now; so that had it been a human invention, it would have been *contrived*, according to those wild apprehensions which arise from a confused and general view of things, as much *too big* as it has been represented *too little*." (Ess. towards a Phil. Char. and Lang.)

We pass on, then, to the second ground of impossibility, which is, that certain animals, from their peculiar organization, economy and habits, cannot subsist except in peculiar climates, and upon peculiar food, and could not, therefore, have been gathered together in

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one place, to be preserved in the ark, nor have survived exposure in one spot, after the waters had subsided. This objection is the more remarkable, since it finds, in the author's own statements and admissions, abundant grounds for its refutation. In speculating upon the probabilities as to the place where the human family had its origin, he quotes from Adelung a description of a district in Central Asia, containing, in very narrow limits, all the varieties of climate and production necessary to the peculiarities of all the animals now scattered over the globe. "On the southern declivity of the cold and barren desert of Cobi," says the writer, "we find Thibet separated, by high mountains, from the rest of the world, and containing, within its boundaries, all varieties of air and climate. If the severest cold prevails on its snowy mountains and glaciers, a perpetual summer reigns in its valleys and well watered plains. This is the native abode of rice, the vine, pulse, fruit, and all other vegetable productions from which man draws his nourishment. Here, too, all the animals are found wild, which man has tamed for his use, and carried with him over the whole earth—the cow, horse, ass, sheep, goat, camel, pig, dog, cat, and even the serviceable reindeer, his only attendant and friend in the icy deserts of the frozen polar regions. Close to Thibet, and just on the declivity of the great central elevation, we find the charming region of Cashmire, where great elevation converts the southern heat into perpetual spring, and where nature has exerted all her powers to produce plants, animals and man, in the highest perfection. No spot on the whole earth unites so many advantages; in none could the human plant have succeeded so well without care." "This spot, therefore," adds Laurence, "seems to unite all the characters of Paradise, and to be the most appropriate situation in Asia for the birth-place of the human race."

Possessing, then, as this country does, all the varieties of climate and productions necessary for the support, and suitable to the habits and organization of all the varieties of animals, how could it have been zoologically impossible that Noah should have here found pairs of every sort of beast, and of fowl, and of creeping thing, which are upon the earth? In the one hundred and twenty years during which he was engaged in making preparations for this miraculous event, by divine command, and doubtless under divine directions and with divine assistance, and in a country like this, we can find no difficulty in seeing every condition necessary to the easy accomplishment of the task ascribed to him.

The country in which the ark is generally supposed to have rested,

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is one equally suited to the accommodation and subsistence of the various creatures that must have been turned loose upon it. Mt. Ararat, upon which the ark is believed to have first settled, is now covered with eternal snows; and descending from it, towards the south, over Armenia, Mesopotamia and Babylonia, we have every extreme of climate and variety of production. Here, where the first cities and kingdoms known to history were planted and flourished, where, before the mighty arm of Alexander, the colossal monarchy of Persia was broken to pieces; where, under Tragan, Julian and Heraclius, the legions of Rome and the invincible squadrons of Parthia, crimsoned with their mutual blood the Tigris and Euphrates; and where, in more recent days, the Osmanlis and the Sophis, the sect of Omar and that of Ali, have struggled for the mastery—in this eventful land, full of objects of interest and of study, presented alike in the works of nature and the transactions of men, the Creator has made ample provisions for the fulfilment of every condition involved in the catastrophe of the flood, and fitted up, as it were, in a span, a miniature of a world.

"There are few countries of the globe where, in so small a space, so many striking contrasts are found united. Within a belt of 10 deg. of lat. we have, at Bagdad, a heat equal to that at Senegambia, and on the summit of Ararat, eternal snows. The forests firs and oaks in Mesopotamia, join those of palms and orange trees. The roaring of the lions of Arabia echoes to the howling of the bears of Mount Taurus. We might, indeed, say that Africa and Siberia have here given each other a meeting."

In a country like this, then, in which it is generally conceded the ark rested after the flood, what want of temperature or of food can be imagined, which could not have been readily supplied, and with what show of reason can it be said, that here the subsistence of some of the various orders of animals is a "zoological impossibility!"

But even were it impracticable to find a district in which all the conditions of climate and food necessary to the subsistence of the various animals of the globe, as at present organized, and with their present habits, it would be easy to show, not only from Mr. Laurence himself, but from other naturalists, that the present organization and habits of many animals are widely different from what they once were, and that there is not only in animal, but also in vegetable life, a power of adapting itself to circumstances, and so far changing its nature as to become, by degrees, acclimated to regions at first uncongenial, and accustomed to food, at first unwholesome.

It is well known, that on the discovery of this continent, no hogs

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were found upon it. They were introduced, however, into the West India Islands in 1509, from Spain, and in the island of Cuba became double as large as their European progenitors. No naturalist disputes that they are descended, in all their varieties, from the wild boar; yet how different are they in appearance and habits? "In Minorca, they are frequently yoked to the plow, in conjunction with an ass, and it is said they perform their task in a workmanlike manner." In some instances, they have manifested even more than agricultural qualities. Indeed, the domestic hog is remarkable for its sagacity. It has been taught to perform astonishing feats, and even to distinguish the letters of the alphabet, and arrange them in words.

We shall give but one more example. "Let us compare," says Buffon, "our pitiful sheep with the mouflon, from which they derived their origin. The mouflon is a large animal. He is fleet as a stag, armed with horns and thick hoofs, covered with coarse hair, and dreads neither the inclemency of the sky nor the voracity of the wolf. He not only escapes from his enemies by the swiftness of his course, and scaling, with truly wonderful leaps, the most frightful precipices, but he resists them by the strength of his body and the solidity of the arms with which his head and feet are fortified. How different from our sheep, which subsist with difficulty in flocks, who are unable to defend themselves by their members, who cannot endure the cold of our winters without shelter, and who would all perish, if man withdrew his protection. So completely are the frame and capabilities of this animal degraded by his association with us, that it is no longer able to subsist in a wild state, if turned loose, as the goat, pig and cattle are. In relation to man they are improved in some articles and vitiated in others; but with regard to nature, improvement and degeneration are the same thing, for they both imply an alteration of original constitution. Their coarse hair is changed into fine wool. Their tail loaded with a mass of fat, and sometimes reaching the weight of 40 pounds, has acquired a magnitude so incommodious that the animals trail it with pain. While swollen with superfluous matter, and adorned with a beautiful fleece, their strength, agility, magnitude and arms, are diminished. These long tailed sheep are half the size only of the mouflon. They can neither fly from danger nor resist the enemy. To preserve and multiply the species, they require the constant care and support of man. The degeneration of the original species is still greater in other climates. In all the qualities of the mouflon, our ewes and rams have retained nothing but a small portion of vivacity, which yields

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to the crook of the shepherd. Timidity, weakness, resignation and stupidity, are the only melancholy remains of their degraded nature."

Numerous other instances might be adduced, going to show the power of circumstances to change the organization and habits of animals, but these are enough to persuade us that the present conditions of these present no difficulty whatever to the truth of the Mosaic history, and are, indeed, no test by which to try it. Other objections, equally groundless and unphilosophic, might be noticed, but neither our purpose nor space allows us to consider them here. To account for the distribution of the various animals over the earth, is no more difficult than to account for that of man; and, ignorant as we are of the changes and convulsions through which the surface of our earth has passed, even since the flood, it becomes us, far more, even to err in the exercise of an humble faith, than by "professing to be wise, to become fools." To find a difficulty in the fact, that the carniverous animals must have had flesh to feed upon, and that nothing is said of any provision for supplying them, is to pay but a poor compliment to the industry and providence of Noah, who had a hundred and twenty years to provide for such contingencies, and who, we may presume, was both divinely aided and instructed in the work to which he was raised up. There is nothing, indeed, *said* of any provisions for them, or even for Noah himself, during the year they remained in the ark. The narrative does not pretend to such details; and to object to it on that account, is ridiculous trifling. A similar objection, indeed, might be raised, and with equal propriety, against the account of the original creation. It might be just as properly asked, where the carniverous animals found food, when the first family were created, and whatever supposition will answer in the one case, may be the response in the other.

But we are pursuing this subject farther than we intended, and, it may be, are wearying the indulgent reader, by prosecuting an argument unnecessarily; but as this is an age wonderful for discovery, and the opponents of revealed truth are compassing the circle of the sciences to sneer at the creed-book of confiding Christians, we deem it due to ourselves, and that religion we profess, to show, as we are able, the sublime harmony which exists between the Bible and her sister volume, Nature; and to employ the knowledge, which, under a favoring providence, and by long and familiar study, we have been enabled to gather from the fields of nature, in the elucidation and confirmation of a book whose inspiration makes it, to a certain extent, a key to the universe, and whose relations disclose to us what science cannot discover, and without which man, at his best, would be but a blind and hopeless philosopher. W. K. P.

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COMMUNINGS IN THE SANCTUARY—*No. XIV.*

Open to me the gates of righteousness: I will go into them, and I will praise the Lord.—Ps. cxviii. 19.

How complete is the atonement which the gospel of Christ reveals! The work of a perfect Being, and perfect, like its Divine Author, it requires no addition; it endures no compromise with the officiousness of human vanity and pride; it admits of no improvement by the wisdom of the world. Like the sun in heaven, which is unapproachable, yet comes to us in light, and life, and joy; which imparts its blessings to the wide-spread earth, but can receive therefrom no addition to its beams; the atonement accomplished by the Redeemer, while it shines forth in all the effulgence of the divine philanthropy for the salvation of man, remains alone in its completeness, and while it bestows its saving mercies, can receive no augmentation of its efficacy from human works of righteousness.

Yet ah! how unwilling is the human heart to acknowledge its entire dependence upon the divine mercy! How prone is the unenlightened mind to seek some means of participating in the divine work! How apt is human pride to whisper to the soul that its own efforts have gained, at least in part, its own redemption! For what are the cruel rites of heathenism to placate offended idols; what the penance and mortifications of Catholic superstition to atone for sins, or the efficacious prayers of misguided enthusiasm, supposed to render God propitious to the sinner, but various forms and applications of the fundamental error, that man is or can be more willing to be saved than God to save him; that he has something more to do, than simply to accept forgiveness, and must perform some work in aid of the divine means of salvation? Alas, it is when grace superabounds on the part of Heaven, that man is most wanting to himself! It is when the religion of love is freely offered for his acceptance, that he prefers the self-imposed cruelties of an exacting superstition!

Man meddles with the divine arrangements, but to mar them. His touch defiles what is clean; his ignorance impairs what is perfect; his perversity embitters and empoisons every divine fountain of happiness. God bestowed life, but man has mingled it with death, and made it mortal! The Creator made man upright, but man has corrupted himself by his inventions! Jehovah wrought wonders in the earth, and gave his statutes to Israel, but his people

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"forgat his works, and waited not for his counsel, but lusted exceedingly in the wilderness and tempted God in the desert, until he gave them their request, and sent leanness into their soul."

But God is "the Rock; his work is perfect, for all his ways are judgment; a God of truth and without iniquity, just and right is he." And oh! what infinite goodness appears in all his dealings with men, whether in nature or religion! How has he ever connected enjoyment with the use of the means required for life, and rendered even pain tributary to pleasure! How sweet it is to breathe the balmy air around us! How grateful the exercise of a function so indispensable to existence! How delightful to him that is hungry, the food by which he is sustained! How pleasant to him that is athirst, the cool waters of the fountain! Every where in nature, man finds supplied to him the means of pleasure in the means of life, and is led by desire to fulfil the conditions of his being. He can create nothing; he can impart no quality of excellence; he can improve no divine method. He can but receive, accept, enjoy what God has formed and perfected for his use.

And is it not also in religion, that man can only accept the divine mercies, and that he shall be led to their acceptance by an awakened desire for that spiritual blessedness which they impart? Can human reason improve upon the divine plan of salvation, or man's feeble powers add efficacy to the means of spiritual renovation which God has instituted? What can be conceived superior to the gospel, in all its impartations of present and eternal blessedness! Here there is no poverty; no deficiency; no feebleness. In it are the riches; the perfections; the power of God. The forgiveness which it proffers is plenary; the spiritual enjoyments which it confers are unspeakable; the life which it secures is eternal! And that pardon; that joy; that eternal life, are not the posted and legered dues for labor performed or services rendered, but the unmerited favors of infinite mercy and love—the gift of God, through Jesus Christ our Lord.

In the gospel feast, all things are prepared by the King of heaven, and the sinner furnishes no part of the entertainment. In accepting the divine invitation, he has but to comply with the established usages of the banquet, and enjoy the rich provisions so bountifully provided. But oh! how often do the proud and the rebellious attempt to intrude themselves in contemptuous neglect of the appointed rules of decorum, and without the robes appropriate to the occasion! How prone is the perverse and stubborn heart to betray its vain self-will by presuming to modify or disregard the arrangements of the

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Most High! And how often does the thankless hypocrite assume a seat at the festal board for base and selfish ends, without the least perception of the spiritual nature of the repast, or the slightest relish for the "true bread of Heaven"!

It is that spiritual discernment, that earnest desire possessed by the true believer, which ever leads him to these blessed sources of spiritual enjoyment. It is because he is athirst for the water of life, that he approaches these living fountains. It is because he hungers after righteousness, that he seeks this celestial food. He needs no artificial stimulants to quicken his spiritual appetite, and desires to mingle no foreign ingredients with the heavenly manna by which alone he lives forever. That blissful enjoyment which God himself has connected with the use of the means of spiritual life, wherever spiritual health exists, will ever lead him to the divine repast by which the soul is invigorated and refreshed. And that infinite perfection which every where marks the arrangements for the salvation of men, will secure the accomplishment of every divine purpose, and the fruition of every glorious hope. R. R.

"THAT FORM OF DOCTRINE."

DANVILLE, Ky., February 5, 1850.

Brother Campbell: The "Conversations at the Carleton House," have been read with pleasure, interest, and much advantage, by me, and I have commended them to many of my friends who are "not of us," as models of that system of family teaching which it is the design of the present reformation to establish. I have referred them to this series of examinations of this Epistle to the Romans, as a most lucid exhibition of the apostolic doctrine upon the great theme of justification by faith, with its practical consequences, as discussed by the great apostle to the Gentiles; and as a commentary upon this epistle, of far more life and power, than any of the discussions of *dry bone* divinity founded upon this part of the sacred writings, which I have ever met with.

But I felt an especial interest in the examinations of the sixth chapter of that epistle, from the fact that the seventeenth and eighteenth verses have been most strangely wrested, by some of our very able men, to prove, as they say, "beyond all cavil or doubt, that sins are forgiven in the act of baptism." The view of that passage given in "Conversations," in vol. vi., No. 12, p. 696, is, to my mind, the only just and proper one; the only one which the context will authorize, and which sets forth the full design

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of the apostle in the beautiful figure employed by him to convey the idea of the moral effect the gospel, in all its amplitude, was designed to produce in the character of such as received it into good and honest hearts. Yet, in view of the prevalence of this erroneous application, I could wish your remarks on the expression, "that form of doctrine," or "model of doctrine," had been more extended. Not only has it been thus applied by some of our brethren, who are in high repute for their able advocacy of the ancient gospel, but their appeal has been justified by those whose knowledge of the Greek language ought to have led them to protect the common translation, even from the violence done it by this false construction A bad argument will, sooner or later, injure a good cause; and special pleading in any case, is, in my judgment, of very doubtful propriety. The doctrine of baptism for the remissions of sins, to a qualified subject, is as clearly taught in the New Testament, as straightforward, honest language can teach it; and yet I have always been, ever since I first heard this passage appealed to as its clearest and firmest support, as fully convinced that violence is done to every principle of interpretation and plain English scripture criticism, in so applying it, as I am that the laws of language are outraged by those who construe Acts ii. 38, so as to convey the idea that baptism was administered "because their sins were already forgiven."

The following I take from notes made by me a few years ago, on this passage and its perversion; which, with your permission, I offer for the consideration of such of your readers as are interested in the investigation of this subject.

"But God be thanked, that (although) ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you.

"Being, then, made free from sin, ye became the servants of righteousness."—Rom. vi., 17–18.

The interpretation of this passage advanced by some, that it is the strong support of the position that sins are forgiven in the act of baptism, is based upon two fallacies:

1. The assumption that the phrase "*form* of doctrine," means the act of baptism; and,

2. The strong emphasis laid upon the word "*then*," in quoting it, by which it is made to refer to a *point of time;* the time when that action was performed.

First, then, of the phrase "*form* of doctrine." The distinction which is drawn, and the likeness contended for between a *doctrine*, and the symbol or *form* of that doctrine, is wholly without authority in the interpretation of the language of symbols; for who would contend, in the interpretation of the symbol of the Lord's supper, that because Jesus said, "This is my body, *broken* for you," the veritable body of Christ was, therefore, really cut or broken into separate fragments, when he was offered up for the sins of the world? And yet, by this rule, the Lord's supper being the "*form*" of the doctrine of his death, it must be so, else there is no likeness between the *form* of the doctrine and the *doctrine* itself. But even if such an idea

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had any foundation in the language of symbols, and the distinction was a just one, it could not apply in the case of baptism. There is nothing like the *form* of Christ's death in immersion, no more than there is in sprinkling, unless the form of his death was that of strangling or *drowning*, or unless he was *killed* by being *buried*. It is true, that Christ's death may be said to be set forth in the ordinance of baptism, but it is only by implication, as burial always implies previous death. But, in baptism, there is no such *type*, or *model*, or *form* of his *death*, as there is of his burial and resurrection. And further, it is a baseless assumption, that the term "*doctrine*," in this passage, refers simply to the "death, burial, and resurrection of Christ." The first part of the xv. chap. of 1 Cor. is used to sustain this position; but here, again, the parallel is incomplete, for there is nothing in baptism which has the *form* of the several facts stated in the 5th, 6th, 7th and 8th verses, all of which, the apostle says, were a part of "that which he first received," and which he now reminds them as being part of that gospel which he first preached to them.

Again: a rule of interpretation, the correctness of which is universally admitted, is, that equivalent words or phrases may be substituted for each other, without doing violence to the sense of a passage. But it is neither agreeable to sound nor sense, to say that any one has "obeyed" *baptism*. We may obey a *command* which requires us to be baptized, but we can no more "obey" *baptism* than we can "obey" the *Lord's supper*. We can obey a *command* which requires the observance of both, and we may so obey a *system* of doctrine, or be *conformed* to a *type*, *mould*, *model* or *form* of doctrine, as to show, by a godly deportment, that it has made its *impression* upon the heart.

The term in the original, which in this passage is rendered *form*, is derived from the word which means to *strike*, and is used to represent the striking of an *image* upon a coin; and thence, any likeness or image in the *casting* of metals; and thence, by a figure of speech, a *form* or *system* of doctrine, which impresses a moral likeness. Thus the elect are predestinated to be *conformed* to the image of Christ. And this is effected by moral means. "But we all," says the apostle, "with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord." And to the Collossians he says: "Put on the new man, which is *renewed in knowledge*, after the *image* of him that created him." And with this the passage in question beautifully harmonizes, as translated by Thomson: "But thanks be to God, that though ye were the slaves of sin, yet from the heart ye have *conformed* to the *mould* of doctrine in which ye were *cast*; and being made free from sin, ye have become the servants of righteousness."

Another assumption is, that the phrase, "made free from sin," means the simple act of God in forgiving past sins; whereas it is clear, in the light of the context, that the apostle is speaking of their *present state* of deliverance from the *dominion* of sin—deliverance from the reign of *sinful passions*. The same idea is also expressed in verse 22: "But now, being made

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free from sin, and become servants to God, ye have your *fruit unto holiness*, and the end everlasting life." The figure is most beautiful, and full of meaning. That old material, the heart, once devoted to sin, is, by the exhibition of the love of God in the *doctrine of the cross*, *melted* down in deep penitence for sin, and yielding, in meek submission, to *all* the ordinances and commandments of the gospel, a ready *conformity* to the *mould* of doctrine, is thus the result of its sincere reception, as the *melted* metal *conforms* to the *mould* in which it is *cast*.

Secondly, of the undue emphasis laid upon the word "then."

This word, like many others in our language, according to the design of the writer or speaker, bears totally different meanings. Sometimes it is used with reference to *a point of time* at which a transaction occurs, (which is the sense into which it is forced in the false application of the passage we are considering;) but perhaps more frequently (as it certainly is in the epistle to the Romans) it is used as a mere *connective* form of expression, and bears the sense of *therefore*. No two words are more different in meaning than it is in these two uses of it. The same is true of the word "*for*." Sometimes it means *because of*, *on account of*, something said or done; and sometimes it means *in order to*. It is both a *preposition* and a conjunction, but when it is one and when the other depends upon the use that is made of it. "This cup is the New Testament in my blood, which is shed for many, *for* (*in order to*) the remission of sins." In this passage it occurs as a *preposition*. "Praise the Lord; for (because) the Lord is good; sing praises unto his name; for (because) it is pleasant." In this it is a *conjunction*. This example is sufficient to keep our brethren at least in mind of the fact, that in English, the same word may be used in totally different senses, and that, in such cases, the context must always decide between these several meanings.

But, though the application of this rule would be sufficient to condemn the construction we are considering, yet it is not our only recourse; for, be it noted, that in the original, in these instances, in the case of the word "for," as well as that now under consideration, words entirely different are used to express these different ideas. So that in Rom. vi., 18, it can be said, with the most absolute certainty and confidence, that the word "*then*" should not, by emphasis or in any other way, be construed as an *adverb of time*. He, then, who, either in reading or speaking, gives such emphasis as to convey that meaning, whether intentionally or not, blows a false note through the gospel trumpet; he sounds a note which is not in the original text at all. The following will make this fallacy appear:

The word δε, a *conjunction*, which is the one represented by our word "*then*," in the common version, in the passage under examination, occurs in hundreds of places in the New Testament, and is rendered *but*, *nevertheless*, *and*, *moreover*, *now*, *further*, *besides*, *then*, *therefore*, &c. It never occurs where unquestionable reference to a *point of time* is required. Let the inquirer examine, for example, the xxiv., xxv., and xxvi. chapters of Matt., and he will find δε in use in almost every verse, but always a con-

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junction, and rendered by one or another of the above-mentioned words. The English reader, also, will find in that narrative the word "*then*" occurring very frequently. The disciples had asked Jesus, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Here, then, in so long a narrative referring to events as they were to succeed each in the order of time, we might expect to find the word δὲ standing conspicuously in the position assumed for it, at least once and a while. As, for example, in the xxiv. chapter: "*Then* shall they deliver you up; And *then* shall many be offended; *Then* let him that is in Judea flee to the mountains;" and so throughout this and the xxv. and xxvi. chapters. But in all these, the word τότε occurs, which is always an *adverb*, and clearly referring to a *point of time*.

In the 16th verse of chap. xxvi., there is this expression: "And from *that time* he (Judas) sought opportunity to betray him." In such a sense as this ought we to find the word δὲ, to authorize the meaning which is forced upon it in Rom. vi., 18. But it is not here. It is the same word, τότε, in this as in all those places already referred to. Or, as in Eph. ii. 12: "That at *that time* ye were without Christ," &c. But δὲ does not occur in the passage at all; and no where else, where that idea is designed to be conveyed. It is another form of speech entirely.

But a most signal overthrow of this position may be found in the same vi. chap. of Romans itself. The word δὲ occurs in this chapter ten times. In the 8th verse it is rendered *now*, in the sense of "*therefore;*" for the word *now*, like the word "*then*," has its various meanings. In the 10th verse it is rendered *but*. In the 11th, *but*. In the 17th verse it occurs twice, and both times rendered *but*. The 18th is the verse under examination. In the 22d it occurs twice; once rendered *but*, and once *and*. In the 23d it is rendered *but*. Will the reader now examine the 21st verse? It reads thus: "What fruit had ye *then* in those things whereof ye are *now* ashamed?" Here is a question propounded by the apostle, which brings in a reference both to time *past* and time *present*. And though in the 8th verse we have seen that δὲ is rendered "*now*," in the sense of *therefore* it does not occur in the 21st verse at all. Words clearly relating to *time* are required, and *conjunctions* cannot answer that purpose. The word *then*, however, is found in the English text in this verse, but it is as an adverb of time, and may be emphasized with all the power of voice and gesture one may choose to employ, for the context would not be violated thereby. It is the representation of τότε in the original. "What fruit had ye *then* (τότε) in those things whereof ye are now (νυνὶ) ashamed?" From all which it is clear that the expression "*form* of doctrine," is, in fact, equivalent to "*system* of doctrine," and makes baptism no more conspicuous (perhaps less so) than many other lines and figures which stand in *bold relief* in the gospel *mould*. It is *one* of the important and glorious lineaments of the *image* of Christ; but the transformation must go on "from glory to glory, as by the Spirit of the Lord."

S. A.

The preceding very lucid critique on Romans vi., 17–18 verses,

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touching a false gloss put upon them by some too ardent and enthusiastic teachers and preachers, is worthy of their attention and that of others, who are too fond of more proof-texts than are necessary. We have more than necessary evidence—a superabundance of legal proof—without employing that which is illegal and artificial. We shall have occasion, in our Conversations on the Epistle to the Romans, to be resumed as soon as I return home, to pay some more attention to such matters. Meanwhile, without further comment, we commend the very judicious reflections and remarks of our much esteemed and beloved correspondent. A. C.

GEORGETOWN, Ky., March 2, 1850.

DISCUSSION OF PRINCIPLES.

THE following correspondence will explain itself. It originated in a challenge of Mr. J. H. Bocock, of Virginia, of the Presbyterian Church; and as it has been stipulated that the discussion, to which it is preliminary, shall be published in the Harbinger, it becomes necessary to introduce the correspondence also. My own connection with the matter has been subsequent to most of the correspondence, and at the request of Brother Goss and others, whose public relations and duties rendered it impracticable for them to give such attention to the debate as the importance of the questions involved demands. We trust that it will prove interesting and instructive to our readers, and that we shall be able to conduct it in such a spirit as to develop truth without engendering strife. W. K. P.

CORRESPONDENCE.

LOUISA C. H., Va., October 5, 1849.

Dear Sir: Mr. Quarles informs me that he understands you have left with him a challenge, addressed to any of our brethren, to meet you in the public discussion of some of the points of difference between us and your church.

These matters have already been very freely debated by the ablest disputants on both sides, and our brethren are perfectly satisfied with the result, and are content to circulate these published debates, without stirring up personal feelings and party hostilities, by reported oral discussions.

Nevertheless, they hold themselves ready, when challenged by opposite parties, to meet them in defence of their views; and knowing the liability

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of misunderstanding on these points, I have thought it fit to address you this note, requesting you to say whether you have given a challenge; and if so, to inform you that I will see that some one of our brethren agrees to meet you, and debate with you the points of difference which are regarded as essential. As I am compelled to leave this morning, you will much oblige me by answering this note as speedily as convenient.

I am, very respectfully, yours, J. W. GOSS.

To Mr. JOHN H. BOCOCK.

LOUISA C. H., October 10, 1849.

Rev. and Dear Sir: Your note of last week was duly handed to me. Mr. Quarles was perfectly correct in his report to you of a conversation which passed between him and me, two or three months ago. I did mean, respectfully, to invite a discussion in any kind and courteous form. Judging from my own wishes and intentions, I did not think, as you do, that the stirring up of personal feelings and party hostilities would necessarily grow out of "oral discussions." But I have no particular liking for that form of discussion; and in respectful deference to the reasons against it you have suggested, I cheerfully invite a written discussion instead of an oral one. Discussion seems to me an excellent means, in a free country, of dispelling those delusions which grow upon one-sided statements and dexterous sophistry. "Error ceases to be dangerous, when reason is free to combat it." I am fully persuaded that threshing, and winnowing, and sifting, are not dangerous operations to the wheat, but only to the tares and chaff. I really cannot very readily fall in, sir, with your amusing suggestion, that the circulation of former debates between our friends respectively, is sufficient! Why, indeed, sir, I know of but one such book—the debate between Rice and Campbell. Now, one of the very points of discussion in that book is "whether human creeds, as bonds of union and communion, are necessarily heretical and schismatical." Mr. Campbell so affirmed. You are, indeed, in "union and communion" with Mr. Campbell; but surely you do not refer me to that very book as your faith vindicated and confessed, in which all Confessions of Faith, as bonds of "union and communion," are denounced by your leader! If you agree with Mr. Campbell, then, like him, you are opposed to all Confessions of Faith, and so his arguments and statements are not to be regarded as binding authority on you, as your Confession of Faith. But, on the other hand, if you disagree with Mr. Campbell, of course much more the arguments and statements of a man with whom you disagree, are not to be taken as your Confession of Faith. Again, to vary the statement—either you are against all Confessions of Faith as bonds of "union and communion," or you are not against them. If you are against all Confessions, then, of course, Mr. Campbell's book is not your Confession. But if you are not against all Confessions, Mr. Campbell's book cannot be your Confession, for he is against all such things, and so you do not agree with him.

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To me, indeed, your faith seems not to be the same for the duration of six months' time, and over the space of the county of Louisa. How, then, shall it be known whether or not it is the same in Virginia as in Kentucky, and in the year 1849 as in the year 1843? especially when Mr. Campbell's ominous and significant opposition to all Confessions of Faith is remembered? Your expression of quiet and complacent satisfaction with that debate, as if you found victory in it, is truly characteristic. Pardon me if I add, that to me it is rather amusing. If we can arrange matters amicably, I shall ask the liberty of reciting a little of it to you hereafter.

I hereby distinctly renew my proposition for a discussion. I consent not to challenge to an oral discussion; but, with personal respect and kindness, do now invite and challenge, either yourself or the Rev. R. Lindsay Coleman, or any other gentleman in your connection of like high respectability, to discuss, in writing, the essential points of your system of religion, as compared with the corresponding points in the system of Protestant Christendom besides yourselves, to be mutually in reply, and to be published, if it shall be deemed preferable, in some secular newspaper; or, if not, then my pieces to be published in your paper along with your pieces, and your pieces to be published in the Presbyterian paper along with mine. I hope this will not be regarded as forfeiting any strength of position on either side. I would rather not have truth weakened in my hands by any obloquy incident to the challenging party. But if obloquy comes on that account, I must quietly bear it, without further extenuation than may be supposed to exist in the obligation to love the truth and maintain it.

This mode of discussion may be made, it seems to me, to promote truth, to dissipate delusion, to increase the religious reading of the community, to strengthen their powers of discerning between truth and error, and to increase their reliance on the Bible.

I trust also, sir, that it may not be found inconsistent with that personal good will and courtesy which I shall endeavor very cordially to reciprocate with you; and in the exercise of which I shall take pleasure, if you would prefer, to meet you personally for further arrangements.

Very respectfully, JOHN H BOCOCK.

Louisa C. H., November 27, 1849.

Dear Sir: Your preference for a written discussion, as expressed in your letter of the 10th ult., made it necessary that I should consult others, in order to obtain the necessary facilities. I have lost no more time than the tardiness and irregularity of the mail obliged me. You distinctly affirm, in answer to my inquiry, that you have sought a discussion with our brethren, and you renew your challenge to any respectable advocate of our views, to discuss, with you, the essential points of difference between our respective parties. You dissent from an oral, and challenge to a written discussion. The former only was contemplated in my acceptance—the latter not

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thought of. Indeed, at the time I addressed you, I was only prepared to accept a challenge to an oral debate, for I neither had the time, nor the facilities, myself, for conducting a written debate, and I had no authority to commit any others. We are now prepared, however, to accept a challenge to either form of discussion; and in compliance with your wish, are ready to meet you in a written one. My reference to the feelings too often engendered by oral discussions was not intended to exempt other forms from the same incidental evils. They attach to all discussions, perhaps, however, more to oral than to written. Nevertheless, discussion is frequently absolutely necessary, in order to elicit truth or expose error, and then the friends of truth are called upon to hazard whatever contingent and incidental evils may arise. I did express the opinion, that the matters proposed to be debated, had been so frequently, so ably, and so recently debated, that no good was likely to result from any debate at this time, and in this community, at all likely to compensate for the evils. The expression of this opinion has elicited from you some very trite remarks upon the value of free discussion to truth, to which I very heartily consent. I do not apprehend, for a moment, sir, that the truths for which we plead, and which, during the last quarter of a century, have suffered the "threshing, and winnowing, and sifting" of Infidels, Catholics and Protestants, and especially of the ablest disputants of your church, have any danger especially to fear now, from a debate either from you or any other opponent.

Entertaining the most benevolent and amiable feelings towards you, I cannot regret that any reference of mine to former "debates," should have given you any pleasurable "amusement;" though, really, I hold myself in no way responsible for your ignorance of the existence of other published debates between our respective parties than the one referred to by you.

Your argument to prove that we cannot adopt the Campbell and Rice Debate, as a "bond of union and communion," is wholly gratuitous, since we never professed to regard it in such a light. Perhaps the ingenious logic expended upon this topic had better been preserved for the discussion of the subjects in debate.

While I cordially reciprocate the "personal respect and kindness," the "good will and courtesy," which you profess, I must be pardoned for expressing my regret, that your letter before me indulges a spirit of detraction as unfriendly to the preservation of kindly feeling as it is prejudicial to the investigation of truth. In what favorable light, sir, can my brethren view the intemperate haste with which, in a correspondence entirely preliminary to the discussion of the merits of their faith and practice, you wander off into revilings, charging them with an extravagant changeableness of faith, compatible only with the character of simpletons or knaves? This discourteous and groundless imputation, in advance, betrays the prejudice under which you labor, and foretokens the excited feelings and party hostilities which I deprecated in my first letter to you.

With regard to the terms propounded by you, we are happy to say, they

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are fair and equal, and are cheerfully accepted. We mutually bind ourselves to have both sides appear in our respective papers. This we wish to have regarded as an absolute condition.

With much respect, I am yours, J. W. GOSS.

To Mr. JOHN H. BOCOCK.

LOUISA C. H., Va., November 28, 1849.

Dear Sir: Yours of yesterday is in hand. The points on which we have so far agreed, will be considered as settled: 1. A written discussion. 2. Publication of both sides by both sides. If you like the points as I have stated them, say so; if not, suggest changes.

I am not able to understand from your letter *who it is* that has accepted my proposal. You speak of a want of "time," and "facilities" for the discussion yourself. Then you say that formerly you "*had* no authority to commit *others*." Then you say, "*we* are now prepared." Then you speak of the "*friends* of truth." Tell me, then, frankly, who are these *we*—these *others*—these *friends of truth*, in the plural number. I make a most decided demand to know who are the *sleeping partners* in the concern; how many there are of them—where they reside—and what part each is to take. Certainly neither yourself nor any other gentleman, can doubt the propriety and honorableness of this open and frank mode of proceeding. The opposite course has been adopted by you, I hope, from inadvertancy.

You are lavish of reproaches. The following expressions: "spirit of detraction;" "prejudice;" "revilings;" "intemperate haste;" "discourteous and groundless imputations"—do actually, all of them, occur in a letter of a little over two pages. I decline farther notice of them with this single remark, that persons inveigled into unhappy apostacies, are apt to consider it the worst sort of reviling to call a spade a spade. It is the staff on which they lean, and not the force of gravity, that ought to be blamed for the hurt of the hand. With good wishes for your health and comfort,

Yours, truly, J. H. BOCOCK.

To the Rev. J. W. GOSS.

PILGRIM'S REST, Orange, December 1, 1849.

Dear Sir: Yours of the 28th ult. is just received by me. I am glad that its brevity encourages the hope of a speedy termination of the preliminary correspondence, and I am not disposed to add, in reply, any thing calculated to protract it unnecessarily. Had I anticipated the *mortal anxiety* from which you have suffered, occasioned by the omission of the name of the gentleman elected to meet you, I should most certainly, from considerations of charity and friendship, if for no other reasons, have informed you. I hope, however, I shall be pardoned for the painful suspense in which you have been kept, for the protracted space of *four days!*

Permit me to inform you that we have selected Mr. W. K. Pendleton,

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of Bethany, Va., to conduct the debate on our part, and the Millennial Harbinger as our medium of publication. In selecting a gentleman of such an unquestionable standing in our ranks, and in selecting a paper of so wide a circulation, I hope you will recognize a disposition on our part to have a fair and reputable debate upon the matters propounded.

Lest the pronoun *we* should discomfort you again, with ideas of terrible pluralities, or harrass you with unpleasant dreams of *sleeping partners*, permit me to say, that in using it, I refer to myself and the few brethren with whom I conferred before definitely arranging for a written discussion. I consent to the *statement* of the points cited as agreed upon, provided, you intend by the "publication of both sides by both sides," to obligate yourself to have both sides appear in the *Presbyterian paper published in this State.*

It is now time, I presume, to decide upon the propositions to be debated, and to stipulate the number of pages to be devoted to each. If you concur in this, I am ready to receive any suggestions from you, and will hand them over to Mr. Pendleton, who is prepared to consider them, as well as to arrange all further matters which may be deemed necessary to a full and ample discussion of the points at issue.

With sentiments of respect and kindness, I remain yours,

J. W. GOSS.

A BAPTIST PREACHER'S VIEW OF US.

DETROIT, February 4, 1850.

My Dear Brother: For though not outwardly associated with the brotherhood to which you belong, yet, as professing a union with them, of whom the whole family in heaven and earth is named, you will permit me thus to address you: Accept my congratulations, in the commencement of the twenty-eighth year of your editorial labors, on all that the Lord has given you grace to accomplish in the reformation of a current and corrupt Christianity. Your venerable father's character, and your own, commanded my admiration, long before I was as well acquainted, as I now am, with the spirit and aim of your labors. And it is matter of satisfaction, that the veteran has been permitted to see, before he lies down to rest, how far the Lord can exceed all our thoughts and desires. The devotedness of your love of truth, and the intrepedity of your advocacy of it, have awakened the evident sympathy of truth-seekers, even when they dissented from your conclusions as to what is truth. For myself, no reproach shall hinder me from owning my indebtedness to

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you in my humble endeavors to get past the traditions of men, to the plain faith and institutions of the gospel. I avow sympathy in *the truths* around which our hopes for eternity cluster. Perhaps I should say that it goes higher still—from sympathy in love of the truth, to sympathy in love of the *True One;* and in heaven itself, there is no alliance higher, holier, or more endearing, than this.

My congratulation is not a mere common courtesy, nor a mere friendly gratification, in view of your personal success, but a participation, with you, in the joy of truth promoted and the True One honored. I do not judge of the extent of your success by the numbers who have joined the body known distinctively as Disciples, but by what meets me every where, even where it would be most indignantly disclaimed—the modification of the teaching of almost every sect by the influence of the Reformation, in which it has been your mission to lead. In the independent questioning of many earnest minds—the ill-suppressed dissatisfaction of many more—and in the harbinger movements of a few of the bolder and more resolute, I perceive the tokens that much 'that decayeth and weareth old, is ready to vanish away.' The religion of faith, must take the place of the religion of impulse. There is an examination of the foundations of things, and there are efforts to the unmixed authority of the divine record in all sects, of all lands, where the gospel is known. The tendency of merely denominational institutions and alliances to increased degeneracy, and to the institution of carnal policy, is awakening suspicion, and honest men are inquiring what are the constitution and ends of the Christian church? The articles which you are re-publishing from the "Watchman and Reflector," are indications of the spirit which is beginning to pervade Baptist churches.

This is an important period for the Reformation—when it is of great moment that your body should preserve a correct attitude towards those who are beginning to inquire for themselves. Your recent public movements have attracted the attention of some who have hitherto been blinded by prejudice, and high anticipations have been awakened regarding the issue both within and without your own congregations. I anticipate great results from the cordial enlistment of a body of such numbers, intelligence and resources, in the work of evangelizing the dark places of the earth. I anticipate, also, a mighty reflex influence upon the body itself. This Christian enterprize will give ardor and elevation to the piety of all, and spirituality to the minds of many who have, perhaps, been too much occupied with the conflict of a Reformation. But, amidst these an-

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ticipations, the movement excites apprehensions, too. The body of Disciples is now influential in point of numbers and resources. They have advanced, through a severe conflict, to their present prosperity, and now is the time when a denominational spirit will be apt to spring up. The selfish cant of "our denomination," may steal in under a mere change of phraseology. The critical period, in this respect, is in the outset of your associated efforts and organization.

My apprehensions on this score are quickened by some features of the constitutions of the several societies formed by the Convention at Cincinnati, and by some corresponding features in the proceedings of the Convention itself. To these let me invite your attention. The evangelization of the world is the inalienable mission of the churches. A Bible or Missionary Society is simply an agency for combining the resources of the churches for the accomplishment of this common end. If so, the means are the the churches, and it belongs to the churches to say how these means are to be directed and applied. The society can know nothing of individual contribution and control—that is, it cannot do so without violating the spirit of the gospel, and infringing the churches commission. To specify a few particulars: The reception of individual contributions, and the consequent admission of individual counsel, makes the rich man's dollar more than the poor widow's mite, and *that* is not according to the Lord's standard; it makes wealth the standard of wisdom and worth, for those only should direct in such an enterprize, and *that* is one of the world's basest errors. It appeals to the vanity of the human heart, and consecrates it by enlisting it in a holy cause; it is the open introduction of carnal principles and policy into this sacred business, which says, "by all means, and from any motives, give us money."

This must not be understood as judging those who have made liberal donations to religious enterprizes, but as censuring the system which throws out baits to personal vanity. Sometime ago, I had occasion to visit a number of churches, to present the claims of a benevolent institution. At the close of my addresses, "collections were taken up" in aid of the object. It happened in almost every place, that, at the close of the meeting, individuals came up, and, unsolicited, put a sum of money into my hands, as their donation. Now, the question *would* arise in my mind, "Why did not this brother put his two, five or ten dollars into the contribution box?" and I confess I know not how to reconcile it with the apostolic injunction, "let nothing be done through vain glory."

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These remarks will point you to some features of the proceedings of your convention which grieved and disappointed me. I am ready to acknowledge, that the society which does not make provision for admitting individual contributions and memberships, must, in the outset, suffer financially; just as those churches must suffer financially which reject the trickery of boat rides, pic-nics, lotteries, ladies' fairs, charitable balls and concerts; yet, in the long run, I have little fear of even the financial consequences of doing right. If professing Christians were trained practically to consider themselves as bought with a price, and all that they have as the Lord's, all modern effort in Christian missions would soon be eclipsed. But be this as it may, the argument that the current practice brings more money, answers itself; for, if a man gives twenty dollars for a life-membership, who would only have put twenty cents into a collection, where his name would never appear, it is certain that the balance in the society's favor was not given for Christ's sake. If one of the disciples at Philippi had put a handsome sum into the hands of Epaphroditus, when he was on the eve of setting out for Rome, with the church's bounty, saying, "This is to preach for *me*, and be sure to let Paul and all the brethren at Rome know that *I* sent it," would Paul have sent a faithful rebuke, or a message of beggarly thankfulness, to this miserable pretender?

The most objectionable form of this carnal policy in religious societies, is the sale of life-memberships and life-directorships. Here, then, is not only the infringement of the churches rights, in making the voice of an individual of as much weight as the voice of a whole congregation; it is not merely a wrong to the praying poor, in giving an ascendency to wealth, but there is an assumption of power over the Lord's business, upon which common sense and scripture alike seem to frown. A man pays his twenty or his hundred dollars, and there are no questions asked as to his Christian character; he steps into his place as a member or director of the Bible or Missionary Society. But suppose that no bad man should seek admission, or that an ungodly man would not be admitted, even if he paid the stipulated amount, still, is it not a great presumption for a fallible body, to sell to any man a life right in such an interest? He may now seem devoted to the cause of Christ, but what guarantee is there that, at some future period, he will not use his power for the most mischievous purposes? If it be claimed that the actual injury of such abuse is very small, then, I ask, may we sin, if we can do it with impunity? Is even one ungodly man in the counsels of the brotherhood a small detriment? Is one unscriptural princi-

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ple in your constitution a trifle? But the injury and mischief of such an abuse are not imaginary. They have been worked out in the experience of several associations. To take one instance: The foremost institution of this kind in the world, for the extent of operations and resources, is the British and Foreign Bible Society. There the worldly influence has so increased, that for years a by-law has been in force, borbidding the reading of the scriptures, prayer, or any religious exercise, at any meeting of the society or its committee of management. This by-law was brought up at the last anniversary, and the pious portion of the membership begged hard to be allowed at least to read the Lord's prayer at the commencement of all meetings. But the utmost they could gain from an ungodly majority, was a permission to have a portion of scripture read, if the chairman thought proper to call for it. A safe admission, since the president is usually some "Royal Highness," "Most Noble Duke," or some other of the multitude, who are illustrious or honorable by courtesy.

But I have already trespassed upon your valuable time, and only ask you to bear with me on the ground of my interest in a cause which must be dear to you. The Disciples have not yet conformed themselves, in partiality, for the abuses at which I point; and I trust the disposition to appeal to "the usages of the body," may yet be far removed from their counsels. I cannot but indulge the hope, that they will review their course, and let us have one missionary society in which the cause of a perishing world is left where He who died and rose again, entrusted it; in which poverty and principle are not proscribed, and where money is not reckoned as the equivalent of faith and love, nor used as the test of sanctified wisdom and works. I am yours, fraternally,

President CAMPBELL. JAMES INGLIS.

BETHANY, Va., March 18, 1850.

ELDER INGLIS: *My Dear Brother*—Your very kind and acceptable letter of the 4th ult. was handed me this morning, lately returned from a tour in Kentucky of some three months, during which I have been laboring in the great cause of our common salvation, and in advocating the claims of a more liberal and a more Christian system of education, especially in our colleges and higher seminaries of learning; some idea of the nature and object of which you may learn from the last and present numbers of the Millennial Harbinger.

The very frank and generous manner in which you have expressed

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your congratluations on the commencement of a new volume of my labors, in the advocacy of what we sometimes call *Original Christianity*, as it issued from the hallowed lips of inspired apostles and prophets, recorded by hands guided by the Holy Spirit, not only commands my admiration of your Christian candor, but demands an expression of my respect for the views and suggestions which you have had the kindness to present to my consideration, and, doubtless, through me, to that also of our immediate community.

While but few specimens of that manly and Christian candor, which appears in your communication, are permitted to meet the public eye in the more enduring form of a printed tabulate, I have the pleasure to learn from very many sources, besides what has fallen under my own personal observation and hearing, that a more candid and liberal spirit is developing itself, not only amongst the more enlightened communities of the Baptist denomination, but also amongst the other Protestant denominations who most venerate the grand maxim that "the Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." Of this fact I have had more clear and ample evidence during my late tour, than in any former three months' travel in my life. Never before have I known Baptists, Presbyterians, Methodists, and others, so generally to attend our meetings; never before have I known these denominations, ministers and people, on the Lord's day, to give place to our appointments, and to attend our meetings at their usual hours of worship; and very seldom, on former occasions, have their meeting-houses been tendered, or invitations to occupy them, presented with so much kind feeling, as at this time. These are indications of good things to come, as I understand and regard them, and for which I thank God and take courage.

It is, however, still to be regretted, that there is a class of mere partizans, gradually, indeed, diminishing, both in number and in influence, who have not, as yet, tasted the good old wine of the gospel feast, and have no relish for its spiritual dainties. They are also so enamored with the antiquated livery of their ecclesiastic lords, that no other costume seems so graceful in their eyes. They talk of liberty, but when that liberty is personated in themselves, it appears more to resemble that of the encaged warbler than that of the songster of Paradise; more in keeping with that of the enchained captive, than with the freedom of the sons of God.

But a nobler, a more rational, a more evangelical spirit is abroad in the land. The time has come when nothing will please the conscientious, the humble minded and sincere Christian; nothing wil

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influence his heart or his life that is not as old, as venerable, and as divine as the precepts of Christ and the oracles of the Holy Spirit. Such men are inquiring for the old paths, with their faces Zionward. They will discover the truth, and "the truth will make them free."

With you, I rejoice to perceive, and to learn from numerous sources, that the great cause we so humbly and so imperfectly plead, is not, in its influences, altogether confined to those in our own immediate communion, but is finding some favor in other communities. But while this encourages our efforts, affords us pleasure, and stimulates our energies, as but few of those so influenced are disposed to concede any thing to our instrumentality, we conceived it more prudent, because less offensive to old Adam, not directly, nor often even indirectly, to allude to this fact. Some, indeed, who desire more to honor the dead than the living, and who never learn any thing from their contemporaries, are pleased to intimate to the public that we are not so heterodox as formerly, but are gradually returning to the good old paths. When asked, however, for any one point conceded or abandoned, their memories are unfaithful records of the past, and not one important item has yet been named. But, as we formerly observed, the harbor in sight always seems, to those aboard the ship, as much to approach the ship as the ship the harbor. And as when the ship is fairly in port, the error is of no practical consequence, so, when we come together into the bosom of one faith, one hope, and one church, it matters not who first or most abandoned his former position.

The subject to which you more especially call my attention, is one, I am glad to say, in which I fully accord with you. In my early writings on the missionary and other benevolent schemes of this progressive age, I had much to object to the manner of conducting these operations. Always believing the Christian religion to be designed for the whole world, and by its Divine Founder commanded to be preached to the human race, I have ever regarded the missionary spirit as the spirit of the gospel, and the missionary enterprize as the proper enterprize of the Christian church.

Bible and tract, and all other auxiliary societies for diffusing Christian knowledge, are but means for carrying out more effectually, and more successfully, this grand intention of converting the world by evangelical missionaries or evangelists. In my first essay in the first volume of the Christian Baptist, I took the ground that *the church*, in her own capacity, was the only scriptural missionary institution known to the primitive church and to christianity, as propounded by "its Founder and his prime ministers," and that no

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separate or distinct association, composed of other persons than its members, could be regarded as of divine authority, or in harmony with the genius and spirit of the gospel and the church. To this view I am as much devoted to-day as I then was; and while consenting to a missionary society as a distinct object of contemplation, and as a means of diffusing the gospel, I now regard it as I then regarded it, as the church of any given district, in council assembled by her messengers, to devise ways and means for accomplishing this object with more concentrated power and efficiency.

It is no more nor less than a synod, a convention, or a co-operation meeting, properly organized, with such agents or officers as may most expeditiously and advantagecusly conduct and consummate such object. The more simply, the more promptly, and the more effectually to accomplish this, is purely a matter of Christian expediency, and must vary according to times and circumstances. Whether you have a secretary, a treasurer, or any other agent, he is, in scripture style, a deacon or a messenger of the Christian community or communities so represented and so co-operating.

And as to life-membership, it belongs to all the members of the Christian church so agreeing to act in concert, and is not a mere honorary or purchased membership for one, or twenty, or any definite number of years. But it may be expedient for a great community, owing to an innumerable variety of circumstances, to organize a portion of its members statedly to act for it, subject to its own agreement or direction.

That places of honor and of influence in Christ's Kingdom should be purchased by money, never did suit my religious taste or feelings, any more than my conscience. There is no spiritual aristocracy of wealth in the kingdom of Christ, and no place of Christian honor or power, to be secured by any donation or offerings, however munificent or liberal. As you justly state, a widow's mite may be more liberal and evangelical than a nobleman's hundred talents of gold.

I fully concur in opinion with you, that "a Bible or Missionary Society is simply an agency for combining the resources of the churches for the accomplishment of a common end," and, as such, the society which constitutes such agency "can know nothing of individual contributions and individual control;" and, consequently, to admit "of individual counsel and control, makes the rich man's dollar more than the poor widow's mite. It makes wealth the standard of wisdom and worth, for those only should direct in such an enterprize, and *that* is one of the world's basest errors. It appeals to the vanity of the human heart, and consecrates it by enlisting it

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in a holy cause. It is the open introduction of carnal principles and policy into this sacred business, which says, 'by all means, and from any motives, give us money.' " In these views, "without judging those who have made liberal donations to Christian enterprize," I cordially coincide.

I am as fully with you in the sale of life-memberships and life-directorships. This way of giving to an individual frequently more influence and power than to a whole church, is of the most questionable policy, and is wholly destitute of any New Testament authority.

But for these aberrations from evangelical propriety and principle, our apology is, that our infant society, when entering into life, took hold of Esau's heel, not so much for supplanting him as for ushering itself into life. It followed the example of other Baptist and Pædobaptist institutions, and did not inquire into the bearing and tendency of such precedents. But for doing this, I confess my inability to offer a more satisfactory defence.

Providentially prevented from attending on this most interesting occasion, I confess that I felt great pleasure in the results of the first meeting of a very considerable portion of our churches in the Valley of the Mississippi. They evinced a good spirit, commendable zeal, and a generous liberality in the great cause of extending the empire of our Sovereign Lord, the King and Saviour of the world. They did well, as I conceived; and that they may and will do better, is fairly to be presumed from what they have already begun. In which hope, I am happy to think that we have your concurrence, and for our success in these grand enterprizes, I doubt not we shall have your fervent prayers.

In this confidence, I have the honor to be your fellow-laborer in the great cause of evangelical reformation. A. C.

POSTSCRIPT.

After reading your communication a second time, and the above remarks upon it, I am constrained to add a remark or two upon the duty and the advantages of cultivating a more catholic and candid spirit on the part of all who sincerely believe and rejoice in a common salvation, irrespective of these differences of opinion which are the result of that diversity of mental constitution and of religious education, to which we are all more or less subjected in this world, and especially in an argumentative and disputatious age. Protestantism having set the mind abroach and imparted a spirit of inquiry and debate to those trained under its influence, unless tempered and

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controlled by a catholic charity growing out of a common faith and hope in a common Saviour, necessarily generates a selfishness and bitterness of spirit exceedingly hostile to the growth of true piety and a truly Christian humanity and brotherly affection.

To me, it has long been manifest, that the only sovereign remedy for this spiritual malady, so much to be deprecated and eschewed, is a frequent recurrence to this great proposition, viz: that the gospel, in its practical and salutary influences upon the affections and the character of Christians, must be regarded, not as a classification of abstract truths, or a metaphysical adjustment of orthodox theorems, but a collation of divine facts, precepts and promises, addressed to fallen man, for his restoration to the favor and friendship of God. These facts are merely to be believed; these precepts to be obeyed; these promises to be embraced in hope, and the author of them to be supremely loved, admired, and adored. This, with me, is true, and practical, and experimental religion. To be more exegetical and diffuse, I would say that truth, attested, calls for faith; precepts call for obedience; promises demand both confidence and hope, and the author of them all can do no less than demand our gratitude—our affection and devotion.

A disputatious temper is selfish, proud, and repulsive, and by no means conducive to Christian excellence and Christian enjoyment. The centre of the Christian system is the SUN OF RIGHTEOUSNESS AND MERCY. It is an attractive and a radiating centre. As the planets of this system present their faces to its centre, they are more enlightened, warmed and cheered, and reflect received light on one another. On such this benignant sun, with his healing rays, beams a divine radiance, covers them with the beauty of holiness, and animates them with a life everlasting.

If all your good Baptist brethren, and our good Christian brethren, could abandon every other centre than Christ, and draw nearer and nearer to this unsetting sun of an eternal day, how soon would all these roots of bitterness and alienation wither, and languish, and perish! what a blissful co-operation and hallowed concert of action would ensue! what a revenue of glory to a common Saviour and a common Father would arise! and how soon would we throw the arms of Christian affection and Christian enterprize around our own happy land, and make the wilderness and solitary places glad, and cause the deserts to rejoice and blossom as the rose!

How soon, too, would all who love the kingdom and appearing of our Saviour—Christians of all the parties that renounce popery—be attracted and subdued by such a holy union and co-operation on

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apostolic grounds! But what hinders? It is not such spirits as you or myself.

But my sheet is full. Your example, and spirit, and prayers, and of all like-minded, can accomplish much. Our motto is: "The Bible, the whole Bible, and nothing but the Bible." Let him that has a dream keep it to himself, and let him that has the word of God in his heart speak it, and make a proper allowance for difference of opinion, and the work is done. Adieu. A. C.

POWER OF PRAYER.

Prayer is a haven to the shipwrecked mariner; an anchor unto them that are sinking in the waves; a staff to limbs that totter; a mine of jewels to the poor; a security to the rich; a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the clouds of our calamities. Prayer is an all-efficient panoply; a treasure undiminished; a mine which never is exhausted; a sky unobscured by clouds; a haven unruffled by the storm. It is the root, the fountain, and the mother of a thousand blessings. I speak not of the prayer which is cold, and feeble, and devoid of energy, I speak of that which is the child of a contrite spirit—the offspring of a soul converted—born in a blaze of unutterable inspiration, and winged like lightning for the skies. The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled demons; burst the chains of death; expanded the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction. It hath stayed the sun in its course, and arrested the progress of the thunderbolt; in a word, it hath destroyed whatever is an enemy to man. I again repeat, that I speak not of the prayer engendered by the lips, but of that which ascends from the recesses of the heart. Assuredly, there is nothing more potent than prayer; yea, there is nothing comparable to it. A monarch vested in gorgeous habiliments is far less illustrious than a kneeling suppliant, ennobled and adorned by communion with his God. How august a privilege it is, when angels are present, and archangels throng around—when cherubim and seraphim encircle with their blaze that throne—the mortal may approach with unrestrained confidence, and converse with heaven's dread Sovereign!—*Chrysostom*

The pious heart cannot but respond to these earnest thoughts of Chrysostom, upon the power of prayer. Viewed in its proper connexion with true religion, prayer has been, and is, all that is here affirmed. Without it, there can be no spiritual life; no fellowship

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with God; no hope of heaven. With it, in its just associations, the Christian accomplishes every thing, and secures the fruition of all his hopes.

We are led, however, by these strong expressions, to reflect upon the disposition so common in men to exalt particular points to a lofty eminence above others, and to invest one of the mere instruments or means by which an end is attained, with all the power and glory of the co-operating agencies by which alone it becomes efficient. There is often, indeed, great beauty and propriety in the tropical style of expression by which, in substituting a part for the whole, we attain a concentrated energy, and secure a more vivid impression. It is thus, not to Rubens, but to his *pencil*, that we owe the magnificent paintings of the "Conversion of St. Paul," and the "Descent from the Cross." It is thus, also, to the *chisel* of Powers, we are to attribute the graceful form of the "Greek Slave." Thus, too, in the scriptures, we are said to be "justified by faith;" to be saved by "the foolishness of preaching;" to be "sanctified by the truth;" and in the same style, the ancients, "through faith, subdued kingdoms; wrought righteousness; obtained promises; stopped the mouths of lions, and quenched the violence of fire."

It is, nevertheless, unfortunately the case, that men often either mistake this tropical for a literal style, or that, carried away by an extravagant admiration for a particular fragment of the gospel, they are led to claim for it an independent and inordinate value. There is no trait in the ancient fathers more striking than this. Every where in their writings they manifest this disposition to exalt matters that are subordinate to an undue pre-eminence, and to pluck the brightest ornaments from things of higher claims, in order to construct with them a diadem for some special favorite. This spirit, indeed, has prevailed more or less at all ages in the religious world, and we owe to it those imperfect systems, those partial views of truth, and those distorted representations of the gospel which have so long disturbed society, and which are not only not Christianity, but are not even good imitations of it, having, in many cases, like miserable portraits, only such slight resemblance to it as to enable us to conclude that a likeness was *intended*.

In no instance, perhaps, is there a more striking proof of a departure from the gospel, than in the very matter of prayer. By a large portion of the religious world it has been wholly disconnected from faith, so that they call upon *unbelievers* to pray for faith, and to approach God devoid of the very principle by which they are to be accepted of Him. They have manifestly so misconceived the mat-

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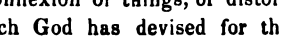
ter as to suppose prayer to be possessed of an intrinsic and inherent efficacy, and there is unquestionably a vague and confused notion in the minds of large masses of society, that prayer will, by this inherent and mysterious virtue, act like the potent charm of some magician, and influence even the Supreme Being, as the awful words of an incantation were supposed to control the unseen spirits of enchantment. At least, it is very difficult to explain, on any other principle, the course pursued by multitudes, and that reliance upon the mere formula of prayer which their conduct evinces; as though, disconnected from faith, heedless of the divine will, and unprompted by the spirit of truth, it were able to placate the Deity; to give dignity to every worldly assemblage; to sanctify the worst ends; to justify the most flagitious acts; and consecrate all ranks and orders of the vast hierarchy of iniquity in their world-wide ministrations.

How careful are the divine writers to prevent misconception in regard to all the doctrines and institutions of the gospel! How particular, even in their use of the synedoche, to connect means with ends, and causes with effects, so as one would think to leave no isolated principle on which any one might attempt to found a sectarian habitation! If they would display the excellency of faith, they fail not to connect it with the works which perfect it; if they dwell upon the beauty of virtue, they associate it with that faith which renders it acceptable to God; and if they laud the efficacy of prayer, and recount the wonders it has wrought, they take pains to state that it is the "prayer of faith" that saves; that it is "the effectual fervent prayer of a righteous man that avails;" and that it is when we ask in accordance with the will of God, that we are alone authorized to expect an answer to our petitions.

How important it is, then, that in religion, as well as elsewhere, every thing should have its due place, and that we should never break the divine connexion of things, or distort and derange the perfect system which God has devised for the salvation of the world! R. R.



When you are elevated with reading a work, and your mind is inspired with noble and generous sentiments, seek not for any other rule to judge it by; it is good, and done by a master hand.—*De la Bruyere.*

Christianity is not, like ancient piety, the love of religion, but the religion of love.

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POPERY UNCHANGING IN ITS CHARACTER.

It is lamentable to observe how deep a delusion exists in the minds of many Christians respecting the Church of Rome. Talk to some men about Popery, and they tell you that the persecuting temper of the Hierarchy had passed away with the ages of darkness, forgetting that the boast of Romanism is that she is like the Father of lights, having no variableness, nor the shadow of a turn.

The Church of Rome has always been ready to form an alliance with the state, and has employed its sword, which she calls Peter's, to cut off men's ears, regardless of Christ's reproof to Peter—"Put up thy sword into the sheath; all they that take the sword shall perish by the sword." They pretend that Christ has empowered them to compel men to the gospel feast, though common sense would convince every man that the compulsion which our Lord intended to inculcate in that parable, is such as is employed with friends invited to a feast: that is, earnest invitations which they could not refuse. For who would ever have thought of beating men, much less threatening to kill them, if they did not come and sup with us? Might they not as well have forced those who were at first invited? but as *they* were allowed to stay away if they were determined, so the persons found in the highways and hedges were only to be compelled by kind entreaties.

But the Church of Rome, having become a harlot to the state, has employed the power of the world to execute her decrees, and has burned men for conscience sake, with all the horrors of her infernal Inquisition. Infernal! The tribunal of the Inquisition is ten thousand times worse than *hell*. For in the abode of the damned, punishment is inflicted by Almighty justice, according to the sentence of wisdom and equity. But in the court of the Inquisition which the Church of Rome has established to punish those whom she terms heretics, all equity is renounced, and the most iniquitous modes of torture are employed to make men confess themselves guilty, in order to form a plausible pretext for burning them alive. Thus Rome has shed more blood than would float the largest ship of war in our navy, and has added so many martyrs for truth, that no ordinary volume would contain the catalogue. This we should not think it right to mention, did not the church itself *justify* her bloody deeds; for many of her murders were committed in an age in which all denominations seem to think it lawful to burn their neighbor for the love of their Maker. Calvin and Socinus, by words or deeds; but they who now condemn the deeds of their forefathers should not bear the reproach of their sins. The Church of Rome, however, has never renounced the doctrine of persecution.

A truly Catholic-Popery would be a solecism. The claim of right to rule the consciences of men is so interwoven into the very nature of this false religion, that the late events in France and Spain have shown that Popery is unchanged; as all who have closely studied its genius, must pronounce it unchangeable. Spain, delivered up to its priests and monks, again groans under the infamous burden of the Inquisition. France has but yesterday displayed the horrors of

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the dark ages. A nation that boasts of its refinement and gallantry has shown itself Popish again, by violating the modesty of the defenceless sex, and whipping to death naked women in her streets. The plunder, banishment and murder of the Protestants, teach us that the harlot still loves to get drunk with the blood of the saints and martyrs of Jesus. Who would not exclaim with the dying Patriarch: "Instruments of cruelty are in their habitations; O, my soul, come not thou unto their assembly, mine honor be thou not united, for in their honor they slew a man, and in their self-will they digged down a wall; cursed be their anger, for it was fierce; and their wrath, for it was cruel!"—*Boston Visiter.*

THE VALUE OF A RELIGIOUS PAPER.

AN INCIDENT.

SOMETIME in the year 183—, far out in the wilds of the Cherokee Nation, a solitary missionary wended his way to an obscure post office, seeking only a letter or perchance a paper from friends whom he had left far away. While there, said the Postmaster, in a careless tone, "Parson ——, here is a number of some kind of a religious paper—(looking at it)—"Millennial Harbinger," and as the man to whom it has been sent has left the country, if you'll pay the postage you may have it." The preacher looked at it a few moments—"Very good. I'll take it." He took it home and read it carefully, for he was a man who thought as he read, and laid it away. Regularly, month after month came the paper, and regularly did the thoughtful missionary peruse it. A year rolled away, and deeper and deeper grew the interest of the missionary. He took it out the second year; but long ere that second year closed, the missionary was a convinced man. He could no longer love the dogmas and formulas of a sect. He had tasted of the fountain of religious liberty. He must himself be free; and free, indeed, he soon became. Disowning all allegiance to the party with which he had been identified, he was immersed, on confession of his faith in Jesus Christ, and thenceforward plead the primitive gospel, as delivered to the saints.

His efforts, at first, were met with that peculiarly bitter opposition which usually asssils the independent advocate of truth, where truth is not yet known. But he persevered. He formed a little church on the gospel model, and gradually his labors were blessed.

In a few years he moved to a neighboring State. As opportunities offered he still continued to preach, and scores, through his instrumentality, were convinced of the truth, and reverently obeyed it. Many years have since elapsed. He has preached on, more and more faithfully, till hundreds, nay, more than a thousand of his fellow-travelers to eternity has he immersed, and still the work goes

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on, and not a year does he preach that the Lord does not bless his labors with more than a hundred precious seals, and his brethren his footsteps with more than thousands of blessings.

Reader, think of this man and then think of that stray leaf from the far off Bethany, that fell into his hands in the country post office, and which, by the blessing of God, was the cause of so many happy results.—*Christian Magazine.*

THE BLASPHEMER'S DEATH.

THERE is something so terribly startling in the following facts, and so fearfully exemplifying the grievous sin and extreme peril of blaspheming the name of the Eternal, that had we not made minute inquiry, even among the very haunts of those living where the occurrence took place, we should have believed it to be an exaggerated rumor of some ordinary and every day casualty, rather than the awfully true narrative. Sunday last, a married woman, residing in the Friar's Fields, named Sarah Morgan, was observed with an infant in her arms, near her own house, disputing with a woman named Elizabeth Volan. A quarrel of a very violent character, so far as words went, shortly afterwards ensued, and in reply to an observation made by the other woman, Sarah Morgan exclaimed she hoped that God Almighty would strike her blind, deaf, dumb and stiff, if she did not revenge herself upon her in a particular manner. Almost directly she staggered, let her child fall from her arms to the ground, and would herself apparently have fallen but that her neighbors immediately assisted her into the house.

Dr. Stack was promptly in attendance, who, we need scarcely remark, continued to render her every assistance which medical skill and humanity could suggest. From the moment that she was thus mysteriously stricken to the hour of her death, at half-past one o'clock on Wednesday morning, the only words she uttered, and just after she was borne in, were, 'Lord, have mercy on my poor soul—have mercy on my children!' and then her voice failed her, and she became dumb, her sense of hearing was destroyed, her eyes became glassy and sightless, and in about sixty hours from the moment in which she was struck down, Death placed his icy hand upon her, and she became a corpse. This fearful event has produced a painful sensation even among the abandoned creatures of the locality in which it occurred.—*Monmouth* (*Eng.*) *Merlin.*

WITH the world began a struggle that will end only with the world—that of man against nature; mind against matter; liberty against fatality. History is but the narrative of this interminable struggle.—*Vico.*

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LETTERS TO MY CO-EDITORS—*No. II.*

Dear Brethren: From Nicholasville we proceeded to Mount Zion, *via* Lexington. At Lexington, our Brother Coleman, of Macedonia, met us with his carriage, and carried us, through a very rainy day, to his hospitable residence. Nothing renders hospitality more acceptable than inclement weather and dreary roads, just at the approach of a dark and wintry night. These bestow upon it a more attractive grace, and give it a high rank among the Christian virtues. It is, indeed, a common virtue amongst Kentuckians; nevertheless, this fact detracts nothing from its Christian excellence and benevolence, when dispensed with all the attractions of brotherly kindness and love. Even Solomon admired its attractions when he said, "Better is a dinner of herbs, where love is, than a stall-fed ox and" churlishness, or "hatred therewith."

We enjoyed the company of Brother Hunt, with Brother Coleman's family, during the evening; and in the morning, (February 3d,) through a fierce north-west wind, and over a rough and half frozen road, we made our way, on horse back, to Mount Zion; not in Jerusalem, but in Fayette county, Ky. Through the inclemency of the day, and the half frozen roads, our attendance was not expected, and the congregation was, therefore, comparatively small. Still, we had a pleasant meeting; for, as at such times, the most spiritually minded and warm hearted are comparatively more numerous in the aggregate, we felt ourselves more among the elect than on ordinary occasions, and this both aids the speaker and interests the auditory. We have, therefore, at such meetings, a heartier meal, for all fear of want being removed, we can afford to eat without any feeling of restraint.

I spent the evening and next day with Sister Webb, the relict of Brother Dr. Webb, and her little family. She, like her brother, William Morton, is much interested in the prosperity of Zion, and takes great interest in its welfare, as well as in bringing up her dutiful family to the honor and glory of the church and its Divine Founder.

Accompanied by her very interesting son Richard, a worthy student and graduate of Bethany College, on Tuesday, the 5th of February, I proceeded to Athens, in the same county. This Athens has no Mars Hill, nor other altar than that devoted to the True God. The congregation in the village meets in a very commodious house, as, indeed, do almost all the churches that I have visited in Kentucky.

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The brethren in this State are commendably liberal in building neat, substantial, and commodious meeting-houses, generally large and permanent edifices. If the spiritual building—the habitation of God within—be as much in good keeping with the comfort of the inner man, as the material edifice in which they assemble is with the outward man, then, indeed, the inner temple, the residence of the holy Guest, is a delightful structure. In such a tabernacle I had rather be a door-keeper, than to dwell in a palace of sin.

We left Athens after a single discourse, and thence, after dining with Brother Grimes, returned to Elder Coleman's, and enjoyed a very pleasant evening with him and Elder Foster, of Macedonia. Next day we addressed the church called Macedonia, having a large audience, and a pleasant meeting. I have good reason to hope, that both from Mount Zion and Macedonia, as of old, the gospel will be made to sound abroad. They possess ample means of doing so, as do many other large and wealthy churches in Kentucky; and whenever these rich communities have more confidence in the Bank of Heaven, and less in the Northern Bank of Kentucky, I doubt not they will raise up faithful and able men, who will win many souls to His glory, who made himself poor that he might make many penitent beggars rich—not in time, but in eternity.

We spent a very pleasant day with Sister Ferguson and her son-in-law, Brother W. W. M'Kenney, a graduate of Bethany College. He is exerting a good moral influence in the community around him, and I hope that, from his talents and acquisitions in religious knowledge, science and literature, he will yet devote himself still more to the edification of the church. Brother John A. Dearborn, another graduate of Bethany College, labors periodically at Macedonia, and half his time at Winchester. I was much pleased to hear one of his addresses at Winchester, which fully sustained the reputation he has already obtained in doing the work of an evangelist. A thousand such as he could find profitable employment in that portion of the Lord's vineyard which lies in the Valley of the Mississippi.

From Macedonia and Brother M'Kenney's residence, we were conducted by him to Winchester, where we spoke to the brethren on Saturday, the 9th, 10th and 11th.

While at Winchester, we enjoyed the Christian hospitalities of Brother Wheeler, with whom we had much conversation on the things pertaining to the Kingdom—Brother J. A. Dearborn, who resides in this interesting family, participating in them, and taking a deep interest in whatever might tend to his usefulness in the great work of the Christian ministry of reconciliation. The church at

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Winchester, besides the Brethren Postons, possesses several very useful and efficient members, who cannot fail, by their zeal, energy of character, and great devotion to the cause of Reformation, to make the congregation influential and useful in that county.

From Winchester we proceeded to Richmond, Madison county, where we spent a few pleasant days, enjoying the very kind and courteous hospitalities of Col. Caperton, whose better half is a member of the church at Richmond.

The Colonel, a gentleman of large and liberal mind, distinguished both as a statesman and a lawyer, inspired with the spirit of his station and calling, is still, Felix like, waiting for a more convenient season to listen to Paul and his companions on the constitution and laws of the everlasting kingdom, which shall break forth in its eternal splendors when all the glory of temporal and earthly kingdoms shall have been merged in eternal night. When I see such noble men as he whirling round in the fearful vortex of political strife, or hear them wrangling in wordy combat on the oft-perplexed questions of *meum and tuum*—the ephemeral rights and wrongs adjudicated in Cæsar's court—I feel an unutterable desire to argue with them the claims of an inheritance incorruptible, undefiled, and unfading in the bright heavens of eternal glory, against all other claims made on them for the application of their talents and the devotion of their hearts to the jargon and strife of our earthly tenements, goods and chattels, which, when most ably and successfully plead, only give to every man his own loaf, his own coat, and his own fame. Still, I would not conclude that he, or such men as he, are not without good resolves and good intentions; but we argue and think, that it is neither the safest nor most honorable course to give to-day to the world, the flesh, or the devil, and promise to-morrow to God, the soul, and heaven.

At Richmond we delivered three addresses to large and attentive auditories. All denominations gave us a very candid hearing, both on the subject of education and christianity. Having given up their stated meetings on the Lord's day, both the ministry and their congregations were in attendance, and, so far as I could learn, heard without prejudice, and, consequently, with satisfaction. A great change in public opinion has taken the place of a very unreasonable prejudice, demonstrated in that town on my first visit, some ten or twelve years ago. The cause we plead has, indeed, during that period, made very considerable progress, so that some sixteen churches in that county, possess some two-thirds of its entire wealth, in taxable property; the third in the State, in point of

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wealth. We are sorry, however, to learn the fact, that there is by no means an adequate supply of laborers in that very extensive field of usefulness. It would seem to me that some eight or ten evangelists ought to be kept continually employed in that county, and in those bordering upon it, to effect what ought to be accomplished with the means in their possession.

We made an excursion to the country, in the form of a visit to the neighborhood of Brother Harris, at whose residence we enjoyed a very pleasant evening, calling next day at Brother Rich'd White's, and dining with Father Estill. We had, indeed, very pleasing interviews with these brethren, with Brother and Sister Blythe and their connexions.

Father Estill, one of the Patriarch pioneers of Kentucky, resides near the old battle ground and fort, which, together with the county of Estill, will long continue the family name. It is agreed, that one of the hardest fought battles during the Indian wars of Kentucky, was that in which his father commanded and was slain. Our aged brother, long afflicted with rheumatism, still retains his mental vigor, and is, by faith, looking for a better country—a purchased possession beyond the river Jordan—bought by better blood than that of the proto-martyr Abel.

From Father Estill's we returned to Richmond, accompanied by Brother Estill and Mr. Harris, formerly students of Bethany College. It was always pleasant to meet with our old students in our travels through Kentucky, and doubly pleasant to hear a good report of them. We met some eight or nine of them in Madison, and of most of them had the pleasure of hearing a very good report. We found all with whom we conversed much attached to Bethany, and deeply interested in the prosperity of the College, and desirous to increase its means of usefulness. They were very generally liberal in their contributions to its endowment, and I feel warranted to infer, that had they all sufficient means, it would be liberally endowed and patronized.

Owing to the badness of the roads and my limited time, I very reluctantly denied myself the pleasure of a visit to Father Stone's, one of its liberal friends and patrons, who, during my absence in the country, made a special visit to Richmond to have me spend an evening with him. His son James, much improved in health from his Mexican tour, is as yet undecided as to the object to which he should devote his fine talents and good education. Having, according to a benign and venerable law, taken to himself a wife, the pre-

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sumption is all in favor of his placing himself in a situation worthy of himself and his means of usefulness.

From Richmond we returned to Lexington, on the 21st of February, and, according to previous appointment, at the request of Dr. Miller, of the Methodist church, we addressed a large auditory in his spacious meeting-house that evening. Our subject was the adumbrative import of the Jewish Tabernacle, with its rooms and symbolic furniture. We were heard with much attention, and I hope with acceptance, on every point. I know not, indeed, whether I ought to include the item of the proper location of the *brazen laver*. We placed it west of the altar of burnt offerings. Some of the moderns, not well informed in the topography of the outer court, have placed it east of the altar, and therefore, in their practice, bring men into the sanctuary by water and blood, instead of by blood and water. But not ascertaing the fact, I cannot say whether the Doctor and the congregation agreed with me, that Moses, in this particular, authorized my views or theory. In all other points, I presume, we were fully of one mind.

From Lexington we returned to Midway, on a special request, and spent a Lord's day with the brethren there. It was a pleasant meeting and a happy interview. We had present Brethren Dr. Pinkerton, and C. Kendrick, editor of the Ecclesiastic Reformer, from Frankfort. I addressed the congregation in the morning, and Brother Kendrick gave them a very interesting discourse in the evening. He dwelt much on the too servile conformity of the Christians of the present day to the vain and expensive fashions of this luxurious age. A subject, indeed, rather unfashionable and unpopular, but, nevertheless, very opportune and necessary, if not at Midway, in most places, not only in Kentucky, but in some other portions of this rich and prosperous land. If Christians were only a little more avaricious of stock in the Bank of Heaven, and in making loans to the Lord at several hundred per cent. per eternity, how many a star-spangled diadem would adorn their glorified heads amidst the nobility and grandees of heaven. But, alas! too many walk by sight rather than by faith, looking at the things seen here and admired on earth, rather than at the things unseen in heaven!

After enjoying the communion of the dear brethren at Midway, and the hospitalities of Brother J. F. Frazier and others, on next day we proceeded to Brother Crutcher's, hard by Grassy Spring meeting-house. We found his amiable lady much improved in health since we before enjoyed her hospitality, and there met with our much esteemed and beloved Brother Morton.

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On next day, the 26th February, we addressed the church on Christian liberality; and after our discourse, effectually aided by Brother Morton, we received subscriptions for endowing the chair of Sacred History, and for making it permanent, amounting to $1500, besides several scholarships—one-third of which were from Brethren Parish and Pinkerton, of Midway, and one-third from Brother Morton. These three brethren, together with Brother John T. Johnson, John Curd and Asa R. Runyan, are the only persons against whose too great liberality I had to remonstrate, during my tour in Kentucky. The little county of Woodford—rich, indeed, in soil and in good works—has done more for Bethany College, first and last, than any county in that or any other State, so far as my knowledge and recollections extend.

From Woodford, *via* Versailles, conducted by Brother Dr. Cloak, of Versailles, I proceeded to Lexington, thence by stage, to Georgetown, and took up my abode again with Bro. Mitchel. I addressed the congregation there during my stay four times, and proceeded thence to Old Union, conducted by our young Bro. Richard Gano, a student of Bethany, and now a graduate of the medical school of Louisville. We arrived at his father's, the amiable and excellent Brother J. A. Gano, so well known by our readers as a very successful evangelist. We had a very pleasant time with his family, so recently bereaved of their only daughter, the beautiful and amiable consort of Brother Noah Spears, of Bethany College. The loss of such a daughter, and such a wife, though dying strong in the faith and hope of the gospel, is hard to be appreciated, except by those who have been partakers of the same severe bereavements and afflictions. The Lord alone can heal such wounds, and reconcile his children to such heart-rending trials.

We spoke twice at Old Union, at a very inclement time, and obtained from the brethren there, on Monday, the 5th of March, a subscription of $500 for the endowment of the chair of Sacred History. Thence, conducted by Brother Noah Spears, we proceeded to Paris, and addressed the church in that place, enjoying the Christian hospitality of Brother G. F. Williams and Brother W. S. Bryan, and the company of Brother Dr. Tompkins and Brother Aylett Rains, with Brother King, and other brethren from the country around; amongst whom were the two old veterans, John Smith, of Mt. Sterling, and John Rogers, of Carlisle, brethren well known, not only in Kentucky, but over the west. I had a very agreeable time in Paris. These old brethren, like myself, have borne the burden and the heat of many a laborious day, and are showing, in

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their deeply furrowed checks, that time has trod, roughly shod, over their once brawny and well developed persons.

Brother Smith, especially, bears the scars of time, in his palsied frame and tremulous voice; but still, his vivacity of mind and his own characteristic wit and tact, mingled, indeed, with profound good sense and pointed arguments, remain very insensibly impaired. His gravity, also, appears in more successful conflict with a tendency or endowment almost irrepressible, to say things which, though savory and good, are often better adapted to elicit a smile than a tear, even from the most serious and devotional hearer. But, notwithstanding these apparent besetments, he is ripening in all the piety and godliness of a veteran Christian, anticipating, ere long, to shuffle off this mortal coil and to enter his heavenly mansion. It was, between myself and others, a tender adieu, when we took the parting hand. Still, we hoped to meet again at the State Meeting, appointed at Lexington, the Thursday before the 2d Lord's day in May next.

Brother Raines still labors in Paris, always fresh and interesting to his auditories, not wearing out while wearing old, like the rest of us. He has had bad health for some months, but was convalescent. Brother Dr. Tompkins and lady gave us much of their time while at Paris. Very pleasing, indeed, were our interviews with them and the excellent Sister Williams. While in Paris, I was gratified to learn that B. Franklin Williams and Robert Bryan, now M. D., students of Bethany, are very promising and respectable young men, and likely to become prominent and useful citizens of Bourbon.

From Paris, accompanied by Brother J. M. Dearborn, I was conducted to Mayslick, where we safely arrived on the evening of the 8th March, and spent two very interesting and pleasing nights with our much beloved Brother Asa R. Runyan and family. On the next day, our much venerated and beloved Brother Walter Scott returned to Mayslick from Cincinnati, and accompanied me to meeting. I addressed the congregation on education, religious and moral, and its importance to the Christian church and the world, and the consequent duties incumbent on Christian parents and Christian churches.

From Mayslick, on Saturday, the 10th, I took the omnibus for Maysville, and, according to a previous invitation, took up my abode with Brother Dr. Shackleford, whose Christian hospitality I richly enjoyed during my sojourn in that city. In Maysville, I delivered two discourses—one on Divine Philanthropy, to one of the largest assemblies I have seen in that city. On Lord's day evening Bro.

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Scott addressed the brethren in an admirable discourse on the destiny of the Christian, from the transfiguration of the Messiah. On Monday we spoke on education, and, on the same evening, sailed from Maysville for Wellsburg. After a pleasant trip of forty hours up the Ohio, I safely landed, and, in two hours' ride, found myself in the midst of my family, all enjoying health, peace and competence. Thanks to the Lord for his countless mercies!

So ended a tour of fourteen weeks; in which time I passed over 1,000 miles of river and 600 of land, delivered fifty-five public discourses, and twice as many private ones, and obtained, in the form of scholarships and endowment of the chair of Sacred History, subscriptions to the amount of $15,000, together with many promises, for a more convenient season.

On the whole premises, brethren, we may do as one did of old, "thank God and take courage," for we walk by faith, and not by sight. You will doubtless feel equal pleasure with myself, in the general good report which I have had the pleasure to make of the character, standing, and promising usefulness of our students, on whose minds we have poured, for many days, varied instruction—you, in your departments of physical nature, and I in the department of moral and religious instruction. I was every where pleased with the particular inquiries propounded as to the professsors of languages and mathematics. Attachment, or even esteem, founded upon the faithful discharge of relative duties between professor and student, is peculiarly agreeable to both parties—a source of pleasure through life, which ripens through time and mellows with age, and constitutes a very large portion of that reward of our labors which is always sure, happen what may as to the question of dollars and cents.

With high consideration,

Your fellow-laborer, A. C.

It has always appeared to me a most benevolent arrangement of Providence, that in childhood and extreme age afflictions are less keenly felt, and we are more easily amused than in the prime and vigor of life. Were sorrow to fall as acutely on the heart of the child and the grandsire as on man in his prime, their feeble constitutions would sink beneath the blow. Afflictions purify, and make him who feels them bow to the Almighty hand which inflicts them. We oftener turn to God in our grief than in our joy. The child will play thoughtlessly till he is hurt; but no sooner does he feel the pain caused by his own folly, the spite of his playmates, or accident, than he remembers his mother, and seeks in her arms comfort and compassion.—*Countess of Blessington.*

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A PLEA FOR A NEW VERSION OF THE NEW TESTAMENT, ON THE PART OF THE BAPTISTS.

To the Editor of the New York Recorder:

Dear Sir: I am a Baptist of nearly fifty years, and although no scholar, have been constrained to put a few plain thoughts upon paper, in the shape of a letter to you.

I feel very much afflicted with the prospect before us in relation to the American and Foreign Bible Society, for the present position taken by yourself, Dowling and others. It appears to me, if your views be correct, there will soon be an end to this society. For if we have just become wise enough to find out, at this late day, that the word *baptizo* has been duly translated in our English version of the scriptures, (and not transferred, as we have constantly averred,) how premature have been all our proceedings in forming a new society; for if the word *baptizo* was properly translated in King James' version, surely conformity to the same just mode of translation, in other languages required by the American Bible Society, was right, and not oppressive to Baptists; therefore, how much we have lost in labors and money, agencies, etc., in founding a new society, and lowering ourselves in the learned world. But I, for one, have not so understood and believed the Christian scholars, friends or foes, who have written and spoken on this important subject. Although unlearned myself, I can understand that two and two make four, and I believe all this new doctrine advanced by yourself and others, will come to naught; that this is still some of the old leaven, working again in another form, that first showed itself at the formation of this society, when there were at least two-thirds of its founders ready, and willing, and wishing for a new English version of the original scriptures. And had it not been that our funds were small and immediately wanted to carry forward foreign translations then in progress, and for the fearful, unbelieving opposition we then had, we should long before this time have had a good English version of the Holy Scriptures, which would have been making its way with the host of sprinklers of every name. And I believe in God, that truth is mighty and shall yet prevail. As to the pitiful cant phrase of sectarian Bible, and all this kind of carnal reasoning about men and things that can be and has been said by a host of errorists, it is not worthy a thought, compared with the truth of God spoken by the Holy Spirit. Nor because it shall be spoken fearlessly by the Baptists, who have always been the great pioneers of truth and liberty in thought and action. It should, on the contrary, be a stronger inducement to go forward, where truth so plainly leads the way. If even met by persecution in our work, shall we please men or God? But to assert, at this time of day, that the word baptize means immersion, is saying too much. It is a word meaning nothing, to the English scholar, as it is claimed equally to mean sprinkling or immersion. It is true, that the present version means immersion, by circumstances, figures and inferences, deducible from common sense principles. This has always been the strong position taken by the

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Baptists, by which truth has so far succeeded over error; but how many of our relations and friends have been lured away from the true path of obedience by the cunningly devised arguments of errorists, for the want of the plain and positive language of the Holy Spirit. Although the present version contains so many fundamental, soul-saving truths, we have to thank God and not man. We can plainly see the imperfect hand upon it; therefore, we should strive to correct errors, and present to all men the most perfect will of God we can, in the plain, unequivocal language of the Holy Ghost, in all things. Besides, our course would seem to show that we were the most kind, self-sacrificing people in the universe, inasmuch as we are willing and prepared to give a faithful translation of the original scriptures to all other nations of the earth, in their several languages, for untold generations, while we neglect and refuse the same blessing to our own children, that they may give to their children, to the latest posterity, in their own native tongue, the wonderful counsel of God. Believing, as we must, from present indications of Providence, that, in one or more centuries, half the people on this entire globe will speak the English language, I ask, are we not sinning against our own people and against God? And who is he that he will not provide for his own house? Surely spiritual provision is more important than temporal; and how it is that my learned friend of the Recorder and others, should think the present version sufficiently plain on baptism, I cannot conceive, while it taxes so much time and talent to write down sprinkling, ever and anon pouring out on that labored subject.

Although, as Baptists, we are fully satisfied on this subject, yet we must from year to year, and for ever, have the subject discussed among the people, and pay for newspapers burdened with defences of baptism by immersion, as we say, when we might and ought at once to put to rest (if not in this generation, certainly in the next) this vexed, litigated subject, by a full and plain translation of the act of baptism, so called. I, for one, am tired of this loss of time and breath about baptism, which ought to be appropriated to the spiritual instruction and enlargement of our Zion. And, as a member of said society, I do object to the printing and publishing any more copies of the present English version of the scriptures by the American and Foreign Bible Society, since the whole foundation of that society was made to rest on the error of that translation, and, until we get ready to make a new version, expend all our money for foreign translations, and for purchasing English Bibles from the American Bible Society, or elsewhere, for home consumption. We have insisted upon it that we are certainly right as immersionists, and the majority of the best and most learned of the world have said the same. Then why not say, in the emphatic language of Holy Writ, To the help of the Lord against the mighty host of sprinklers! How has the power of darkness triumphed over this divine ordinance of Jesus Christ, for ages gone, and the true church of God thereby become a worldly sanctuary in all the known world! While the children of this world are *wise, bold*, rapid in their discoveries and enterprises, we, a people professing to live for God and not for ourselves, are unwise, timid, fearful, unbelieving, unproductive in the

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divine science of revelation. What we pretend to know and really would say to the world, we do not believe, we have no mind to work for God and truth, by carrying it out to perfection. It is to be feared, that after all our boast of numbers, there is very little of that self-devotion to the cause of God and truth in these days, which marked the lives and labors of some of the worthies of olden times, amid darkness, peril, persecution and death; who, unlike us, did not stop to confer with flesh and blood. I, for one, would go for a new and faithful translation of the Holy Scriptures in all things therein written, not only the words on the act of baptism, but on various other points important to the church and the world, now hidden and unknown. Great improvement might be made in the rendering of many words and phrases, by the vast aids which have accrued from modern criticisms, while the true meaning can be retained and made plainer. I believe the American Baptists are fully equal to the work of a new translation; that they are able to furnish, from their own ranks, the Hebrew and Greek scholars, from their own and other nations, who will make a complete and correct translation, that may challenge the criticism of all the wise and disputers of the world.

But as this communication is long enough for the present, and as the Board of Managers of the A. and F. B. S. have determined to leave this important subject for the consideration of the Society at their next meeting, I close, hoping, in the meantime, it may be well considered, that the Society may be prepared to act.

THOMAS SWAIM.

PEMBERTON, N. J., February 6, 1850.

REMARKS BY THE SOUTH-WESTERN BAPTIST CHRONICLE.

ON the outside of to-days paper will be found an article on the proposed New Version, which, though it does come from a man who says he is "no scholar," contains, we think, common sense and correct views, advocated in a forcible manner. Our brother of the Recorder thinks that the author "exceedingly misapprehends" his view. We confess, however, that we do not perceive in what important particular he does so misapprehend. The Recorder contends that the word *baptize*, though a transfer, is also *a translation*. But, how one word can be a translation of another, and yet bear, in general acceptation, a meaning totally different from that of the original, we cannot conceive. The Recorder says that "it is susceptible of demonstration" that the English word *baptize*, "at the time of its introduction, and for centuries after, carried with it the idea of *dipping*." This is an important modification of the view once strenuously advocated by the same paper, viz: that *baptize*, when introduced, *meant to dip*, and was so generally understood. But the view, even as modified, cannot be established by competent testimony. On the contrary, it is "susceptible of demonstration," both from the history of the word, and from all analogy, that it specified merely the administration of a known Christian rite, without any accessory idea of *mode* whatever. Besides, admit it all, what is

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gained? Why, nothing. For, it cannot be denied, that at the present day, the word does not entirely correspond in meaning with the original, any more than the present signification of the word *prevent* (to hinder) answers to that (to come before) which it bore at the time King James' version was published.

REMARKS UPON THE PRECEDING.

I AM much gratified to witness the constantly increasing taste and zeal for a more just and perspicuous version of the Christian Scriptures evinced, and often expressed, on the part of our Baptist brethren. They have got a taste of, and a taste for, a better version—*a more faithful version*—than that of King James and his favorite clergy.

But there is an *inconsistency*—I say a very remarkable inconsistency—between the taste of the Managers of the American and Foreign Bible Society, as respects the Asiatics and as respects the Americans. They have a novel kind of patriotism—a novel neighborly affection. They are above the moral law. It only required a man to love his neighbor as himself, but they are at least a degree above that; they love their neighbors better than themselves. They are so fond of the Asiatic Pagans that they will give them a better version than that which they give to the American Christians—to their own brethren in the Lord. This is the most illustrious display of disinterested benevolence that I have met with in all my reading. It is like an Indian's description of a very straight tree. It was so superlatively straight that it leaned a little, a very little, the other way!

But the commendable selfishness of a large portion of the Baptist community—in this case a commendable selfishness—will have as fair a chance for understanding and teaching the Christian religion at home, in the United States, as the "American and Foreign Bible Society" affords to the Asiatic Pagans and Christians. If they translate *baptismos* in Asia, as indicative of immersion, they will do so in America. The sooner this is done the better for all parties. Do it they must. The spirit of the age demands it, and it is so reasonable, so obvious, that they cannot refuse it.

But an excuse or an apology—and it is the only one that I have heard that will admit of a moment's debate—is, that if they give such a version to American Christians as they give to Asiatic Christians, other American Christians will call it the Baptist Bible or Baptist Testament. And is not this quite as good logic, and as

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good philosophy and prudence, in Asia as in America? Will not other missionary preachers in Asia, and missionary converts in Asia, call the American and Foreign Bible Society version there a Baptist book! And what wit, logic or rhetoric, is this, above and beyond the calling of the common version at home, or as translated by the American Bible Society or London Bible Society, a Pædobaptist version!!

I conclude, then, that "honesty is the best policy," and that "it is a good rule that works both ways;" and that, to take counsel from flesh and blood, is always bad policy; that "a straight line is the shortest possible distance between two points." And last, though not least, that we should love ourselves as well as our neighbors, and Americans as much as Asiatics. A. C.

ONE THOUSAND PREACHERS WANTED.

THE harvest, indeed, is great, and the laborers comparatively *few*. Every where in the great Valley of the Mississippi the cry is heard, "send us a preacher." We have been spoken to and written to, by persons innumerable, for laborers, accompanied with the promise of a large field of usefulness, and a reasonable remuneration for services rendered, but seldom can we find a person prepared and ready for the field. The brethren are rising in demand for men of talent, of education, and high moral and religious character, suited to the age, the population, and the great and weighty cause to be plead. And now, with me, with all, the question is, What is to be done! How is the demand to be supplied!

I feel myself inadequate to respond. I therefore put the question—the solemn, the all-important question—to the whole brotherhood, to every Christian man to whom these presents may come, and hope that the question will be earnestly, prayerfully, and most religiously considered.

I may be reminded of an answer once given to a similar view of the case—that the disciples were commanded to pray to the Lord of the harvest to send forth laborers to reap it. But how is this prayer now to be answered! With or without human instrumentality! By miracle! Or by the pious, and dutiful, and faithful services of the citizens of the kingdom of God! To assist in deciding this

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case, in answering this question—to throw what light we possess upon the premises before us—is all that we can promise at present.

First of all, then, we must contemplate the glorious cause entrusted to our pleading, and the peculiar position we occupy in the great American family. And what is the cause entrusted to us? Is it not a return to pure Original Christianity, as propounded to us in the Living Oracles of the Christian Institution, freed from all the doctrines and commandments of men? Is it not the simple belief of the attested facts of the New Testament—an unreserved obedience to the Christian precepts propounded in the name of Jehovah—a cherished hope in all the promises of the new and everlasting covenant of divine grace, as developed by the Holy Spirit through the apostles and evangelists of Jesus Christ—all terminating in personal righteousness and true holiness—in evangelical piety and humanity; the work of faith, the labor of love and the patience of hope, without any alloy or admixture from the doctrines and commandments of men? This is our profession, our reformation, our protestantism.

To us, Protestant Popery—that is, English hierarchical Protestantism—is just as objectionable as Roman or Grecian Popery, so far as it places the doctrines and commandments of men upon a footing with the doctrines and commandments of Jesus Christ—our King, our Lawgiver, and our Judge. We owe as much allegiance to the patriarch of Constantinople as to the patriarch of Rome, or to his grace the Archbishop of Canterbury, or to a Scotish consistory, called a "General Assembly" of the States ecclesiastic, enacting faith or doctrine for the church of Jesus Christ.

We protest against any form of human authority, dictative or legislative, in things pertaining to Christian doctrine, Christian faith, piety or morality. We are, therefore, in these respects, to use a popular term, true *Protestants*—that is, calling no man on earth Father, Master, or Lord spiritual. The King Eternal, Immortal, and Invisible, is our only Lord, Lawgiver and King. His oracles, without note or comment, are our ecclesiastic constitution, creed, book of discipline, and moral code.

We regard a single congregation of Christians the highest court of Christ on earth, in all cases of its own jurisdiction. In all that pertains to the general diffusion of Christianity, we, after the manner of the primitive church, believe in co-operation of churches, in any form of conventional or associational agreement, periodical or contingent, as circumstances or emergencies require, or the general conversion and salvation of the world may demand at our hands.

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Without presuming to give a full exhibit of our profession and position, we thus refer to conceded principles and views, merely for the sake of directing attention to that which is enveloped within our visible and formal existence as a distinct professing community; and that is a more clear, full, and satisfactory development of that form of divine philanthropy called "the grace of God which bringeth salvation;" "the glorious gospel of the blessed God," of which we most conscientiously and firmly believe and judge that we have a clearer, more simple and satisfactory view and understanding of it, than are now enjoyed by any professing community on earth. This we affirm, not boastingly, nor vainly, nor ostentatiously, but in all humility, gratitude, and thankfulness to the Father of mercies, and bestower of every good and perfect gift, and with a profound sense of the highest moral obligation resting upon us, to spare no reasonable means or exertions in building it up and exhibiting it, in word and deed, to all people within the reach of our instrumentalities. Such is the position we occupy; from which arise, as we judge, the highest responsibilities.

In the next place, we must look at our position in the great American family, and of the character of that family, that we may understand what is possible to be achieved in that portion of God's heritage in the midst of which God has placed us.

To speak within the boundaries of our vision, and not beyond them, we assume 2,000 churches, (others say a larger number,) with an average membership of 100 members, giving an aggregate of at least 200,000 persons. These have relations, and a relative influence of four to one actual member—giving us one million, at least, of the American family measurably, and, under proper influence, wholly under our control. Does not this view of the premises before us involve an immense, a glorious, and yet a fearful responsibility!!

And now let us look, with a discriminating eye, upon the character of this great family, in the midst of which the Lord has placed us.

It is not an illiterate, ignorant, Pagan community. It is a community regarded by itself, and by the world around us, as enjoying, in the great aggregate, a very high degree of civilization; an enviable advancement, compared with other nations courteously called Christian, in general literature, science, the arts, useful and ornamental, and especially in Christian learning. It is, in the great and essential elements of its constitution, a grand Protestant community of Anglo-Saxons—equal in natural endowments, genius, talent,

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moral capacity, indomitable energy of character, to any community on which the sun shines. It is true, that there is annually flowing into it a gradually increasing stream of illiterate, degraded, superstitious Romanists, the vassals of a foreign papal despotism—the very dregs of the cup of its abominations, with a very slight admixture of a noble pedigree. To neutralize this mass of degraded and debased humanity, will require no mean effort on the part of the American family; but to raise, refine, and improve it, will demand a mighty effort.

From the most superficial survey we can take of the field of labor opened and opening to our exertions and influence, does not our position assume a glorious, and a still more fearful responsibility! Now, then, the question is, What preparations are we making to meet the crisis, to discharge our duties, to equal our responsibilities? Are we doing any thing to raise up, prepare, and finish men for the work the Lord has assigned us, and we have agreed to receive from his hands! Or are we, as a community, merely looking on as disinterested spectators, or calculating on a series of miracles or of chances? Are we occupying the ground which the Baptists, the Methodists, and various classes of New Lights so stoutly maintained some fifty years ago, whose chief objection to a gifted man was that he happened to be educated, and was not, by immediate inspiration—by an open visitation at midnight, or at noon—instantly called from the *plow*, the *anvil*, the *loom*, or the *last*, and divinely commissioned to expound the Bible and convert the world!

Some of these, indeed, honest and well disposed enthusiasts, obtained a considerable influence amongst the people that then were; and because of their labors, and consequent improvement in the art and mystery of speaking and exhorting, stood very high in popular favor. But these have passed away. A second class, more rational, and not quite so presumptuous, were stimulated by their success, and became, in a still comparatively unlettered and uneducated community, influential and useful men. A few of these yet remain. But a bad use is made of their influence and power at the present day. From them, not a few argue against education, and any systematic effort to raise up "able" and "faithful men," qualified to teach others the way of the Lord more perfectly. They forget, or take not into their premises, that such men as these once were could not now be raised up, except on the outskirits of our civilization. The age has advanced. The common people now are not the common people of fifty years ago. The common people now are learned men, compared with many considered learned at that day. More

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books and periodicals are now read, by the same aggregate population, in one year, in Ohio or Kentucky, than were read in ten, some forty years ago.

But however indispensable it is for an evangelist or a Christian teacher to have an education in keeping with the age, in ordinary literature and science, so that he may, in our vernacular, "*rightly divide* the word of truth;" in other words, that he may properly interpret and apply the word of God, much more indispensable it is that he have a proper and adequate knowledge of the word itself. It is an oracle of common sense, that no man can teach what he does not understand. Men, too, may have much of the learning of this world, and know but little of the word that endureth forever. And of all other preachers or teachers, a professed Reformer needs the most enlarged mind—the most comprehensive Bible learning. It is essential to his success in that profession, that he be profoundly read in sacred literature.

True, indeed, it is, that a man may preach the gospel with great success, who understands the gospel, and that another may exhort with great effect, who is furnished with the motives and arguments which the gospel itself suggests. Many such able men we have, who are in themselves a host against all opposition, and whose great power with the people of a certain class, is amply attested in the reports monthly inscribed upon our pages; and that there are others, of greater learning and talent, that exert but a very little of this peculiar influence. Therefore, there is great wisdom in the diversity of gifts bestowed, and great propriety in the oracle which saith: "Having, then, gifts differing according to the grace that is given to us—whether prophecy, teaching, ministering, exhortation, ruling, &c —let every one wait on his gift," or confine his attention to it. In one sentence, let him cultivate it. This will both improve it and others, by the exercise of it.

But we are not writing a treatise on gifts, or the cultivation of them, but on the subject of the requirements of the age, and our means of meeting them. We need, at this moment, a thousand preachers in the Valley of the Mississippi—this great focal region of the American family—this great theatre, which is to control the destiny of the American family, and to exert an unexampled influence on the destinies of the church and of the world.

The peculiar position which we, as a community, occupy in this region, we can scarcely exaggerate. But, without dwelling on this absorbing theme, we choose rather to state that which, more than it, at present engrosses our thoughts. It is the peculiar education

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which those ought to possess that presume to plead this great cause of reconciliation and reformation. And what is that but a thorough knowledge of the Bible? But even this, when conceded, avails but little, for another question arises: *How is this knowledge to be obtained?* From sermon books? from commentaries? from bodies of divinity? from approved systems of modernized theology? from theological schools? from popular preachers? No. Not from these severally, nor from these unitedly. And if not from all these, from what source? We answer: *From a thorough system of Bible study and Bible training.* The book of God must be studied, as God in his providence and grace has presented it. It must be all studied, under competent instructors. Its history, biography and prophesy. It is all to be studied and taught *historically.* We repudiate the indefinite, indiscribable term, *doctrinally*, as used in this connexion. I say it is first, last and midst, to be studied *historically;* and, if any one chooses to add, it must be preached historically. There is nothing recorded or foretold that is not first and primarily to be contemplated as a fact. The first verse of Genesis is but the annunciation of a *fact*, and such is the last verse of Malachi. The first verse of Matthew is but the annunciation of a roll of facts, and the last chapter of the apocalypse is but a narrative of prospective facts. Both law and gospel are first presented as facts; and the terms law and gospel, are but the attitude in which certain facts and events present themselves to our condition and relations, which are also to be contemplated primarily as facts. But I am not writing a treatise, but announcing a great proposition, that the Bible is to be taught, studied and believed *historically.*

I need not add, that biography is itself history; for whether an individual man, or an individual family, tribe or nation, is made to pass before us by representations in language, it is alike history; and so of an individual action or fact, an individual precept or promise, a reward or a punishment, it is primarily and most simply and rationally, and scientifically contemplated as a fact or event; that is, the first or last of a series. The meaning of this is called doctrine; the use of them corollaries, called precepts or promises, producing acts of obedience or disobedience, rewards or punishments, hopes or fears temporal or eternal. But I have neither leisure nor space to illustrate or discuss the subject.

Now, the Bible must be studied historically, from the first to the last chapter, and ought, also, to be studied through the two eyes of history, chronology and geography, names of two other classes of facts; for it is a fact that God made Adam; it is a second fact, that

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he made him some where; it is a third fact, that he made him at some time, and a fourth, for some purpose.

The history of God is nature or creation, providence, legislation, moral government, redemption, final judgment. These, in the age to come after us, will also be studied and taught historically. This view of the Bible has been cardinal with me, and I owe more to it than I owe to any other view I entertained of it, and have done more by it than by all the other means that I have been enabled to employ. I have been lecturing almost ten years, and almost daily, on Patriarchal, Jewish, and Christian history—that is, Bible history; and I am just now beginning to see the use of it, and to prove the effects of it.

With me, it is natural theology, moral science, evidences of revealed religion; or, rather, revealed religion, properly contemplated, is the evidence of itself. I presume to say, without, I hope, any offence to Christendom, that the best evidence of the truth and reality of the sun, is the sun itself. I thank my God and Father, that the Bible has made me free indeed; free from the shackles of superstition, whether orthodox or heterodox superstition; free from the dreams of high places, from the thrones of theology, humanity, ethics and metaphysics; and free from the fears of canonized authority, whether worshipped at St. Petersburgh, Constantinople, Rome, Canterbury, Oxford, Westminster, Edinburgh or Boston. Virgin truth, believe me, courteous reader, is not to be found in courts and palaces, any more than in the nunneries and monasteries of Roman Prelates, in the old world or the new.

I already perceive that I cannot finish this subject at present. The question is only half answered when we have found that which constitutes the indispensable qualification of those thousand preachers now called for. The fact is a startling one, but it is a true one, that so many are now wanting; and if now ready for the field, would all find enough to do, and be well remunerated for the doing of it.

As a community, we have the means; that is, we have the men that could be so educated; we have the facilities for imparting such an education. Our brethren have the means of putting and of keeping in operation the system projected and begun, and I hope we may say, without contradiction, that they are willing to use, without abusing, the means God has given them. If so, the case is not hopeless, nor the day very distant, when one thousand such preachers would traverse this great valley as evangelists; and what a revenue of glory to God, of peace on earth and good will among men would be the result!

A. C.

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NEWS FROM THE CHURCHES.

CANFIELD, O., March 23, 1850.

Brother Campbell: Sometime in January, I had the pleasure of introducing into the Kingdom, upon a confession of his faith, a Brother Edward Gairy, a native of the West Indies. He has been in the States some two years, spending the most of his time in lecturing on various subjects; and being raised in the Church of England, he formed an early habit of piety, and became a diligent student of the Living Oracles. Having naturally a very inquiring mind, he has been ultimately blessed with a discovery of the glorious principles of Primitive Christianity. I rejoice to hear that he has been so kindly and warmly received by the brethren in Allegheny City and Pittsburgh, to whom he was recommended; and that he has, in his first efforts to proclaim the unsearchable riches of Christ, met with such signal success. This will be very encouraging to him, as well as an indication to us, what we may expect from his labors, under the divine blessing, in time to come. I cannot but regard the conversion of Brother Gairy as an event highly providential, especially when viewed in connection with the sublime idea of sending him back, as a herald of the Lord Jesus, to his native Isles, "which wait for his law." I entertain a high anticipation that an all overruling Providence will give birth to such an event, and that the sickle of truth may, by this native reaper, be thrust into those Tropical fields, which are whitening for the joyful harvest.

Yours, in the common faith, W. LANPHEAR.

AKRON, Ohio, Feb. 11, 1850.

Brother Campbell: Soon after I saw you in Bethany, in May last, I proceeded to visit some of the eastern States; and in the season that transpired before my return, I formed an acquaintance with many choice spirits, whose faith and perseverence give the strongest assurances that the cause of Reformation must advance in the region of their influence. The location and circumstances of nearly all the congregations of Central and Western New York, being generally known to the brethren here in the west, I need not name them. Our brethren in Eastern New York, Vermont and Connecticut, are not numerous, neither have they a rapid increase in number, yet their prospects are favorable than otherwise. They are anxious to be remembered and visited. Believing that it would tend to promote a desirable acquaintance among those who are contending for the primitive faith, to publish the names of the congregations and elders, I will mention a few of those which have been little known to the Disciples in this region, viz: Pawlet, Rutland county, Vt., Thomas Laing, Elder; Rupert, Bennington county, Vt., J. C. White, Elder; Manchester, Bennington county, Vt., B. Reynolds, Elder; Danbury, Conn., John Abbot, Edward Osborne, Elders; Pittstown, N. Y., Wilbar Sherman, Elder; Troy, N. Y., Dexter, Moody, Elder; Perth, near Amsterdam, N. Y., James Joslin, Elder. Brother Josiah Lowel is laboring as an evangelist for the above congregations.

At the time of your visit to Vermont, in 1836, Brother J. C. White, who was then an Elder in the Presbyterian Church, first heard the principles of the Reformation, of which he soon became an able and fearless advocate.

It was in Danbury that Brother Francis Craig ended his earthly labors. In his last illness he enjoyed the kindness and sympathy of those who, like him, are laboring faithfully in the expectation of a reward at the resurrection of the just.

Since my return, I have changed my field of labor to Akron, Summit county, Ohio. May the Lord preserve us blameless to the day of His coming! MYRON J. STREATOR.

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BEDFORD, Ohio, March 7, 1850.

Brother Campbell: We closed a meeting of days recently in our congregation, at which 70 persons were added, 30 being from the Baptists; among whom was Mother Dunham, likewise Elder Hawley, to whom you have been sending the Harbinger for a few months. He is a graduate of the Newton Theological Institution, and has been preaching for the last ten years. He has renounced all the honors conferred on him by the Baptists, and takes his stand among us, as a learner in the school of Christ. It remains to be seen what action they will take in his case. Many of the most influential of that church are among the number who have joined us. Elder Johnson, the preacher in charge, whom you saw at my house, came to us during the progress of our meeting, and proposed to unite the two congregations. That they would yield all that was Baptist, in a party sense, and adopt all that we teach, on condition that we would be called by a new name, and go into a new organization. Our efforts being to unite men and to destroy party organizations, we could not, of course, entertain a proposition so at war with the word of God. Elder Willard and wife, who was the founder of the Baptist church in this place years ago, visited us during our meeting. They likewise announced the fact that they were with us; and he, Paul like, went from house to house, and publicly exhorted his Baptist brethren that they ought to leave sectarianism, and be one with all who have the one faith in the one Lord, who commanded the one baptism. That thus Christ's prayer was to be realized on earth, "that the world may believe that thou hast sent me;" and this he did with great effect. Bro. Willard now resides at Russel.

We had several speaking brethren visiting and assisting, yet Brother Jones was chief speaker.

May the Lord bless you, my dear brother, and crown your efforts with entire success in the annihilation of sectarianism in the world and schism in the body, is my prayer.

Yours, in the hope, J. P. ROBINSON.

STEAMBOAT MOHAWK, Feb. 15, 1850.

Brother Campbell: By the favor of Capt. Shirley, I am having a most delightful passage to Baton Rouge. I could not speak too highly of the decorous deportment of the managers of the boat, and the moral bearing of all the crew and passengers. I had a very pleasant meeting at Louisville, with both congregations. There were about 13 additions in all; and the subscriptions for endowing the Kentucky Female Orphan School at Midway, amounted to near $1200—a liberality most praiseworthy. Sister Anderson was sick, nigh unto death, and Brother Anderson could not aid me. Brother Crawford was with me nearly all the time, and greatly aided and relieved me in my efforts. His devotion to the cause, and his liberality in sustaining it, is known in all that region. Brother Baker, an elder of the congregation on Hancock street, is a most meritorious officer and speaker, and deserves much for his persevering efforts in building it up and sustaining it. I do not know when I have seen a congregation blessed with such a large number of young men of fine promise. May the Lord bless them! Yours, affectionately, J. T. JOHNSON.

EATON, Preble County, O., March 18, 1850.

Brother Campbell: Sometime has elapsed since I wrote, and it was because I had nothing very important to communicate. Last summer and fall I traveled through the State pretty extensively; a part of the time with Brother Walter Scott. I saw many bow to the authority of Christ during my peregrinations.

After my return to Dayton, in October last, I removed to this place, the county seat of Preble county, containing a population of about 1400. The church here numbers about 50, I suppose. They have built one of the

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neatest and most convenient chapels in all the country. It is a brick building, 35 by 40 feet, having a tall cupola, in which we intend soon to have a bell. The church here lost some five or six of its prominent and active members by that dire scourge, the cholera, last summer. Among the victims of the Destroying Angel were Elder Henry Monfort and his family. He was long known as a preacher among the Christian connection, and as a companion in labor with the lamented and venerable B. W. Stone, who labored extensively in this region. After Futher Stone embraced the doctrine of the current Reformation, Elder Monfort also received the ancient gospel and order of things, and brought the majority of the church here into it.

Since we have got into our new chapel, our audiences have been quite large and attentive. We have had a number of accessions, both by taking membership and by conversion, since last October. The prospects for the church here are flattering. We are about to start a Sunday School, and have already done something in the circulation of tracts and papers. The brethren here are liberal, active and exemplary; so that a salutary influence is exerted on the community. I say *liberal*, for they have erected a house of worship at a cost of $1600, besides supporting the preaching of the "word of life."

Easton is situated on the main turnpike leading from Columbus, Ohio, to Indianapolis, Ind, via Dayton, 24 miles from the latter place, and 50 from Cincinnati. Any of the preachers traveling west, and passing this way, are cordially invited to call and enjoy our hospitality and speak for us. In my absence they will call on Bro. Jacob Fall or Willard Smith.

Bro. Campbell, if you ever come west on the main route to Indiana, we hope you will make it convenient to call on us. There are four or five churches in this county; one at New Paris, quite large, and several others.

Yours, in the blissful hope of heaven, JNO. R. FRAME.

HAYNESVILLE, Clinton County, Mo., Feb. 26, 1850.

Brother Campbell: For your satisfaction, and that of the brethren generally, I will state, that there is a congregation of Disciples at this place, called the Oakland Church of Christ. We number 86, and meet every first day of the week to break bread, &c. Last fall, under the labors of Brother Hudson, we were blessed by the Lord with 30 additions, by immersion. Yours, in the gospel, MASON SUMMERS.

AURORA, Ohio, Feb. 26, 1850.

Brother Campbell: We have had a very interesting meeting at this place. The result was 10 additions by immersion, 1 from the Presbyterians and 1 from the Baptists; for which we thank and praise our Heavenly Father. Brother J. W. Jones was our evangelist.

Respectfully, yours in the Lord, HENRY BALDWIN.

FAYETTEVILLE, Ark., January 9, 1850.

Brother Campbell: Our cause is gaining steadily on the minds of the people. During the last fall and winter I have seen between 75 and 80 persons become obedient to the faith.

The brotherhood here have been very kind to me and mine since our arrival among them. Our congregation is in good order, and are living at peace. We have a fine Bible Class, which meets after the breaking of bread, on every Lord's day. I preach twice a month here, and often in the surrounding country.

To hear of the welfare of yourself and family, always gives me real pleasure, and I shall ever call to mind, with grateful remembrance, the evidence of your regard in writing to me, as your other engagements may permit. In love to all the members of your dear family, believe me, as ever, your brother in Christ. ROBT. GRAHAM.

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ASHLAND, Ohio, February 21, 1850.

Brother Campbell: We have just closed a meeting of some days at this place, which was attended with good success, 6 making the good confession, who were buried with the Lord in baptism, and, as we hope, to walk in newness of life, besides 2 reclaimed; making 8 in all. There was a good impression left, we think. Brethren John Reed and Andrew Burns, Jr., were with us, and in their discourses were pointed and plain. We have a pretty good congregation, numbering some 70, and have a very neat house of worship. Yours, in the Lord, HUGH BURNS.

EAST SMITHFIELD, Pa., Feb. 23, 1850.

Brother Campbell: The original gospel is advancing in these parts. I yesterday immersed 3. During the last two years, there has been about 200 persons added to the different churches within the bounds of my labors, which have not before been reported. E. E. ORVIS.

STEAMBOAT PEYTONA, March 16, 1850.

Brother Campbell: Since we parted in Georgetown, early in January, I have enjoyed good health, and have had a pleasant and successful tour to the cities of Louisville and Baton Rouge. You were apprized that we had 13 additions at the former place. I spent near a month at Baton Rouge. The Legislature was in session, and the visit was most opportune. Bro. B. F. Hall fell in with me, and labored most successfully for the last seven days of the meeting. The citizens, and many members of the Legislature, were greatly delighted, and we gained 18 valuable additions. The church is now about 120 strong, and of fine material. A house of worship will be erected immediately, and we are endeavoring to get a suitable speaker for the place.

Dr. Hall gives me a glowing account of Texas. He has done great good in that country during his recent tour; and our Missionary Society ought to seize upon the present moment to occupy and enlighten all the south and west.

I shall stop a day or two to see my children, near Princeton; from thence I shall proceed to Little Rock, in Ark.; from thence return home, to the May meeting at Lexington, where I should be more than delighted to see you. We more than half claim you in Kentucky, and I think it is your duty to be there. Most affectionately, J. T. JOHNSON.

☞ Total number reported since last month, 428.

OUR BIBLE AND MISSIONARY SOCIETIES.

DETROIT, January 6, 1850.

AT a meeting of the church of Christians (Disciples) in this place, the question was considered, What shall we do in relation to the proceedings of the late Convention held in Cincinnati? It was resolved,

1st. That we, as a church, heartily approve of the preamble to the Constitution of the American Christian Bible Society, which saith, "That the Sacred Scriptures, the Hebrew of the Old, and the Greek of the New, are the only authoritative divine standard, containing the only revelation of God to the human family extant; and that it is the duty of Christians, who are called the light of the world, to acquaint our race with these revelations, by thoroughly translating and circulating them."

2d. That while we thus approve of the preamble to the Bible Society,

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its objects, and the objects of the Missionary Society, yet we are sorry that we cannot so approve of the constitutions themselves, inasmuch as they create new organizations distinct from, and, in some respects, independent of, the church, which we believe to be contrary to the teachings of God's Holy Word, and also to the example of the churches under the guidance of the apostles; a return to these being the express object and avowed intention of those calling themselves the disciples of Christ in these latter days; the accomplishment of which, is our heart's desire and prayer to God.

3d. That while we thus express our dissent from the constitution, we are firmly persuaded that it is the duty of the churches to awake to a sense of the responsibility that devolves on them, as the instrument in the hand of God, of restoring man to his Maker, and of perfecting him as a moral, benevolent and religious being; consequently, capable of effecting all the objects sought to be attained by missionary, temperance, benevolent, and other kindred societies; to accomplish which, it is desirable, nay, necessary, that the efforts of the churches be united in this great and glorious work.

4th. That it is our firm conviction, that the co-operation of the churches would be better attained by this work being that of every member, and so of every church individually, realizing the truth that it is their duty, as the stewards of God, to take their place in promoting the grand scheme of human redemption through a crucified Redeemer, instead of mixing up and confounding their efforts with the actions of aliens and worldly men.

5th. That while we thus point out what appears to us to be errors, in connection with the formation of these societies, yet, as we sincerely desire to see these great objects carried out, we will, nevertheless, esteem it our duty to aid, according to our ability, the means taken for their accomplishment; at the same time, earnestly praying that the brotherhood may be led, not only to do their duty, but also to do it in such a manner as will not rob God of that glory which is due to his name alone.

6th. That these resolutions be sent to the Millennial Harbinger, Christian Age, and other periodicals, for insertion, that the attention of the churches may not only be called to their duty, but also, to what appears to us the scriptural plan of performing it.

Signed in behalf of the church.

ALEXANDER LINN,
COLIN CAMPBELL,
JOHN E. DIXON.

ANNUAL MEETINGS.

Ohio.—The Annual Meeting for Portage County, will be held at Aurora, commencing on Friday before the first Lord's day in June next.

Ohio.—The brethren intend to hold a District Meeting, which embraces Preble county, at Wilmington, Clinton county, to commence on Friday before the fourth Lord's day in May next.

Pennsylvania.—A State Convention of the brethren will meet in Somerset, on the Friday previous to the first Lord's day in June; at which time the different churches are requested to report, by messenger or letter, their number, elders, and prospects. See notice on cover.

Kentucky.—A State Convention of the brotherhood is announced to assemble in Lexington, on Thursday before the second Lord's day in May next. (See notice on cover) I hope to be present. A. C.

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THE

MILLENNIAL HARBINGER:

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AN ADDRESS

Delivered to the Young Men's Mercantile Library Association of Cincinnati, December 11, 1849, *on the* ANGLO-SAXON LANGUAGE—ITS ORIGIN, CHARACTER AND DESTINY: By A. CAMPBELL.

Ladies and Gentlemen: BEFORE we can appreciate our own vernacular, we must have some knowledge of language in general, and of other dialects of speech besides our own. It is, on all hands, agreed, that reason, language and religion, are God's greatest and best gifts to man; and that the cultivation and knowledge of these are essential to the development of our nature, and the enjoyment of ourselves and one another. With the immortal Newton, therefore, we say: "God gave to man reason and religion, by giving to him speech." This being admitted, language is a subject worthy of the highest consideration and regard. Hence, in the judgment of the wisest and best of men, much of our early life is devoted to the acquisition and cultivation of this ennobling faculty of speech; this divine art of acquiring and communicating knowledge, sentiment and feeling; this mysterious and sublime instrument of enjoying religion, society and truth.

To this most interesting theme, then, we ask your indulgent attention, while we endeavor to place it before you in a few of its more important attitudes and relations to ourselves, our country, and the world.

Language, then, is either oral or written. Oral language, or language proper, consists of articulate sounds addressed to the ear: written language, consists of stipulated symbols addressed to the

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eye. With the absent and with the deaf, we intercommunicate by symbols addressed to the eye; with those present, by sounds addressed to the ear.

These, however, are but definitions of the terms as we use them. What is the thing itself?

As applied to man, language is pictured or embodied thought, feeling and emotion. It is an embodiment of ideas, volitions and feelings, in audible sounds, or in visible forms, addressed to others. It is, indeed, the ærial and sensible impersonation of human spirits in communion with one another. It is not the mere giving of a name, or a local habitation, to an idea, emotion, or volition; but it is the imparting to that idea, emotion or volition, the power of reproducing itself in the mind of another. It is that etherial instrument, that spiritual symbol, by which one spirit operates upon another, in simultaneously producing views, feelings and emotions, corresponding with its own.

It is, indeed, an endowment of unbounded influence for weal or for woe, bestowed on man, for which he is more accountable than for any other social influence conferred upon him. No uninspired man has given such a picture of the power of human language, for good or for evil, as that drawn, in a few words, by the eloquent Apostle James. To that great instrument of speech he ascribes a transcendent potency. Of an unruly tongue, he says: "The tongue is a fire, a world of iniquity; it defileth the whole body, and setteth on fire the course of nature, and is set on fire by hell. Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed by mankind; but the tongue can no man tame; it is an unruly evil thing, full of deadly poison. By it," indeed, "we bless God;" but by it, also, "we curse man, created in the image of God. Out of the same mouth proceedeth a blessing and a curse. Brethren, these things ought not so to be."

From this high source we learn that there are two kinds of eloquence—the eloquence infernal, and the eloquence supernal. We occasionally hear of the fire of eloquence, but are not always informed whence it comes. It may, indeed, emanate from the fire beneath, as well as from the fire above, and is, therefore, all potent in blessing or in cursing man.

But, if the tongue is sometimes set on fire by hell, it is sometimes set on fire by heaven; and hence, men are both blessed and cursed by the faculty of speech. How much good feeling and tender affection spring up within us, and gush from our lips, on hearing the kind, and courteous, and sympathizing compellations of some kindred

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spirit—of some estimable and affectionate friend! If, from wicked words, some hearts burn with rage, from kind and benevolent words other hearts overflow with love. But our own words react upon ourselves, according to their import; and hence, we are sometimes wrought up to a pathos, a fervor, an extacy, indeed, by the mysterious sound of our own voice upon ourselves, as well as by that of others, to which we never could have ascended without it. Hence the superior eloquence of extemporaneous speaking over that of those who read or recite what they have coolly or deliberately thought at some other time, and in some other place. Indeed, our most sincere and pious emotions are stirred up—a more soul-subduing piety is developed—and an height of bliss enjoyed in the fervor of expressed admiration and praise, addressed to the throne of God, under the influence of our own voice, in private and in social worship, than could be produced in silent meditation, prayer or praise. Even the raptures of heavenly bliss are but the sublime consummation of expressed adoration, and the sweetest bliss of heaven is but the effect of an heavenly concert in some lofty extacy, uttered by seraphic tongues to the unwasting Fount of universal good.

Language is, indeed, a most sublime machinery, by which a man can raise himself, and those whom he addresses, to the loftiest conception of nature and of nature's God, and to the highest personal and social pleasure of which his nature is capable. Volumes have been written in commendation of it, and of the great masters of this divine art; but who, in his most happy moments, and in his loftiest strains of admiration, has ever equalled the transcendent theme! It has been the subject of many a volume, and the theme of many a speech. Sages, philosophers, fabulists and poets, have exhausted their stores of learning and eloquence in commendation and in admiration of the gifts and achievements of human speech. Of Grecian eloquence, an English poet has said:

> "Resistless eloquence that fulmin'd o'er Greece,
> *And shook the way to Xerxes' and Artaxerxes' throne.*"

And what is eloquence, but language properly applied!

But we need not the fictions of the fabulist, nor the high wrought eulogies of the poet; we need but the great fact, that language has ever been the great minister of civilization and of redemption. It was by the gift of tongues that nations were subdued to the obedience of faith. It was the spirit of wisdom and of eloquence that gave to HIM that spoke as mortal man never did, a power, intellectual, moral and spiritual, transcendent over the destinies of the world.

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Its power is not only felt on the thrones of Kings and on the tribunals of Justice, but on the throne of God itself. It electrifies the heavenly hosts, and opens the fountains of sympathetic feeling, and of profound devotion, in the loftiest spirits that environ the celestial throne. It has awakened emotions in the human heart, and kindled raptures in the soul, that, rising to heaven, have caused the earth to tremble under the knees of adoring saints, and have brought angels down on missions of mercy to mankind. The piety of the saint, and the zeal of the martyr, have, under its hallowed influence, achieved the most splendid victories inscribed on the rolls of time, and have effected revolutions and deliverances on earth, that have caused enraptured silence amongst the adoring legions of the skies.

But it is not to pronounce an eulogy on its ineffable powers; it is not to argue its human or divine origin, or discuss the comparative excellence of any one of the dialects of earth, in contrast with the claims of any or every other, that we now appear before you. It is rather to assert the claims of our own vernacular to our especial regard and attention, as destined to pervade the world, and to carry civilization and salvation to the human race.

True, indeed, in attempting this, we must occasionally glance at other tongues; and it may be due to the occasion to avow, at least, our own conviction, that language, as much as religion, is the special gift of God to man. But to propound the question, *Was language human or divine in its origin?* as a subject of grave discussion in this enlightened land, in the midst of the nineteenth century, and especially in this city of schools and colleges, would seem to me as inapposite as uncomplimentary to my auditors. Suffice it, then, on the present occasion, to assume it to be a special gift of God to man.

That the first man could not have taught himself to speak; that language, like faith, comes by hearing; that it could not have been conventional; that, without it, assemblies could not have been convened or the subject debated; that mankind were not, as Lucretius and Horace sung, sanctioned by the first of Roman orators, a *mutum et turpe pecus*—a dumb and brutal race, is self-evident. It would, indeed, require an unusual amount of patience to reason with men who begin by assuming that—

> "Men out of the earth of old,
> A dumb and beastly vermin crawled;"

that from this state of brutal barbarism they degenerated into civilization; that they apostatized from their primitive state into learned

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and eloquent men; that from error and vice they fell away into learning and virtue, and give, for proof, that water is purer in the stream than in the fountain! From such philosophers, or rather philosophists, we must dissent, and confidently assume that language was originally a divine gift to man.

The only question, then, is: WAS IT GIVEN TO MAN BY INSPIRATION? or, DID GOD TEACH MAN, *viva voce*, TO SPEAK?

Reason and faith concur in affirming that all things begin in miracle. The course of things is nature; their beginning supernatural, or miraculous. Of two miracles supposable in the case, we choose the less. That God conversed with man, and taught him, VIVA VOCE, is not only rational, but scriptural, and less marvellous than that he taught himself to speak, or that God simply inspired him with wisdom and learning to invent it. God made the human ear for a guide to the human tongue. Hence, the deaf are always dumb. No one ever spoke that did not first hear another speak. Inventing speech, is, therefore, in its nature, impossible. Speech is imitation, not invention nor discovery. Hence, we individually and nationally have a mother tongue—a vernacular. But there was one man that never was an infant; that never had a VERNA, a nurse, or a mother. He had no mother tongue. But he had a father. He must, then, have had a father tongue. That man was Adam, and his father God. The most natural or rational conclusion is, that God taught him to speak, to give names to things, and his conceptions of them. God, then, not only gave to man ears and a tongue, but he also taught him to use them; not by inspiration, but by example.

According to Moses—and he is not only the most ancient, but the most learned authority in the world—God spoke before he made his son Adam. He created the universe by the power of speech And is not this the most lofty conception that we can form of the grandeur and divinity of speech—that God, of all means in his power, chose language as the envelop of omnipotence, and ushered the universe into being by the divine eloquence of words? He said, "*Let there be light, and there was light.*" At the sound of his voice darkness became the parent of light, and Nothing the mother of all things! He said, and it was done; he commanded, and the universe began to be; he spoke, and truth was born. The first speech continued, at intervals, for six days. When it ceased, creation was perfect and complete, and ever since but echoes back the voice and the praise of the Lord.

From this miniature view of the gift of speech, and its divine ori-

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gin, we advance another step towards our vernacular. The human family were all of "one language and of one speech" for almost eighteen hundred years. Since that time the history of language has not been fully written. Still, amidst the confusion of tongues and the traditions of antiquity, and especially from the structure of different dialects of nations, we may arrive at a good degree of certainty as to the lineage and descent of the Saxon and Anglo-Saxon tongues. But to discuss all questions that might be propounded on such an exuberantly fruitful theme, could we respond to them, would be rather the burthen of a volume, than a mere item of a popular address.

There is no question that the ancient Chaldee or Hebrew was the only language spoken by mankind from Adam to the erection of the Temple of Babel, in the year of the world 1775. This unfortunate and infamous pyramidal temple, rather than the surrounding city, was, we presume, the procuring cause of this sad calamity. The anathema then inflicted upon mankind is immortalized in the name of this ill-fated pile, intended, by its apostate founders, for a centre of attraction; but, in pursuance of a divine malediction, it became a centre of repulsion and dispersion. The causes of this eternal mark of divine disapprobation are not so evident to all as to preclude a doubt, whether a refusal to spread themselves over the earth, and locate in different regions, according to a divine intimation, or a desire to erect a temple in honor of some embodiment of divinity, as a form of God, which they or some of their immediate ancestors had vainly imagined, became the cause of this confusion of language and dispersion of mankind. The fact of a flagrant apostacy from the divine will, is indisputably evident, explain it as we may. They either refused to obey the patriarch Noah, allotting, by inspiration, to each family of his great-grandsons, then amounting to seventy-two incipient tribes, such a portion of the earth as God, in his all-superintending wisdom and providence, had allotted to them; or forgetting, in the vanity of their minds, that God was a spirit, they sought to embody their conceptions of him in some sensible form, for which they devised a temple, and for themselves a city. To discuss such subjects as these, would be foreign to our purpose. It sufficeth our purpose to note the melancholy fact, that the language which God and Adam spoke in his primeval innocence; which Abel, Enoch, Methuselah and Noah spoke; the vernacular of Shem, Ham and Japheth, gave way to a confusion of language—to new sounds and signs—unheard and unknown in the years before the flood.

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Into what, and how many forms, human language was now cast, is a subject in which the most learned antiquarians do not altogether harmonize. Some assume *three*, others sixteen, and others seventy-two new dialects of speech. Those who assume three, allot one to each of the three sons of Noah; those contending for sixteen, give one to each of his grandsons; while those who oppose both, assign one to each of his seventy-two great-grandsons. But all these assume, that in journeying from the east to this new location, the posterity of Shem accompanied Ham and Japheth; that, indeed, all the families of the earth, leaving their former residences in the east, set out in quest of a new location. This is not probable, nor does it so well accord with the subsequent details of sacred history. The stronger probability is, that the posterity of Shem had no part in the erection of this tower to Belus, or to whatever divinity it was designed to honor; and, consequently, were not implicated in this grievous apostacy, but, retaining their language and their religion, continued their abode around the location of their venerable father, Noah.

Sir William Jones—no mean authority—argues that mankind are divided into three races, corresponding with the three races of Noah, and that each of these had its own distinctive and independent tongue. These he presumes to have been Hindoos, Arabs and Tartars; and their three unconnected and original tongues were the Sanscrit, Arabic and Slavonian.

The Indian or Hindoo race, comprehends the ancient Persians, Ethiopians, (whether Asiatic or African,) the Phenicians, Tuscans, Greeks, Chinese, Goths, Celts, Japanese, Burmans, Egyptians, Syrians, Peruvians and Romans. This race anciently spoke the Sanscrit, the great parent of the Gothic and Celtic, afterwards blended with the old Ethiopic, Persian and Armenian. It is alledged that the traditions of Homer are found in Sanscrit poetry, and that, unquestionably, the Greek and Roman tongues are derived from it.

The Arabic race located themselves between the Red Sea and the Persian Gulph, and from them the Jews, Arabs and Assyrians derived their respective dialects of speech; rather a modernized form of the ancient and once universal Chaldee, which, with slight variations, is called Aramean, Arabic, Hebrew, Samaritan, Syriac, Coptic.

The Tartar race, located in the vast regions of Tartary, spreading themselves over Russia, Poland and Hungary. Their language was the Slavonic, whence sprang various dialects of Northern Asia and North-Eastern Europe. Coinciding with these views, we are grat-

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ified to have the latest and most eminent writers on the subject; amongst whom we place Bryant, Sir William Jones, and the distinguished Faber.

Notwithstanding the confusion of speech, it would not be difficult to prove one ancient original tongue. We have only to take a few prominent terms, and trace them through all the more ancient tongues down to the modern. Take, for example, the first imperative uttered by the Creator: God said, "Let there be light, and there was light." In the old Chaldee, the word rendered light is UR, translated light or fire. In the Sanscrit, OUR signifies day, in contrast with night. In all the eastern languages it signifies light and fire. In the Coptic or Egyptian, OR indicates the sun, or light. The Greek AEER, is sometimes rendered air, sometimes light. In Latin, AURA, in Irish, AEER, are formed from the same root. From the same source the Greek has PUR, for which we have substituted FIRE. Many such examples could be given; but enough, you will say, of the endless genealogy, transference, and transformation of words.

We shall, then, leave Asia, and travel to Europe; but before we leave this cradle of the world, this nursery of the human race, we must remind you that all that is great, and good, and venerable in human history, commenced in Asia. God made the first man of Asiatic clay. There he located Paradise; there he planted the Tree of Life; and when, for the sin of man, he deluged the Old World, he commenced the New in Asia. Noah's ark was anchored there. In Armenia, the smoke of the first post-deluvian sacrifice ascended to heaven. There lived the renowned Patriarchs of the world. The Bible was written first in Asia. In Asia repose the ashes of Bible heroes, saints, martyrs, prophets, apostles and evangelists. There the Saviour of the world was born, lived, died, and rose again. There the first Christian Church was founded. There the Kingdom of the Messiah was first established. From Asia, indeed, religion, language and civilization, spread over the world.

But there is one section of Asia on which our eye lingers with peculiar interest. Between the Euxine Sea and the Caspian, lie the Caucasian Mountains, whence migrated our remote ancestors. Of the five distinct races of men that now people the globe, it is agreed, at least by ourselves, that in all the great attributes that elevate and adorn human nature, the Caucasian race is chief. The people of the seven Caucasian Mountains have filled a thousand volumes with their fame. Some trace to them seventy, others three hundred nations, and almost as many dialects of speech. Without debating

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these claims and assumptions, we are pleased to be assured that they are our progenitors. For great men and beautiful women, their praise resounds through all lands. And in proof that we have not degenerated, we are pleased to learn that seven nations, yet possessing these extensive ranges, still preserve the ancient type of their superiority, and thus confirm our pretensions. Providentially, they have always been the most prolific, enterprising, and wide-spreading people in the world. They anciently swarmed over the best portions of Asia and Europe. The Circassians and Georgians, yet residing in those regions, are, at this day, the finest physical models of our species. And we think we do not exaggerate, when we say, that for stateliness of person, vigor of intellect, loftiness of imagination, moral capacity and energy of character, they stand pre-eminent amongst all forms and races of human kind.

From them sprang the venerable Pelasgic Chiefs, first residents of Greece; and from them, too, the Romans are proud to count descent. Persians, Germans and Gaulatians, are scions from that stock. But there is a higher cause than the cloud-capt eminences of Caucasus and its fertile slopes, for this illustrious race of men. God gave these lofty regions to the sons of Japheth, the first born of Noah, the great progenitor of seven-sixteenths of the human race. His patrimony was the northern highland regions of Asia, and all Europe.

His sons encompassed the Euxine Sea and the Caucasian Mountains. Gomer, his first born, the vigorous germ of a mighty progeny, is most evidently the father of the ancient Gomerians or Germans, sometimes called the *Cimmeri* or *Cimbri*. Faber learnedly contends that those first called Cimmeri are called the Cimbri, and the Umbri of Gaul and Italy, and the Cimri, Cambri and Cumbri of Wales and Cumberland, at the present day. Moreover, sundry ancient authors identify with them the Galatæ, of Asia Minor, and assign to them the Gaels, Gauls and Celtæ, of Ancient Europe. Josephus, also, alleges that the Galatæ were called *Gomeriani*, from their great ancestor Gomer.

After very considerable research into the antiquities of both European and Asiatic history, I acknowledge that it is very difficult, if not impossible, to trace, in a continuous and unbroken line, the ancestry and regular descent of any nation in the world down to our day, one only excepted. The Jews, because of one descended from them, of universal interest to the human race, are the only people whose nationality, language and religion, can be traced, in one unbroken chain, from Abraham to the present time.

The Anglo-Saxon people of all the Japhetic, Caucasian, or Go-

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merian race, are, through Teutonies, Goths, Celts, Gauls, Angles, Saxons and Normans, as traceable as any modern nation known to us; and with all that certainty of evidence necessary to our present purpose, though, perhaps, not sufficient according to our modern codes and courts of law, to establish their claims to England, or the United States, if these countries had been exclusively willed to them by their very great grandfather, Gomer.

I am aware that Tacitus, an historian of the highest Roman fame, endeavors to supply the place of history by a peculiar grammatic etymology of the term German, as simply indicating a *war-man*. War-men they certainly were, but that fact will not supply the place of history. Some other critic might, from the appellative German affixed to cousin, as logically affirm that the Germans were a nation of cousins. But had he known Jewish history as well as he knew Roman, Tacitus would not have taken a current local meaning of a word to indicate its original import. He would, moreover, have found in Jewish history that *places*, as well as *nations*, had given quite another etymology. Some, of the school of Tacitus, have sought in a similar manner, for the meaning of the term Euxine, applied to the sea, around which Japheth's sons erected their first settlements. One Greek etymologist derives it from *axenos*, inhospitable, because he did not like the climate. With him the Euxine was an *in*hospitable sea. Another Greek, as learned as he, but more enamored with the sea, discovered that while *a* prefixed to *xenos* was negative, *eu* prefixed was affirmative of hospitality; and consequently, he concluded that *euxenos*, or Euxine, meant the hospitable sea. But to a student of the Bible and of ancient history, neither the one nor the other is true, or necessary in the case; for *Askenos*, a son of Gomer, had located first on the coast, and from him, according to very ancient custom, it received its name. But still more confirmatory of this—other sons of Japheth have given their names to settlements—such as Magog, *Madai*, *Riphath*, *Tubal*, *Meshech*. Thus we have the Riphaen mountains, from Riphath—Ezekiel collocates Magog, Tubal and Meshech, sons of Japheth—Greece is called *Javan* by Daniel, and all christendom assign the Medes to *Madai*. I hold it then, to be established, beyond a doubt, that the Caucasians derive their superiority, not so much from the mountains from which they receive their name, as from their ancestry.

There is a promise of *enlargement* in the very name Japheth. Hence half the world has been allotted to Japheth, and with much probability, as may yet be shown, half the human race. No physiological writer has yet fully discussed the laws of human increase.

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But one fact is more or less evident to all, that certain predominating qualities long continue in families, tribes and nations. To this it was providentially owing that Japheth had seven sons—while Shem had but five, and Ham four. Presuming on this principle, I heard a living Bible interpreter once say, that could we obtain a correct census of the world, he did not doubt, that as Noah had only sixteen grandsons, it might be found that seven-sixteenths were from Japheth, five-sixteenths from Shem, and four-sixteenths from Ham.

A year after, an estimate of the present population of the globe, collected from the best statistics, appeared in some of our annuals. The author of it had no allusion to this view of the subject; yet, strange to say, no other denominator or common measure but sixteen, would measure or proportionably divide them. The result gave exactly, or with a very inappreciable remainder, the aforesaid ratios of *seven*-sixteenths to Japheth, *five* to Shem, and *four* to Ham!

It is not, however, in fruitfulness only, but in other distinguishing characteristics, both physical and mental, that posterity, for many generations, resemble not merely their immediate, but a so their very remote ancestry. The Jews, the Arabs, the Germans, the French, the Spaniards, and last, though not least, the Anglo-Saxons, have, for ages, preserved, and to this day more or less distinctly exhibit, those attributes and peculiarities on account of which their progenitors were distinguished.

Some nations, known to history, had their peculiar characters as fully and as clearly drawn a thousand years ago, as they have today. Paul once said, and he felt himself authorized to say it, not merely on the authority of the poet Epimenides, but from tradition and observation, that "the Cretans were always liars, evil beasts, lazy bodies."

"As the twig is bent the tree's inclined," is as true of nations, in their infancy, minority and manhood, as it is of the individuals that compose them. Were it otherwise, all history would be fable, and all prognostications of the future delusive and vain. We, therefore, feel ourselves fully warranted to anticipate the career, and to estimate the future character and destiny of a people from their past and present history. At present, however, we merely allude to the history of Japheth, for the sake of one of his sons.

The seven sons of Japheth, after their dispersion, spreading over Northern Asia, over Scythia and Tartary, as well as through the South and West of Europe, forming new centres of association, as circumstances indicated, did constitute and establish new set-

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tlements, and, consequently, in the natural course of things, acquired new names and designations. Hence, in process of time, some of them were called Goths, some Teutones, some Celts, some Gauls, some Cimbri, some Angles, some Saxons, some Normans. Often, too, the same tribes and nations were called by different names. No living man, therefore, can now trace their progress or fully write their history. We are too dependent upon the Romans for the history of this portion of the earth, and its manners and affairs. Unfortunately, they never were famous for impartial truth. Roman glory had such brilliancy, in their eyes, that those who most devoutly sought, or cultivated, or gazed upon it, could see no living glory any where else. They are not, then, to be regarded as wholly impartial historians. But, so far as our present object requires, we can find materials enough, in their own concessions, or independent of them. Indeed, we have almost enough already.

Julius Cæsar, from Gaul, sometimes called Galia Celtica, invaded Britain in the 55th year before the Christian era. On his arrival there, he found much of the same population he had subdued in Gaul. He found those called Celts, not from their blood, but from their having long been inured to living in dense forests; others called Belgae, from their border wars and love of fight; Cimbri, from a corrupted or abbreviated ancestoral name; Gauls, from the country in which they had long resided; Germans, or Gomerans, from their original founder.

But in Britain he also found various tribes of them; and, had he then visited Ireland, he could have found other shades of Celts, and other varieties of Asiatic growth, for which we cannot now find an appropriate name. In process of time, however, and after many a hard fought field, he Romanized them, as the Germans before had Germanized the old Celtic Britons—a more ancient tenantry of the island.

After a struggle of almost five centuries, the Britons called for foreign aid, and obtained it. The Jutes, the Angles and the Saxons, promptly obeyed the summons. The Jutes and the Angles then dwelt in the Cimbric Chersonesus, a peninsula of Jutland, (now within the confines of Denmark,) and a portion of Schlesswig and Holstein, the province and territory of the Angles. In Holstein there is a district still called Anglen, the true and veritable Old England; a small kingdom, indeed, but the prototype of a larger and more illustrious dominion. The Saxons, of Scythian blood and spirit, formerly called Sacae, true sons of Japheth, possessed a large territory south of the Jutes and Angles, reaching from the Weser to

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the Delta of the Rhine, and occupying countries now called Westphalia, Friesland, Holstein, and a portion of Belgium. They had, Japheth-like, "ENLARGED," or spread themselves from the Baltic to the British Channel, and had not to perform a protracted voyage to aid their friends in Britain. They were known to the Celtic Britons to be as brave as themselves—alike bold and daring on sea and on land—a portion of a larger stock issuing from the Gothic and Teutonic hive; and, like all that race, great lovers of the sea—delighting in storms and tempests—honored with the very graphic and imposing title of "SEA KINGS." To this parentage, England owes as much her passion for the ocean, and her success upon it, as she does her Anglo-Saxon tongue. The result of the alliance was the conquest and expulsion of the Romans, the Saxonizing of South Britain, and the changing of its name into Angland, or England.

Upon the whole premises which history lays before us, as to the true character of our Pagan Anglo-Saxon forefathers, we must, in all candor, say that they were what we would, now-a-days, call "sea pirates" and "land pirates." But, as they had now got as far as they could go westwardly, and finding much in Britain to suit their taste, especially around its coasts, and much congeniality in its population, who, like themselves, had wandered from the East in quest of new adventures, they very readily, after a time, coalesced, and formed, indeed, the most land-loving and the most expert seafaring nation in the world, greatly softened and subdued by their embracing, after a time, the Christian faith.

Although the Roman army was ultimately driven from England by the Britons and their new allies, there still remained a remnant of that people in Wales, and along its borders, retaining their mother tongue, of which many words and phrases were blended with the language of the victors. Nor is it to be supposed, that a people possessing so much of the island for five hundred years, would not leave at least some fragments of their vernacular amongst them. To this mixture, again were added, both before and after the Norman conquest, many words and phrases of Danish, Norwegian and Norman extraction. So that, in truth, even their own language was rather of an *eclectic* than of an original character, although essentially of Anglo-Saxon origin.

Having, so far, ascertained the origin of the Anglo-Saxon tongue, and quite enough for our purpose, we are prepared to consider its peculiar and distinctive CHARACTER.

This we may easily accomplish, by making ourselves somewhat familiar with its structure. It is, in one sentence, a language of

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languages, whose terminology is mainly selected from almost all the ancient and most finished tongues of the civilized world. A rich, a broad, and lofty tongue; a splendid composite; a greatly diversified, curiously inwrought, and highly polished Mosaic composition, which can embody and present every form, color, and gradation of thought, sentiment and emotion. In religion, ethics, politics, sciences and arts, it has drawn upon Hebrew, Greek, Latin, German—upon all parent languages of every nation known to the Anglo-Saxon people, or their ancestors, far back as any living monument, or any written document now extant, attests.

But the great end and use of language must be clearly perceived, and, indeed, comprehended, by every one who presumes to assert the comparative merit of any tongue, living or dead. That language which can most directly, clearly, fully, and impressively utter all the soul, and render transparent to an attentive mind, every emotion, thought, or desire, is decidedly the best.

The Anglo-Saxon possesses all these qualities in as high a degree, and to as full an extent, as any tongue living or dead. But why should it not possess all conceivable perfection? The language of any people is but the exponent of the mind and character of that people. And what is the comparative standing of the Anglo-Saxon people in Europe and America at the present day? This, with me, if not the most logical, is the most popular and appreciable way of deciding the question.

It is conceded, that the language of every people is but the embodied and pictured mind of that people. The Hebrew, Greek, Roman, French, German or English mind, is all extant, and fully developed in their respective tongues.

If we thought that any one denied or doubted the assumption, that the language of a people is the exponent or measure of the mind of that people, we would make an effort to prove it. But at present, not presuming this, I do not volunteer, in advance of the public demand, to perform such a work of supererogation.

If any one, however, has a lingering doubt of this fact, I will propound to him but one question, on answering which, he may settle it to his own satisfaction. That question is: Why is there not found in Hebrew, Greek, Latin, or any other dead language, a single word or phrase to represent a printing-press, an electric machine, a steam engine, a mariner's compass, &c., &c.? Because, he must respond, the Hebrew, Greek or Latin mind had not such an idea in it. He may propound the same question to himself in reference to every Pagan nation now extant, not having the Christian religion.

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Why, in a hundred dialects of Asia, Africa and America, is the name of Jesus Christ not found? The answer is as prompt: Because he is not in the mind of these nations. We have, we presume, carried our main point, viz: *that the mind and language of a people are commensurate; that the character of the one is essentially the character of the other.* The Anglo-Saxon language is, therefore, the most comprehensive language ever spoken on earth: because, the people whose language it is, have the most enlightened, comprehensive, and, consequently, the most energetic mind, of any people now speaking any living tongue in the old world or in the new. Think not, however, my respected auditors, that, in affirming this conviction, I have either forgotten or contemned other nations of high respectability—such as Germany, France, Prussia, Russia, &c. We give them all due credit for every demonstration of intellect and moral greatness which they have given to the world. In saying this, we only affirm their own convictions or concessions. They do homage to the Anglo-Saxon mind; not merely as we do homage to certain master spirits amongst them, by transferring their works into our language, but in laying aside their own sciences, arts and inventions, and in adopting ours. Of many proofs of this fact, a few instances must suffice.

Let me, then, ask, why did Peter the Great disguise himself, and spend four years in England, learning the art and mystery of ship-building? Why did he send his emissaries abroad, in quest of Anglo-Saxon arts and sciences? Why does the present Autocrat of all the Russias clandestinely send his emissaries to peep into our work-shops, our manufactories, our schools and colleges? Why does he, indirectly, carry home our plows, carts, wagons, implements of husbandry, and the useful arts of Old England or New England? Why employ, at the present time, an American engineer to project and consummate the highways, the railways of his great empire? Not because he has not some rude form and conception of some of them, but because he has not any one of them, in all its improvements and adaptations, in his own mind. He has neither the ideas nor the appropriate terms in his own language, and, therefore, our vernacular is, at least in these points, himself being judge, before his own. What Anglo-Saxon visits the continent of Europe in quest of new discoveries in useful arts and sciences? We go there to contemplate the ruins of empires, and to learn the causes of their decline and fall, not to acquire new ideas in the sciences and arts of our own age.

But again: the Anglo-Saxon mind, wherever found, is greater—that is to say, it is more acute, comprehensive and vigorous—than

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the French, the German or the Russian, because it has a more acute, comprehensive, and vigorous language; a more polished machinery of thought, better instruments to work with; for, while mind generates language, language generates and polishes mind. In arguing thus we do not, indeed, reason in a circle, any more than when Cæsar said, "money will raise soldiers, and soldiers will raise money." In the same sense, ideas create language, and language creates ideas. This is farther proved by the great discoveries and improvements made by the American and English mind. Whence came the complete, yet simplified, steam engine, and its accompanying machinery? Whence came the spinning-jenny, the power loom, the electric telegraph, and all they have given birth to? It is not the spirit of the age, for these have created a new age. They are our contemporaries. We think, we speak, we act before the age, else a new age would never come.

Once more: the Saxon language is the language of PROTESTANTISM. I might have said, and I beg leave to correct myself, the ANGLO-SAXON language is the language of Protestantism. Luther, it is true, was a Saxon, but John Wickliffe was an ANGLO-SAXON. Calvin was a Frenchman, but William Tyndal was an Anglo-Saxon. The Germans and the French became reformers; but the Anglo-Saxons were the first translators and commenders of the Bible, and of universal Bible reading. These were the morning star, the rising dawn of the Protestant Reformation. These were the harbingers that pioneered the way, and furnished the arms and munitions of that great political and ecclesiastic, as well as spiritual war.

The very word PROTESTANT implies thought, examination, dissent, and self-reliance. Who protests without reflection, comparison, deduction, and some degree of mental independence, as well as of self-reliance? These, too, are verily the elements of all human greatness, of all comparative excellence. The Protestant Reformation, notwithstanding all that can be said against it, was the regeneration of literature, science, art, politics, trade, commerce, agriculture. Hence, the more Protestant a people, the more elevated in all the elements of modern civilization. Self-thinking—pardon the anomalous expression, for there are millions who possess not the art or mystery of self-thinking; when they think, their minds are only listening to some other one thinking, speaking, or moving within them—I say SELF-THINKING and SELF-RELIANCE, are the two main elements of personal, social, national greatness and goodness. These are the pillars of true religion, true learning, true

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science, true prosperity, true greatness. By self-thinking and self-reliance, I do not mean confidence in the flesh, pride, self-conceit. I mean the confident application of our minds to the means of intellectual, moral, political, and religious improvement, in the hope of improving ourselves and our condition.

Every country, and nation, and people, rise above their contemporaries and competitors, every thing else being equal, in the direct ratio of their Protestantism. Who needs to be informed when he passes out of a Protestant into a Romanish community? Every thing he looks at attests the fact. This strikes every man of observation, when he passes out of the Papal into the Protestant cantons of Switzerland; out of Papal Ireland into Protestant Ireland; out of Papal America into Protestant America. Freedom of thought, freedom of speech, mental independence, self-thinking, self-relying, give to Protestant communities a spirit, a character an elevation, that deeply imprint themselves on all the products of their mind, on all the labors of their hands.

They imprison no one for affirming that stars do not fall; that the earth moves. They exile no one for thinking that there may yet be a new continent; that the number of worlds is incalculable, or that the Pope may err. They put no one to torture or to death for thinking for himself on religion, science, or the arts; therefore, they continually progress, and leave far in the distance behind, those who allow or license one man to think for millions, and sternly command acquiescence in his dogmas.

But we have not yet asserted all the claims of our vernacular, nor do we mean to assert them all on this occasion. We limit ourselves to one object. Nor do we wish to institute invidious comparisons between Protestants and Romanists, ourselves and the French, the Germans, or the ancient Saxons. They are, in blood and affinity, our nearest relations. We do not plead this cause from vanity or pride, or personal or national interest or honor, but for suffering humanity. The sequel will demonstrate.

We will only add, on this topic, that the stature and structure of our language are gigantic. Its capacity is immense. For strength of frame it has the bone and muscle of the Romans, the Goths, and the Saxons. It has the patience and endurance of the German and the Dutch, both High and Low. It partakes of the vivacity of the French, of the genius of the Italian, the wit and sprightliness of the Greek and the Celt. For comprehension, if for nothing else, our language is chief amongst all the dialects of earth. There is nothing written—poetry, philosophy, history, or in the form of literature,

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ancient or modern—that cannot be translated, body, soul and spirit, into our language. Who of the ancients or moderns, in any one department of science or art, has given to the world an idea that cannot be perspicuously and fully set forth in Anglo-Saxon? But, could all our learning now be expressed in Hebrew, Greek, Latin, or any language heretofore spoken by man? Nay, could it all be transferred to any purely Asiatic, African or American tongue, now extant? We have been obliged to fabricate a myriad of new words from dead languages, and to form thousands of new combinations of the words of dead and living tongues, to express all our Anglo-Saxon sciences, arts and literature. But we can translate all their learning into our tongue, and do it so perfectly, that the translation is fully equal to the original. As some one said of Pope's Homer: "If all records were obliterated, and the chronology of nations lost, a time might come when the wonder would be, whether Pope translated Homer, or Homer Pope;" so might it be said of all the most polished works of the most polished nations of antiquity, when set forth in a good suit of Anglo-Saxon words. As Dryden said of Homer, Virgil and Milton—

> Three poets, in three distant ages born,
> Greece, Italy and England, did adorn;
> The first, in loftiness of thought surpassed;
> The next in majesty, in both the last;
> The force of nature could no farther go—
> To make a third, she joined the former two.

So we may say, with more than equal truth, the "force of nature" has not yet brought forth any tongue equal to our vernacular; and whether she can, is yet a problem to be demonstrated.

There are, indeed, many large and beautiful streams and rivers between the Alleghenies and the Rocky Mountains, wending their courses towards the Valley of the Mississippi, on which are borne the products of millions of acres; but what are these, severally, to the "king of waters," on whose deep current fleets and navies may float, and on whose broad bosom the annual products of whole States and Territories are carried to the ocean? As the Amazon of South America, the Mississippi and the St. Lawrence of North America, to all other streams on this continent, so is the Anglo-Saxon to the dialects and tongues which have ministered to its origin, its structure, and vast comprehension.

It is a strange fact in the history of Pagandom, corroborative of what we have said, that while all the conquerors of its constituent nations always gave their religion to the conquered, except in the solitary case of the Jews, the Romans at last received the religion of

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the nations professing Christianity, whom they had subdued. In that case only, the victors received the religion of the vanquished. So of the languages of the world. In the case of those Pagan nations that vanquished the preceding occupants of both England and Ireland, instead of doing as all other conquerors of nations had done—impose their language on the conquered—they, for once, received the language of the conquered. Now, is it not as strong a proof of the superiority of the language of our ancient Saxon progenitors, as it is of the superiority of Christianity to any form of Paganism, that those ancient invaders of England and Ireland, after giving them laws, condescended to receive from them both language and religion! But, it may be alledged, that they received the language of the conquered because that language had in it a religion more evidently true and rational, than their own. Grant it, and what follows? THAT OUR RELIGION WILL BE A PASSPORT YET TO OUR LANGUAGE, INTO ALL THE NATIONS OF THE EARTH. The probability of this conclusion is just the point I wish to carry in the present address. Thus we gain, rather than lose, by the admission.

Now, as I was led, as I supposed naturally and logically, from the very meagre sketch I have given of the *origin* of our vernacular, to make a few remarks upon its *character*, I am now under the same necessity, to be consistent with myself, and to carry the point all-transcendent and important to my mind, to offer you a few thoughts on the *destiny* of the Anglo-Saxon.

The destiny of our language is to be inferred from the following facts and considerations:

I. From the energy of character of those who speak it.

II. From the number of those who at present speak it, and are likely to speak it, in our own country and in Great Britain.

III. The extent of country now possessed and occupied by the Anglo-Saxon people.

IV. The naval and maritime, all-spreading commercial power, of those who speak it.

V. The many great discoveries and improvements made by the Anglo-Saxon people in the sciences and arts of the world, treasured up in that language.

VI. The religion of those who now speak it.

VII. The Anglo-Saxon missionary spirit now pervading all the nations of Christendom.

Here is matter for a volume, but we must despatch these items with comparatively a very few remarks.

First: a few words on the energy of the Anglo-Saxon people:

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We have only, my highly respected audience, to remind you that the meaning of the name of our father Japheth is ENLARGEMENT and PERSUASION. Our father's children have never, since the flood, been at rest. They have, in the age of whip and spur, first galloped over the earth, to see how large it was; then they went to sea, to ascertain the countries it contained; then they went to fighting for them; and I have sometimes opined, that, if God had not set them to speaking a language called GIBBERISH, our great-grandfather Japheth, and his seven sons, would long ago have driven Shem and Ham, and all their children, into the sea, and, in the reign of Paganism, have drowned them all. But their energies having been thus restrained, they have busied themselves to make a fortune and a name. A genuine, unsophisticated Yankee, from the centre of New England, if we could ever find him at home, is the best representative and embodiment of a genuine, uncorrupted Anglo-Saxon descendent of Japheth. But it would be easier to find him in Oregon, California, or in Commodore Franklin's Northern Expedition, than to find him where he was born.

And such are his notions, his enterprize, and his success, as to have warranted the late Lord Jeffries, the founder of the Edinburgh Review, or some of his coadjutors, to say, that he believed if a liberal reward were offered for the best translation of the Septuagint, some Yankee, who did not yet know a Greek letter, would go to work in the Grecian mines of literature, and gain the prize.

Let us, then, contemplate the Island of Great Britain for one or two centuries, as affording a demonstration of Anglo-Saxon energy. She had a small territory—a crowded population. She set them to mining, leveling mountains, digging canals, building highways, erecting cities, walling out the sea, constructing quays, harbors and wharves, building ships, furnishing navies, raising armies, stretching out her arms to Asia, Africa, America; founding new colonies, or attempting to do it, from Nova Zembla to the Cape of Good Hope, from the Ganges to the Oregon, from New Foundland to New Zealand, from Labrador to the Faulkland Isles.

But she lost too much time in traveling on business, and set about devising a more expeditious system. Immediately she moves, with eagle speed, along an iron railway, and traverses the island of Great Britain in a few hours. Next, the ocean is too broad, and voyages too long protracted. She must narrow its width or contract time. Anon the same principle is applied, with equal success, to her packets, and the Atlantic is crossed in a week or ten days. But her thirst for early news increases. Her sons of genius at home and

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abroad, in England and America, are tributary to her will, and she wings intelligence, not with the wings of a tempest, but with the lightnings of heaven. But the provinces abroad have created work for her people at home, and she needs more operatives to supply them. She needs a generation that will neither eat, nor drink, nor sleep, nor tire; and an Arkwright, in his creative genius, furnishes her with millions of wooden, iron, and brazen men, and animates them with steam.

The work is done; old things have passed away; a new age is born. Empires change masters, and invention is tortured to preserve them. Wars must cease, or rage with more fury. The people must be employed. The same passions burn eternally in the human breast, and who can quench them? An Agrarian spirit has gone abroad, and who can restrain it? There is a superabundance of energy, but a great deficit of benevolence. Other new settlements must be formed, new outlets for industry must be created, and more security of reward must be guaranteed. Intelligence and virtue must be cultivated and more extensively diffused, that invention and energy may be still further glorified in warding off evil and diffusing new and greater blessings amongst men.

They are at work devising new schemes of diffusing knowledge, competence and contentment, amongst those that plow and those that "guide the shuttle and direct the loom." The gospel, and its philanthropy, alone can dispel the clouds that sometimes lower over the too thickly peopled regions of the old world, in consequence of the too great energy of the Anglo-Saxon race.

But the destiny of the Anglo-Saxon tongue is neither to be estimated nor anticipated, merely by the energy of those who speak it. True, indeed, that directly tends to multiply those who must learn it, and to extend the territories over which it must bear rule. But the number of those who now speak it must be taken into the account. This, then, is a second point of inquiry.

There are in North America, it is presumed from the last census, at least twenty-five millions who speak the Anglo-Saxon. I include the British Provinces and the United States, and feel confident that I will be sustained by the census of 1850. There are in England, Ireland and Scotland, twenty-seven millions; and should we add three millions more in all her provinces and new settlements, including those on the ocean, in her ships, navies and armies abroad, we should have thirty millions in her empire—making the aggregate, now speaking the Anglo-Saxon, fifty-five millions. And this, so far as Christian civilization, in any of its forms, is contemplated, is the

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greatest number of persons speaking one language in the world. In Russia there are fifty-five or sixty millions, subjects of the Autocrat, but they speak forty dialects. In Austria there are thirty-five millions of subjects, but only six millions who speak the German. Other Slavonian dialects are spoken in Austria, Hungary, Poland and Russia.

Our third topic is the extent of territory or country over which the Anglo-Saxon people bear rule. In America we have three millions of square miles, and in British America two millions three hundred thousand square miles—an aggregate of five millions three hundred thousand square miles. The British possessions in India are immense. There is the maritime Bengal, with its Ganges, Burampooter and Dummoda, containing one hundred thousand square miles; the interior Bahar, intersected by the Ganges, the Coosey and the Soane. The more interior province of Allahabad, containing twenty thousand square miles, bordered by the Neibudda; the provinces of Orissa, the Northern Circars, five provinces on the Bay of Bengal. To this we must add the seacoast Carnatic country, stretching over eight degrees of latitude, intersected with numerous rivers. Besides these, there are the allies of Great Britain; Rajahs of Mysore, Madeira, Tanjore and Travancore, giving more than one hundred millions of our species to the control of the little Island of Great Britain, containing only eighty-eight thousand square miles.

In Africa, too, the Anglo-Saxon is spoken. There is the Cape of Good Hope, with its one hundred and twelve thousand square miles of territory, and the colonies of Liberia and Sierra Leon. Then there is another territory, almost equal to all Europe, belonging to Great Britain—Australia, and its circumjacent islands, containing two millions three hundred thousand square miles. Thus giving to Britain, in all, more than six millions square miles, with one hundred and fifty millions of inhabitants. Hence, the Anglo-Saxon people in the old world and the new, bear rule over some *one-fourth* of all the habitable territory of the globe.

But to this we must add their dominion and power on the rivers, the lakes, the seas, and the oceans of the world. Here, by common consent, the Anglo-Saxon race is all predominant. Their canvas whitens every sea, and is swelled by every breeze. It is no longer Britannia, but Britannia and America, that rule the seas.

The commerce, too, of the Anglo-Saxons, greatly transcends that of any other people on the face of the globe; and of all the elements of national greatness and power, this is chief. Without this great

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auxiliary, both agriculture and manufactures are comparatively unavailing, in giving power to a people.

Nothing, indeed, contributes more than commerce to extend the language, as well as to increase the wealth and greatness of a people. The commerce of these two countries, internal and external, if I am not mistaken, is some seven times as great as it was at the commencement of the present century; and, from their rapidly increasing creative power, we have much reason to think that it will long continue to increase in similar ratios.

But we must not look merely at the European, American, Asiatic and African territory possessed by the Anglo-Saxons. We must also consider the present unoccupied room on these territories for population, compared with that of any other portions of the habitable globe, and also, the well authenticated ratios of the increase of that population.

On a careful consideration of the most authentic reports on this subject, we confess that we are rather startled at the conclusions which they seem to warrant. The population of England alone, in the first forty years of the present century, doubled, or nearly doubled, itself. In the same time, that of the United States has more than trebled itself. We are aware of all the difficulties attending the different theories of the increase of population; of the errors of Franklin, Malthus, and some other rather visionary speculators on this subject, upon which, of course, we cannot now enter. The means of subsistence, and the labor by which they are acquired, are, indeed, on all hands, agreed to be the most important conditions of its increase. In our own country, therefore, its ratios of increase must inevitably transcend those of any other country on the globe. But still, we dare not think that they will or can continue one century and a half at the present ratio of trebling every forty years; for, in that case, we should have on our Anglo-Saxon portion of America alone, more than double the present population of the globe. For example, say that we are, or will be, in 1850, only twenty-five millions; then, in 1890, we should be seventy-five millions strong. This is, indeed, very reasonably to be expected, from broad views of our condition and that of the civilized world. In forty years more—that is, in A. D. 1930—we should be, on the same ratio, two hundred and twenty-five millions. This is startling, but yet by no means impossible. But in the next forty, or A. D. 1970, we should be six hundred and seventy-five millions. This is too much for either our faith or our hope. And in forty years more—that is, in A. D. 2015—we should be 2025,000,000! But on what could they subsist,

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unless one-half of them lived on the fish of the sea and the fowls of the air? Our past and present ratios arithmetically give these results. But should we deduct one-half, and give away the British Isles into the bargain, the Anglo-Saxon race and language would still be—A. D. 6000—a thousand millions strong. Reasoning from the past and present energies, genius, and general talents—physical, intellectual and moral—of the Anglo-Saxon people at the end of the current millenium, in the year of the world 6000—now distant only 150 years—they must direct and control the energies and the destiny of the world. Come short we may of this aggregate, in the insoluble problem of the increase of population; but if we do, other nations in the old world must, in their relative force, come much further short of their present proportional ratios.

On these premises the tongue of scepticism must falter, and its face turn pale. All must concede to Noah the spirit of inspiration, as well as to the Apocalyptic John. By what other spirit could Noah have said, "God will enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant!" By what other spirit could the Apostle John have foretold the rise, the progress, and the fall of empires, and a Christian triumph over all her foes! Neither history nor our own experience; neither reason nor philosophy, can subtract aught from faith in Noah and in John. "If weak thy faith, why then choose the harder side?"

But, beyond all the advantages yet named, there is a power in our vernacular to extend itself by other means than natural generation. It is animated by a mighty proselyting spirit and power, arising from the innumerable stores of learning, science, art, and new discoveries, treasured up in it—the rich behests of Anglo-Saxon genius.

If the Greek and Latin tongues, though dead for ages, have, merely for the sake of their elegant diction and polished style, been studied to the present, in all the schools of christendom, without any internal spirit or rich veins of science contained within them, to reward the labor of five or seven years study, how much more our vernacular, full of the soundest learning, the truest science, the richest treasures of salutary intelligence to man? What rich legacy have the Platos, the Socrateses, the Aristotles, of Greek philosophy, bequeathed to the human race, compared with those of a Bacon, a Locke, a Newton? What moral and useful instruction in the poetry of Homer or Hesiod, compared with that of Milton, or Young, or Shakspeare? What has Demosthonean or Ciceronian eloquence achieved for man, more than that of Sheridan, and Burke, and Curran, and Wilberforce, and Webster, and Clay? But where are the

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Franklins, the Watts', the Fultons, the Arkwrights, or men of that class, to be found amongst Grecian and Roman benefactors? They had a Cincinnatus, it is true, but we have had a Washington. They had a cloud-compelling Jupiter; but we have had a host of air, and earth, and sea-compelling heroes—compelling air, and earth, and water, and fire, and their innumerable elements, to minister to the health, and wealth, and happiness of man.

These great revealers and masters of nature have been found in hosts amongst the Anglo-Saxon race, and almost exclusively among them. These are the great benefactors of man—the great reformers of the world. They have transformed the rugged hills and mountains into Sharon and Carmel; they have made "the wilderness and the solitary place glad," and have compelled "the desert to rejoice and blossom as the rose."

But again: we argue the destiny of the Anglo-Saxon language from the Anglo-Saxon religion. The Anglo-Saxons that conquered and possessed England, were Pagans. But they afterwards yielded to the religion of the conquered. They received from Rome the Roman gospel; but the Roman church then gloried, as she yet glories, in being the LATIN church. She still prays and worships in the Latin tongue. But, as before noted, early in the 13th century the Anglo-Saxon Wickliffe was born. He taught that men might read the Bible and pray in Anglo-Saxon. Hence, a controversy arose. It was, in fact, in those days, a grave question, whether, in public worship, men might read and pray in Anglo-Saxon; and instead of repeating *Pater noster qui es in Cælis*, they might say, "Our Father who art in heaven."

Wickliffe, like all other innovators, was scoffed, dishonored and proscribed. Fortunately, however, after his death, the Roman church dug up his bones and burned them; a very striking symbol that he would yet enlighten the world in that identical tongue.* Tyndal was of the same faith; and, to prevent a second similar illumination, crossed the seas, and printed his Anglo-Saxon version on the Continent. Soon after the Anglo-Saxon spirit revived. Then Luther, of Saxony, was born, who, with a pen more puissant than the club of Hercules, entangled the Roman Bull, caught him by the horns, and exorcised him.

* "The bones of Wickliffe were dug out of his grave seventy-five years after his death, and burned for heresy. His ashes were thrown into a river in Warwickshire, on which some prophet of that day said:

The Avon to the Severn runs,
The Severn to the sea,
And Wickliffe's dust shall spread abroad,
Wide as the oceans be."

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We never can place in more striking contrast the spirit of Luther and the spirit of Papal Rome, than by contemplating, in their symbolic import, his throwing his inkstand at the Devil, presuming to terrify him, as he thought; and their digging up and burning the bones of Wickliffe. They intended to extinguish the light and the spirit of Wickliffe; but Luther resolved to write down the evil spirit, by illuminating the world with pen and ink, or by the labors of the press. Hence, after a grand model conception of bringing light out of darkness, he cast his inkstand at the Devil, and drove him from his cell.

From that day to this the Anglo-Saxon spirit, genius and learning, have been, with gigantic strides, advancing and rising in the wonder and admiration of the world. Now, this presuming to read the Bible and to pray in Anglo-Saxon, like our Declaration of Independence, though apparently at first a small matter, like an avalanche, is ever progressing with increasing magnitude and accumulating force, till it has shaken the foundation of the Roman States, and now causes Italy to tremble, even to the strongholds of Gæta.

It is worthy of special notice, that as England began to rise soon after she presumed to dissent from the Latin church, and substituted the Anglo-Saxon church, she has continued to rise in all the elements of greatness, so far as she has advocated an Anglo-Saxon Bible, psalter and prayer book. Although she has not, at home, yet carried out her principles and professions, still, under it, she has gained a transcendent influence over the world that throws into the shade Austria, France, and all other nations and powers that prefer the ecclesiastic Latin to Queen Victoria's English. The Bible translated into all dialects, circulated freely amongst all the people, and read by every one, in whatever version he prefers, is the brightest gem that adorns the coronal of the British Queen, and the strength and glory of her august government—the wisest and the most puissant in the old world.

But finally, we argue the destiny of the Anglo-Saxon tongue from the Anglo-Saxon missionary spirit. This is truly a catholic spirit. It embraces the human race, and knows neither language nor caste according to the flesh. "The frozen Icelander and the sun-burned Moor," are equally embraced and cherished in the generous bosom of its large philanthropy. Britain sends the Bible and the missionary to every island and territory she calls her own. Feigned or unfeigned, political or philanthropic the spirit, the work is done. In accomplishing this, she is strengthening and enlarging her em-

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pire, and alluring the world by the moral grandeur of her professed humanity.

But one improvement in her missionary operations is suggested, approbated, and, indeed, tested by the wisest and best of her ambassadors of peace. Instead of depending so much on the labors of missionaries addressing the natives in their own tongues, they are qualifying and sending out school-masters, to instruct the heathen children in the Anglo-Saxon tongue, that they may learn to understand the Anglo-Saxon Bible. This is as sound philosophy as it is genuine philanthropy. It gives to the young an incalculable advantage over the old, and interposes a great barrier between them and their parents, to prevent opposition to what they preach.

We cannot but anticipate its general adoption; and, in that event, who cannot anticipate the spread of the Anglo-Saxon tongue all over the world!

Thus, without indulging in a romantic spirit, we may hope that, as there was at first but one language, there will be at last but one language amongst the sons of Adam. To this, indeed, the pages of prophesy seem to look, when they reveal the glorious fact, that in the day of the triumph of Christianity, there will be acknowledged, all over the earth, but one Lord. "For," as saith the prophet, "the Lord shall be King over all the earth, and in that day there shall be one Lord, and his name one." "For then," saith another prophet, "I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Now, it may be presumed that if "the Lord shall be King over all the earth, and if his name shall be one," and only one; and if all nations are "to serve him with one consent," they will address him in one and the same tongue, and under one and the same name celebrate his lofty praise.

And is not this the tendency of things under the reign of Christ? Already many languages have died. Others are dying. Of the hundreds of ancient American and Asiatic tongues, how many have been absorbed or perished from the earth? And if neither the once boasted universality of the Greek and Roman sceptres, and the Greek and Roman tongues, nor the classic beauty and polish of these model languages, could give them perpetuity and extension, what other language can reasonably hope to survive its own nationality, merely from the number or respectability of them who speak it!

Heaven has already frowned on the four great empires claiming universality, because, as we presume, of their unnatural lusts and

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debasing idolatries. But there are in the Anglo-Saxon tongue elements and treasures of infinite value to mankind; the noblest specimens of Christian genius, learning, science, true religion and pure morality, ever communicated in human speech or treasured up in any dialect spoken by man. Hence we strongly affirm the conviction, that for the sake of these, and in honor of those who, by Bible translation, Bible distribution, in all lands and languages, missionary enterprize, missionary zeal, and missionary success in the cause of human advancement and human redemption, the Anglo-Saxon tongue will ultimately triumph. The Lord Almighty, who has now girdled the earth from east to west with the Anglo-Saxon people, the Anglo-Saxon tongue, sciences, learning and civilization, by giving a colossal power and grandeur to Great Britain and the United States over the continents and oceans of earth, will continue to extend that power and magnificence until they spread from north to south, as they have already from east to west, until, in one vernacular, in one language, and with one consent, they shall, in loud acclaim and in hallowed concert, raise their joyful and grateful anthem, pealing over all lands and from shore to shore, from the Euphrates to the ends of the earth. Then will "they hang their trumpet in the hall, and study war no more." Peace and universal amity will reign triumphant. For over all the earth there will be but one Lord, one faith, one hope, and one language.

But in order to this, what duties and obligations has the Lord of the universe imposed on us? or what part are we American Anglo-Saxons to act in this great moral revolution?

We must answer this question by taking an inventory of our means of doing good, and of the wants and condition of society at home and abroad; for, while charity begins at home, it does not continue at home, but goes abroad, on missions of love and mercy, to all mankind. But education, intellectual and moral, at home, in the sunday school, in the common school, in the academy, in the college, in the church, are amongst the most obvious, the most important, the most essential, the most puissant means to our advancement—to the filling up of our duties, our usefulness, our glory, and our happiness.

God having given to the Anglo-Saxon people the largest portion of the earth vouchsafed to any one people speaking one language and professing one religion; and not only the largest portion of the earth, but the only really new, fruitful, and salubrious portions of the earth—indeed, the only portion of it that can, for one hundred and fifty years to come, afford space for a population increasing in the

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current ratios of Britain and America, to such a point as would either equal the present population of the whole earth, or, at least, certainly place the population of the whole earth under the control of the Anglo-Saxon race, language, politics and religion. For the same purpose he has given to us the great oceans of the globe, and the means of managing the seas, as if to furnish us for this great work abroad, as well as at home. No event in the future, next to the anticipated millennial triumph, appears more natural, more probable, more practicable, or more morally certain and desirable, than this Anglo-Saxon triumph in the great work of human civilization and redemption.

But, in this view of the subject, in what a sublimely grand and fearfully responsible attitude are we placed! To us are the moral destinies of the human race committed. Our horizon is fearfully, gloriously, transcendently extended beyond the conception of any living man. Numerous races and generations of men yet unborn, swarming not only over this grand continent, but over the newly acquired Asiatic possessions of our Anglo-Saxon relations on the old homestead, in Western Europe, are to be moulded, controlled, and destined by us.

Becomes it not, then, a most imperious duty, to preserve and transmit, uncorrupted and unimpaired, the institutions, civil, literary, moral and religious, which High Heaven has allotted to us? Never before lived a people possessing such birthrights—such an unbounded horizon of greatness and glory—as that which spreads itself before the enraptured vision of every enlightened American citizen. Should the great Anglo-Saxon family of families fall out by the way; should this great nation of nations, this hallowed and august union of so many sovereign and independent States of one political faith, of one rich and noble eclectic language, and of one divinely true and supremely grand religion, be sacrificed at the demon shrine of any sectional idol, then, indeed, would the measure of our disgrace be complete; our folly, our fall, would be an eternal shame—an everlasting reproach—the greatest political and moral catastrophe that time could record, involving, in its details, all the vital and grand interests, temporal, spiritual and eternal, not of our country only, but of the whole human race. IT CANNOT BE! Grant it, then, it cannot be. But should we not stand so far aloof from even the appearance of it, as not to encourage a single hope in any tyrant's breast that we, too—a living refutation of all the pretensions and claims of absolutism, as now displayed in the mouldering and tottering thrones of the old world—will yet subscribe its creed,

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recant our errors, and reconstruct the despotisms of the old world? Let us regard ourselves, and teach our children to regard themselves, as God's own depository of all the great blessings of civilization and salvation for the new world, and as his co-operants with all the master-spirits on the eastern continent, with every nation and people who will accept our aid in the great work of disenthralling, evangelizing, redeeming and ennobling mankind. Let us teach them that we regard it our greatest honor to have deposited with us blessings so numerous, so various and so grand, and that we esteem it to be our greatest glory to be faithful in the high and holy trust.

THE following graphic and beautiful ode on the triumphs of the Anglo-Saxon Language, which appeared in the December number of the *School Friend*, published in Cincinnati, was handed me by Professor Ray, of Cincinnati, on the occasion of my delivering the preceding address, and would have been read by me after my address but for my ill health, and fatigue consequent upon delivering it. A concurrence, in so many essential points, with my views on this subject, from a source so highly respectable, I regard as at least a concurrent testimony in their favor. A. C.

TRIUMPHS OF THE ENGLISH LANGUAGE.

BY REV. JAMES GILBORNE LYONS, LL. D.

Now gather all our Saxon bards,
Let harps and hearts be strung,
To celebrate the triumphs of
Our own good Saxon tongue;
For stronger far than hosts that march,
With battle-flags unfurled,
It goes with FREEDOM, THOUGHT, and TRUTH,
To rouse and rule the world.

Stout Albion learns its household lays
On every surf-worn shore,
And Scotland hears it echoing far
As Orkney's breakers roar;
From Jura's crags, and Mona's hills,
It floats on every gale,
And warms with eloquence and song
The homes of Innisfail.

On many a wide and swarming deck
It scales the rough wave's crest,
Seeking its peerless heritage—
The fresh and fruitful West;

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It climbs New England's rocky steeps,
As victor mounts a throne;
Niagara knows and greets the voice
Still mightier than its own.

It spreads where winter piles deep snows
On bleak Canadian plains,
And where, on Essequibo's banks,
Eternal summer reigns;
It glads Acadia's misty coasts,
Jamaica's glowing isle,
And bides where, gay with early flowers,
Green Texas' prairies smile.

It lives by clear Itasca's lake,
Missouri's turbid stream,
Where cedars rise on wild Ozark,
And Kansas' waters gleam;
It tracks the loud, swift Oregon,
Through sunset valleys rolled,
And soars where California brooks
Wash down their sands of gold.

It sounds in Borneo's camphor groves,
On seas of fierce Malay,
In fields that curb old Ganges' flood,
And towers of proud Bombay;
It wakes up Adan's flashing eyes,
Dusk brows, and swarthy limbs:
The dark Liberian soothes her child
With English cradle hymns.

Tasmania's maidens are woed and won
In gentle Saxon speech;
Australian boys read Crusoe's life
By Sidney's sheltered beach:
It dwells where Afric's southmost capes
Meet oceans broad and blue,
And Nieuveld's rugged mountains gird
The wide and waste Karroo.

It kindles realms so far apart,
That, while its praise you sing,
These may be clad with autumn's fruits,
And *those* with flowers of spring;
It quickens lands whose meteor lights
Flame in an Arctic sky,
And lands for which the Southern Cross
Hangs its orbit fires on high.

It goes with all that prophets told,
And righteous kings desired,
With all that great apostle taught,
And glorious Greeks admired;
With Shakspeare's deep and wondrous verse,
And Milton's loftier mind;
With Alfred's laws, and Newton's lore,
To cheer and bless mankind.

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Mark, as it spreads, how deserts bloom,
And error flees away,
As vanishes the mist of night
Before the star of day;
But grand as are the victories
Whose monuments we see,
These are but as the dawn, which speaks
Of noontide yet to be.

Take heed, then, heirs of Saxon fame,
Take heed, nor once disgrace
With deadly pen or spoiling sword
Our noble tongue and race,
Go forth, prepared, in every clime,
To love and help each other,
And judge that they who counsel strife
Would bid you smite—a brother.

Go forth, and jointly speed the time,
By good men prayed for long,
When Christian states, grown just and wise,
Will scorn revenge and wrong;
When earth's oppressed and savage tribes
Shall cease to pine or roam,
All taught to prize these English words—
FAITH, FREEDOM, HEAVEN, and HOME.

DR. HEMAN HUMPHREY'S LETTERS—*No. I.*

LOUISVILLE, Ky., February 8, 1850.

NO MAN of any religious denomination in this part of the country, has kept himself so prominently before the public for the last five and twenty years, or wielded so wide an influence, as Dr. Alexander Campbell, the acknowledged head and founder of that numerous secession from the regular Baptist order, which bears his name. He is now, and has been for many years, president of their College, in Bethany, Va. Having heard so much of him on my former visit to Kentucky, and since that time, I own that when, a few weeks ago, I understood he was in town, and would preach in the Campbellite church, I had a strong curiosity to see and hear him. I did not think it right to gratify this curiosity, by leaving my own place of worship on the Sabbath, but I had two opportunities in the course of the week.

Though on the first evening, I went half an hour before the time, I found the house and aisles densely crowded from the porch up to the pulpit stairs. Very many, I am sure, must have gone away because they could find no room, even to stand, within hearing of the preacher's voice.

At length Dr. Campbell made his way up through the crowd, and took

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his seat in the pulpit. He is somewhat above the middle stature, with broad shoulders, a little stooping, and though stoutly built, rather spare and pale. He has a high, intellectual forehead, a keen dark eye, somewhat shaded, and a well covered head of gray hair, fast changing into the full bloom of the almond tree. I think he must be rather over than under sixty-five years of age. He looks like a hard-working man, as he has been from his youth up. Very few could have endured so much mental and physical labor, as has raised him to the commanding position which he occupies, and so long sustained him in it. His voice is not strong, evidently owing, in part at least, to the indifferent state of his health, but it is clear and finely modulated. His enunciation is distinct; and as he uses no notes, his language is remarkably pure and select. In his delivery, he has not much action, and but little of that fervid outpouring which characterizes western and southern eloquence. There is nothing vociferous and impassioned in his manner. I think he is the most perfectly self-possessed, the most perfectly at ease in the pulpit, of any preacher I ever listened to, except, perhaps, the celebrated Dr. John Mason, of New York. No gentleman could be more free and unembarrassed in his own parlor. At the same time, there was not the least apparent want of deference for his audience.

In laying out his work, his statements are simple, clear and concise; his topics are well and logically arranged; his reasoning is calm and deliberate, but full of assurance. His appeals are not very earnest, nor indicative of deep feeling; but, nevertheless, winning and impressive in a high degree. There were many fine, and some truly eloquent passages in the two discourses which I heard; but they seemed to cost him no effort, and to betray no consciousness on his part that they were fine. In listening to him, you feel that you are in the presence of a great man. He speaks like a "master of assemblies," who has entire confidence in the mastery of his subject and his powers, and who expects to carry conviction to the minds of his hearers, without any of those adventitious aids on which ordinary men find it necessary to rely. On both evenings when I heard him, he held the great congregation, for an hour and a half, in that profound stillness which shows that his listeners are not aware of the lapse of time.

Dr. Campbell's first discourse was an exceedingly interesting eulogy, if I may so call it, upon the Bible, glancing rapidly at some of the internal proofs of its divine origin, dwelling as much as his time would allow, upon its wonderful history, biography and prophecies, and following the sacred stream down through the several dispensations, or, as he expressed it, through "the star-light and moon-light ages of the patriarchs, and of the Jewish commonwealth," till the glorious Sun of Righteousness rose upon the world, and introduced the Christian era.

The text on the following evening was, "Great is the mystery of godliness," &c. It was an able and orthodox discourse throughout. He dwelt chiefly upon the two clauses of the text, "justified in the Spirit, received up into glory;" and I cannot, in justice, refrain from acknowledging, that I never remember to have listened to, or to have read a more

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thrilling outburst of sacred eloquence, than when he came to the scene of the coronation of Christ, and quoted that sublime passage from the 24th Psalm, beginning, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, that the King of Glory may come in;" when he represented all the angels, principalities and powers of heaven, as coming together, to assist, as it were, in placing the crown upon the Redeemer's head

Dr. Campbell is certainly a great man. He is a Scotchman by birth; was educated, I believe, in the University of Glasgow; was licensed by one of the Presbyteries in Scotland, and emigrated to this country at an early age, with his father, who was also a Presbyterian preacher. They settled first on the southern border of Pennsylvania. What year they came over, or how long they remained in the Presbyterian connection, I have not been able to learn; but it could not have been many years, for they both broke off and joined the Baptists in 1812. Alexander "being a young man of great natural gifts, a cool, clear head, a smooth, oily eloquence, a respectable share of learning, considerable knowledge of human nature, and a keen, polemic turn," the Baptists welcomed him with open arms, as a great acquisition to their denomination. Low as their opinion was, at that time, of "book-learning," they were glad enough to have a champion come over to their ranks, armed cap a pie, for any future conflict with the Presbyterians, whom he had left on the subject of baptism. But they little knew what was to follow. Mr. Campbell soon convinced them that he did not come over to fight their battles under any dictation, nor to stop where he found them; but to lead them on "unto perfection." He soon commenced a weekly paper, which he entitled the *Christian Baptist*, and which had a wide circulation. In this paper he gradually brought out those views of baptismal regeneration which so distracted and rent the Baptist churches of Virginia, Kentucky and Tennessee, for many years, and resulted in one of the most remarkable schisms which can be found in the ecclesiastical history of this country. In this great reformation, as Mr. Campbell doubtless regarded it, he was essentially aided by the great stress which the old Baptists laid upon the efficacy of *immersion;* making it fall, as their preachers were understood to hold, but little short of spiritual regeneration. Mr. Campbell had to go but one step further to reach the point at which he aimed. Discarding all creeds, as mere human inventions, he maintained that "Believe and be baptized," were the only requirements of the gospel; and that upon this broad Bible platform persons ought to be received into the church, without asking any more questions. They might believe the scriptures in any sense they chose, and no one had any right to inquire how they understood any chapter or verse. That was a matter, he insisted, between God and themselves alone.

Mr. Campbell's reasonings in the pulpit and by his pen, in support of the new doctrine, were so extremely plausible, and men are always so ready to forsake "the old path up the hill of difficulty," and take the newest and easiest road to heaven, it is no wonder that "he drew away disciples after him," and became, as I have said, the acknowledged founder and

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head of that numerous sect in the west and the south, which now bears his name.

I have no room in this letter to follow him in his extraordinary career, down to the time of the celebrated debate, of nearly three weeks, which took place at Lexington, in 1843, between him and Dr. Rice, now of Cincinnati; but must reserve what I intended to finish in this, for another communication.

RESPONSE.

BY what is sometimes called a favorable accident, the preceding letter, copied from a series of letters published in the "New York Observer," fell into my hands the other day. The author of them, Heman Humphrey, D. D., formerly President of Amherst College, Massachusetts, is a gentleman and a theologian of well established character. As a writer of much vigor, fervid eloquence, and good taste, he occupies a very high standing amongst his contemporaries; and as a good, sound, orthodox Presbyterian clergyman, he has few superiors in the country. I heard a very favorable report of him while in Louisville, last December; so much so that I had, with less scrupulosity than he touching the "Christian Sabbath," set apart my second Lord's day evening to attend his meeting, and to hear him speak. He had, unfortunately for me, an appointment in the country for that evening, and, consequently, I was no little disappointed.

The complimentary and courteous manner in which he has given his opinion of the discourses he heard from me, and the testimony he has borne to my orthodoxy on the two most capital points of Christian doctrine—the personal grandeur and official fulness of our great Redeemer, and of the Holy Spirit, the divine sanctifier of our persons and services—demand my thankful acknowledgments; not, indeed, as if he had conferred a special favor on myself, or on my manner of exhibiting the gospel, but because I have been so often charged with heterodoxy on these grave essentials of Christianity, by those who ought to have known better, and who found it an easier and a surer method to impede my efforts, and frustrate my endeavors to teach what I have conceived to be the original gospel and institutions of Christianity, than to meet me on the true and real issue between us and them.

If I knew any one in all my acquaintance, more willing than myself, to glorify the Father, the Son, and the Holy Spirit, by ascribing to them severally, in their personal majesty, divine fulness and

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official work and relation in the economy of human redemption, all scriptural honor and glory, I would do him homage. But finding, in polemical and scholastic theology, many epithets and phrases—many metaphysical abstractions and speculations—many new coined symbols and obsolete dissections of the divine essence, and wishing to retain the inspired nomenclature on a subject so sacred, so superhuman, and so divine, at an early period, by calling in question their consecrated terminology, I jeopardized my reputation for that technical orthodoxy, surrounded, as it was, with all the terrors of damnable heresy, on the part of those who neither understood what they affirmed, nor comprehended that of which they spoke so positively, so unscripturally, and so unintelligibly to all men. I felt, indeed, that in time, the Lord willing and helping, I could weather the storm, and anchor in a safe and sure haven. I believe I have done so, in the opinion of all competent and candid readers and hearers, who, like Dr. Humphrey, have heard me; and who, like him, have understanding to apprehend me, and honesty to avow their convictions.

On reading his two letters with all the candor and impartiality I could command, I have to regret that he did not hear my first discourse in Louisville, on Lord's day morning. From the evidence of talent, discrimination and candor, which he has given in these two letters, I am persuaded that he would have been as fully disabused on the topics of which he speaks, with some degree of reprobation, as he now is on those of which he has spoken with unequivocal approbation.

It is, indeed, evident, that the Doctor is not well informed on my whole history, and that he does not fully comprehend the views I entertain on some of the topics of which he has spoken in terms somewhat disapprobatory.

In the discourse to which I have alluded, I endeavored to develop the confession of faith on which the Lord Jesus said he would found his kingdom or church. I have not a lingering doubt, that had he heard me on that subject, as on those which he has noticed, I should have been as fully justified by him on that subject as I am on those of which he has expressed a cordial concurrence. The principal, if not the only passage in his first letter, to which I take any doctrinal or practical objection, is the following:

"Discarding all creeds, as mere human inventions, he maintained that 'Believe and and be baptized' were the only requirements of the gospel; and that upon this broad Bible platform, persons ought to be received into the church, without asking any more questions. They might believe the

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scriptures in any sense they choose, and no one had any right to inquire how they understood any chapter or verse. That was a matter, he insisted, between God and themselves alone."

Had he heard, as before observed, my first discourse, I do not think that he could have written this passage, as it evidently imports that he regarded us as teaching, that "to believe and be baptized," are "the only requirements of the gospel." It is true, that to believe the gospel, is radical and essential, in order to become a Christian, but this is not the only requirement of the gospel. To repent is more than to believe, and is just as essential as any other precept of Christ. To be baptized, is also a precept of Christ, and to be obeyed as much as any other precept of Christ. But these three are not, with us, the only requirements of the gospel. They are requirements in order to admission into the church. But there are many other precepts and requirements enjoined upon those in the church; for these three are merely prerequisite to admission into it.

To a person of Dr. Humphrey's talents, education, and remarkable perspicacity, it would seem uncalled for, on my part, to affirm, that to believe the gospel, implies a scriptural knowledge of the gospel facts, precepts and promises, as developed in the Living Oracles of the New Institution. But, at all events, be its import what it may, ours is a safe and scriptural course. If Paul, the Apostle, could say to a Philippian jailor, "Believe in the Lord Jesus Christ and thou shalt be saved, and all thy family," on this confession of faith; if Philip, the Evangelist, could say to an Ethiopian officer, "If thou believest, with all thy heart, thou mayest" be baptized; and if the Messiah himself could say, "He that believeth the gospel and is baptized shall be saved," we may safely say so too. There is no scriptural, no human invention or prescription, for detecting or preventing hypocrites and pretenders. But, as already observed, in my first discourse in Louisville, I presented and developed the good confession of Peter, on which Jesus said he would "build his church." The question propounded to his disciples was, "*Who am I do you say?*" Peter responded, "Thou art the Christ, the Son of the Living God." On which Jesus responded, "Happy art thou Simon, son of Jonas! Flesh and blood has not revealed this to thee, but my Father who is in heaven. And I say unto thee, thou art Peter, (a rock,) and on *this Rock* I will build my church, and the gates of hell shall not prevail against it." Now, I ask, is not this a sure and an approved foundation on which to build Christ's church? If so, are we not warranted, in all cases, to build upon it?

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But we are asked, What does it mean? I teach that the subject of this proposition is *Jesus*, and its predicate, "*the Christ, the Son of the Living God.*" In this predicate there are two affirmatives—one respecting his *person*, the other his *office*. His personal name is JESUS; his nature is *the Son of God*, and his office is the ANOINTED prophet, priest and king of Jehovah. Now, we affirm that, scripturally to apprehend and believe these predicates, is all that right reason or revelation requires of any man, in order to discipleship, *so far as faith is concerned;* and so we preach and teach, before we receive any one to baptism.

That this subject and these predicates, in their roots and branches, spread over all the Bible, we cheerfully admit. But we are not authorized to wait till every one who desires baptism is as well read in these subjects as Dr. Humphrey, or even a well informed "lay man," a member of the church for five, ten or twenty years. And may I not add, without giving any just cause of offence, that to whomsoever this view of receiving candidates to baptism may be objectionable, it cannot possibly and consistently be so to Dr. Humphrey, who receives to baptism and church membership infants, that neither know nor believe God or man.

But that these are the only requirements of the gospel, we never believed nor taught. That faith and reformation are the only requirements to making a Christian profession, or to baptism, is, indeed, a true allegation; and, therefore, we repudiate a baptism that requires not these, but which makes blood, lineage, or parental vows, obligations or relations, the only indispensable prerequisite to it.

The Doctor adds, that our converts, so far as we teach, "might believe the scriptures in any sense they choose, and that no one had any right to inquire how they understood any chapter or verse," declaring that "this is to be a matter between God and themselves alone." This is, to me, quite a new doctrine. I can only say, that I never so thought, nor spoke, nor wrote, so far as my memory and conscience bear witness. I will be much obliged to Dr. Humphrey—and I have very great confidence in his candor and integrity—to name the passage, volume and page, in which I have, at any time, so expressed myself.

That some person may have put these words into my mouth, or so interpreted my sayings; or that I may have thus spoken of certain speculative questions, propounded by metaphysical doctors on some topics in the Bible, may be so. But this is wide as the poles, from the allegation here made. Neither have I ever believed nor taught "baptismal regeneration," as these words now indicate.

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That men are "born of water and of the Spirit," now, as formerly, I do believe and teach. But this, too, is the breadth of heaven from Puseyite, Gregorian, Athanasian, Ambrosian, or Ignatian baptismal regeneration.

And as for his allusion to the "old path up the hill of difficulty," I must say that I have neither desired nor attempted to level or remove that hill. Bunyan, the Baptist, left it as rough and as rugged as he found it. But since his time, some that admired him in other points, have so improved upon him in this, that they have made his hill so much of a plain, and so broad and smooth, that all the world, in perfect infancy, can clamber into Christ's kingdom before they can even walk down an inclined plane. On such topics as these, I may be obliged to make some remarks when responding to his second letter; for the contents of which, I am greatly obliged to Dr. Humphrey.

As an apology for some things he has written of my views, I take pleasure in saying, that I am sure he would not say a word against my views that he does not think just and right; but while he may have heard some of my brethren, who may have thus thoughtlessly or ignorantly expressed themselves, he will please remember that he would not think it just and right that he should have to answer for every thing that every or any Presbyterian minister, Old School or New, may take into his head to say in the pulpit, or even to print and publish in a sermon or a book. There is no system of religious faith or doctrine that is not occasionally misrepresented and misinterpreted by its advocates and friends, and more especially when it is struggling into life. We ask no special favor in our case, that is not usually extended to every doctrine, or system of doctrine, propounded to the understanding and acceptance of the public. We only ask for a candid hearing, and a candid statement of objections, on the part of those who may sincerely and conscientiously dissent from us on matters of such transcendent importance.

Might I presume to request the editors of the New York Observer to lay before their readers my responses to the two letters which they have so very promptly and properly presented to their readers? We do very cheerfully tender these letters of Dr. Humphrey to all our readers, desiring that they may read them with all candor, and weigh their contents with the utmost impartiality. We are always obliged to those who lay before the public, in an acceptable style, whatever objections they may have to any thing we teach or write on the soul-absorbing theme of the faith formerly delivered to the saints, by the apostles and evangelists of our Lord and Saviour Jesus Christ.

A. C.

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THE SCEPTRE OF POWER STILL WITH THE JEWS.

BY REV. H. READ.

"MORE Jews," says Prof. Tholuck, "have been converted to Christianity during the last twenty-five years, than during the seventeen centuries preceding." And, what is particularly encouraging to Christian effort, not a few converted Jews, and others not converted, are filling places of influence and trust, both in the world of letters and of politics, both in church and state. Five Professors in the University of Halle are Jews; three in Breslau. The celebrated Neander, Wehl, Brenary, are Jews; ten Professors in Berlin alone. Drs. Lee, Stahl and Capadose are Jews. So is a medical Professor in St. Petersburg, and eight clergymen in the church of England.

Whether it be in pecuniary ability and financial tact, or in the higher walks of learning, or in military prowess, or in political or diplomatic skill, the Jews are not wanting in men thoroughly furnished for every exigency. The Minister of Finance in Russia is a Jew. The Minister, Senor Mendizabel, of Spain, is a Jew. The late President of the French Council, Marshal Soult, was a Jew. So are several French Marshals. The first Jesuits were Jews. No great intellectual movement in Europe has taken place in which Jews have not greatly participated. So it has been in the late revolutionary struggles in Europe. Indeed, not a small share of human activity is this day kept in motion by Jews. That mysterious Russian diplomacy, which so alarms Western Europe, is organized and chiefly carried on by Jews. The mighty reformation now preparing in Germany is developing itself under the auspices of the Jews. It is strongly surmized that John Ronge is a Jew.

The daily political press in Europe is very much under the dominion of Jews. As literary contributors, they influence almost every leading Continental paper. In Germany alone they have the exclusive control of fifteen public journals. An intelligent writer speaks of the "magic power" of their present intellectual influence in Europe. "For better or for worse they are on the move. Every month brings tidings of a change. Old chains are being severed. Old opinions, associations and observances, are being broken up. The harbor of Rabbinical Judaism is left. They must now either be piloted to the haven of truth, or, borne along for a time by every wind that blows, be at length stranded on the shore of Infidelity."

The Jews are on the eve, yea, in the midst of a mighty movement. There is, on their part, a singular preparedness for some great change. They are in a transition state—now being *schooled* in every nation on the face of the earth, and in every branch of practical, profound and useful learning, and in the various functions of office—prepared in lessons of rich and varied wisdom and experience, to construct for themselves a more perfect civil and church polity than the world has yet seen. There is, doubtless, Jewish *material* enough at the present time, to form a strong body politic. They have numbers, wealth, intelligence, industry, enterprise. Should

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certain Jewish families in Europe suddenly withdraw their capital, they would cripple kingdoms.

These are encouraging features to Christian efforts in behalf of the Jews. Such material, if once converted to God, would, also, be mighty to the pulling down of the strongholds of Satan in the Gentile world.—*Extract from "Hand of God in History."*

BAPTISMAL QUESTION IN SCOTLAND.

The baptismal question is creating some stir in Edinburg, at present. Last Sunday evening no less than three discourses on the subject were delivered.

Dr. Hetherington and Dr. McCrie, on the part of the Presbyterians, and Rev. Jonathan Watson and Prof. Johnston, on the part of the Baptists, have been most prominent in the discussion. A few years ago, the subject was very seldom mooted, but the tracts of the Baptist Union, and, more recently, Mr. Noel's work, seem to have awakened public attention; and Presbyterian clergymen, to prevent their people being led away by "sophists," are instructing their people, attempting to show the lawfulness of infant baptism. A work, to be entitled "Variations of Pædobaptism," has been suggested, on the plan of Edgar's "Variations of Popery." An amusing and instructive chapter for such a work might be compiled from certain reviews of Mr. Noel's book, published in Scotland. The newspapers state that Rev. Mr. White, pastor of the Congregational church, Hereford, England, has renounced infant baptism; that he was led to this, not by a perusal of works on the Baptist argument, but "especially by the study of the controversy between Drs. Wardlaw and Halley; coinciding with each of these writers in the opinion, that they have reciprocally destroyed each other's theory." Dr. Wardlaw, it will be remembered, founds his argument on circumcision. Dr. Halley, also a Congregationalist, says it is utterly absurd for any one to attempt to support infant baptism by any argument drawn from circumcision, and attempts to uphold it in another way. Here are variations. As another example: Dr. Hetherington, on a Sunday afternoon, a few weeks since, when about to perform the ceremony on a babe, addressing the father, said, "You present this child as a candidate for membership in the Christian church," &c. The same evening, Dr. McCrie, in his third lecture, stated that infants were not made members by baptism, but by birth; it was as members that they were entitled to the privileges of the church. He said nothing of admitting them to the communion, although his argument is good for that, if it is good for any thing. Some people have an impression that the Lord's Supper is one of the "privileges of the church." Variations of this kind might be multiplied *ad infinitum.*—*Corr. Watchman and Reflector.*

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THE CHRISTIAN MISSIONARY SOCIETY.

THE Church of Christ at Connelsville, Pa., having received from the "Christian Missionary Society" a circular, enclosing its constitution, held a meeting to take into consideration the propriety of becoming an auxiliary society; and after an impartial investigation of the scriptures in reference to this subject, the following resolutions were unanimously adopted:

1st. That we deem it the duty of every Christian, to do all within his power for the advancement of the cause of Christ, by holding forth the Word of Life to lost and ruined man.

2d. That we consider the Church of Jesus Christ, in virtue of the commission given her by our blessed Lord, the only scriptural organization on earth for the conversion of sinners and sanctification of believers.

3d. That we, as members of the body of Christ, are desirous of contributing, according to our ability, for the promulgation of the gospel in foreign lands; but,

4th. That, conscientiously, we can neither aid nor sanction any society, for this or other purposes, apart from the church; much less one which would exclude from its membership many of our brethren, and all of the apostles, if now upon the earth, because silver and gold they had not.

5th. That we consider the introduction of all such societies a dangerous precedent—a departure from the principles for which we have always contended as sanctioning the chapter of expediency—the evil and pernicious effects of which the past history of the church fully proves.

6th. That we also consider them necessarily heretical and schismatical, as much so as human creeds and confessions of faith, when made the bonds of union and communion.

7th. That for missions, both foreign and domestic, we approve of a plan similar to that adopted by the brethren of Tennessee, for evangelizing in that State. (See Chris. Mag., Vol. ii., No. vi., p. 228.)

8th. That we consider it the duty of all the churches to co-operate in home missions, and that we are *willing* and *ready* to unite with those of Western Pennsylvania, in sustaining evangelists to proclaim the gospel in destitute places.

9th. That we highly approve of a new and pure translation of the Holy Scriptures, both for home and foreign uses.

10th. That a copy of these resolutions be sent, for publication, to the "Millennial Harbinger," "Christian Age," "Christian Magazine," and the "Proclamation and Reformer."

The above resolutions are not the offspring of an overheated imagination—not the result of wild enthusiasm—neither are they dictated by a spirit of covetousness. We have no desire to appear peculiar; no disposition to divide or distract the body of Christ; no longings for rule or pre-eminence; but they are the result of mature deliberation, calm, dispassionate reflection, and a thorough investigation of the Word of God; are dictated by a spirit of love, and a determination to be guided by the Holy Scriptures, though they should fail to furnish us a king like those of the surrounding nations, and to sanction nothing for which we cannot find a "thus saith the Lord."

We know that many of our good brethren are contending for these measures which we condemn, as earnestly, as zealously, and as conscientiously, as ever Saul of Tarsus persecuted the Church of

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God; for, as the object for which these societies are instituted is a good one, there are many warm-hearted and zealous Christians who look only at the end, and rush forward, without pausing to consider the means taken to accomplish it. We would not, however, impute to them any other than the purest and best motives, and we hope that they will attribute the same to us, and not condemn the course we have taken, without giving it that earnest attention and impartial investigation which the vast importance of the subject demands. But lest we should not be fully understood by some, and appear to have acted without cause, we propose adding a few remarks in explanation of some of our resolutions.

The 1st, 3d, 7th, 8th, 9th and 10th, need no comment: we commence, then, with the 2d. That the Church of Jesus Christ is, in its constitution and design, essentially missionary, we conceive to be an axiomatic truth. Not *a* missionary society, but emphatically and pre-eminently *the* missionary society—the only one authorized by Jesus Christ or sanctioned by the Apostles. Her President is Jesus Christ; her constitution the Holy Scriptures; the end for which she was established, the conversion and sanctification of the world. For this purpose she is fully commissioned by her great Head, and fully qualified to fulfil that commission. To affirm that she is not competent, is to charge her all-wise Founder with the inconsistency of assigning her a duty which she is unable to perform. If, then, she is authorized and competent, all other societies for this purpose are not only unscriptural, but they are unnecessary and uncalled for. Unscriptural, because they appropriate to themselves the duty and honor which rightfully belong to the church; unnecessary, because the end for which they are instituted the church is fully able to accomplish. But we are told that the church has not done her duty, and, therefore, they are necessary. Then may we, with equal propriety, have Odd Fellows, Free Masons, and Temperance Societies, for this is the very argument urged by their advocates; and if it is sufficient to introduce Bible, Missionary and Tract Societies, it will also introduce benevolent societies to such an extent as to make the church an useless organization. But grant that she has not done her duty. What then! Must we organize other societies to do that which she has failed to do! Or must we set about reforming her, in order that she may do it! Certainly the latter.

But here we are asked, How can the church, without these societies, send the Bible to the heathen, the missionary to foreign lands, and the glad tidings of salvation to the uttermost corners of the earth! Then we ask, If she cannot, what society upon earth can! If Jesus Christ has not qualified her for the work, can uninspired men institute any thing better! If she did it in her infancy, can she not do it now! If other societies were *unnecessary then*, why are they *necessary now*? But the document referred to in the seventh resolution, will, we think, show how it can be done. This brings us to the fourth resolution.

We know it is thought by some, that these societies are not separate and apart from the church, but part and parcel of her. But by a little reflection, it will be seen, that although they may be en-

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tirely composed of members of the church, (which is not often the case,) yet they are separate and distinct from her; as much so as any Free Mason or Temperance Society composed of church members. Her president is not the president of any of them; her constitution is not the constitution of any of them; her laws are not their laws; *she* has an initiatory *rite—they* have initiatory *fees;* and but comparatively few of her members are members of any or all of them. Hence, it follows that they are distinct organizations, separate and apart from the church.

But we also object to them because they require a *property qualification* of voters, officers, &c. For instance, no person can become a life-member of the so-called Christian Missionary Society, without first paying $20; nor a life-director, however competent, for less than $100. But if a brother, "in good standing," be so fortunate as to have that amount, he may become a *director for life*, though an ignoramus, and unfit to be a director of one of our common schools. The same principle obtains in all similar societies.

But few words will be necessary to explain the sense of the fifth resolution. We have always professed to show a "thus saith the Lord" for every measure we have adopted; but the introduction of these societies is a flagrant departure from that *safe rule*. It sanctions the principle of expediency, and places in the hands of our opponents a weapon which has already begun to be wielded with no little skill, and the effects of which we will soon begin to feel. Had it not been for this chapter of expediency (which we cannot find in the Bible) who would ever have heard of infant church membership; infant sprinkling; human creeds; a Pope of Rome, and a thousand other evils, which have been sown broadcast in the church? Let us, then, beware of taking the first step in the dangerous path of expediency.

The sixth resolution declares that they are "necessarily heretical and schismatical," which will appear from the fact that they *invariably* divide the body of Christ, by including a part, and excluding a much larger portion of its members. What more have human creeds ever done? What more can they do? The only difference is that human creeds first create division in views, which is followed by division in action; whereas, these societies first cause division in action, the inevitable consequence of which is diversity of views, sentiments and feelings.

With this we close, praying the Heavenly Father to strengthen us all with might by his Holy Spirit, that we may walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit by the bond of peace. And hoping that the time is not far distant when all sectarianism, and every thing which tends to create division, shall be buried in oblivion, and the saints of God shall unite, with one heart and voice, in ascriptions of praise to Him who loved us and washed us in His blood; to whom be glory, honor and dominion, now and forever. Amen.

A. SHALLENBERGER,
L. L. NORTON,
E. HOLLIDAY,
} Comm'ee.

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REMARKS ON THE PRECEDING.

A SIMILAR communication has, we presume, been forwarded to the periodicals named by the church at Connelsville, and has already appeared, with accompanying remarks, in the "Christian Age," and probably in some of the others. I have much respect for the elders of the church at Connelsville, and for the community over which they preside. Some of them I have known and highly esteemed for many years, and have their Christian attainments and scriptural knowledge in high consideration and regard. Still, I am of the opinion that, in giving publicity to their resolutions and views, at this early period, not having had the subject so fully and so clearly before them, they have not sustained that prudence for which they have hitherto been distinguished.

That differences in judgment, as to the ways and means of evangelizing the world, by the circulation of the scriptures in different languages, and by sending out evangelists to labor in the gospel, were to be encountered, was anticipated by all who had thought much and long upon the subject. Differences on this subject occurred even in the age of the apostles, and gave occasion to some sharp words and dissentions amongst the chief men, all of one faith, one hope, and one grand aim and purpose in all that pertained to the constitution, laws, doctrine and usages of the apostolic church. We only ask and entreat our brethren to hasten leisurely in finding fault with such things as may, to them, appear not exactly to coincide with their best judgment and conclusions, especially in any of those matters which are more or less left to human judgment and expediency, as some things are, and, of necessity, must ever be.

That some objections can, indeed, be justly made against some things said and done at the late convention, may be admitted, without judging the affair as obnoxious to the reprobation of any Christian community, or calling forth a declaration of non-fellowship with the whole proceedings. This is an extreme case, and at once precludes all efforts at amendment or advancement. It is putting the last first, and closing the door against all further attempts at reformation, before one overture, other than the expression of such a sympathy as one might cherish for such a conscientiousness as was indicated on the part of Saul of Tarsus, who verily thought it right to persecute Christ. And were the brethren assembled at Cincinnati acting under a similar self-deception? I do not think that our brethren at Connelsville really intended to say all this, yet, unfortunately, both in word and deed, they have so ex-

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pressed themselves. But there is, notwithstanding, running through the resolutions such a redeeming spirit, as to extenuate some things said in connexion with them.

Their second resolution is the basis of all their objections, and yet it is, in the main, such a one as we all approve. The only question is, whether Christ's church is one community, or all the communities, founded upon a belief of his divine person, office and mission. A church of Christ at Connelsville, Philadelphia, Cincinnati or New York, is not *the church* of Christ. The church of Christ is a very large and widely extended community, and possesses a large field, even the habitable earth. The church for which Christ died, and for which he lives and intercedes, is not the church at Connelsville, Rome, Ephesus or Jerusalem, but is composed of all who have been baptized into his gospel, and continue to walk in him.

Now, it is competent to "*the church of Christ*" to consult and cooperate with all the individual communities called churches of Christ, which enter into her own constituency, in whatever state, nation or empire, they may be found, in each and every matter beyond their own individual duties to themselves and their localities. These are matters which we regard as conceded by all our brethren, and, therefore, we offer no argument in support of them.

The independence of any community in Christ's Kingdom is not an independence of every other community in that kingdom, in whatever concerns the interests of that kingdom. This would, indeed, be a fatal error to the progress and prosperity of that kingdom. In what concerns every private community, it is, indeed, independent of, and irresponsible to any other; but it is both dependent upon, and responsible to, every other community, in all that pertains to the interests, honor, and prosperity of all. Every family in Pennsylvania is independent of every other family in the State, in all that enters into the idea of a private family; but in whatever appertains to the State, it is not independent of any other family, nor any other family in the State independent of it. It belongs to the State, and the State to it. So of the church of Christ; it belongs to every particular church, and every particular church to it.

If the Christian Church or community be a church of Christians, or a community of communities, then, indeed, not one church can be absolutely independent of every other church belonging to the community or church of Christ. Our United States happens to be, of all national institutions on earth, the most analogous to the Christian church in that particular point which we are now contem-

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plating. There are thirty sovereign and independent States in this American nation, each one independent of every other, yet all dependent upon every one for all that is due from her to the safety, prosperity and happiness of the nation. The nation could not exist without the States, nor the States prosper or enjoy themselves, and discharge their duties, without the nation.

But, notwithstanding all this, and much more yet to be affirmed on this subject, we do not make one a pattern or type of the other; nor do we justify the convention, in all respects, from the allegation of the church at Connelsville. We only make these prefatory remarks to prepare all concerned for a more candid and scriptural examination of the subject of co-operation in all things pertaining to the spread and progress of the Messiah's Kingdom. A. C.

DISCIPLINE.

Brother Pendleton: I have been much pleased with your valuable and very opportune articles on Discipline. But there is one point which I would like to see more thoroughly investigated. I allude to that which has already been discussed, to some extent, by yourself, Brother Chinn, and others: the part which the church and her elders should respectively take in all cases of discipline; or in the excommunication of disorderly members. You say, in the June number of the Harbinger for 1849: "The effect of excommunication is to cut off the party from the Christian social intercourse of the church. The province of the elders is to say, that, under the law and the testimony, A. shall be thus separated, and that he *is*, by their judgment, legally excommunicated."

To sustain this position, you and your worthy correspondent, in the same number, rely chiefly on the following testimony of the Apostle Paul—Acts xx. 28: "Take heed, therefore, unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." 1 Thess. v. 12: "And we beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you." 1 Tim. iii. 4 and 5: "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" 1 Tim. v. 17: "Let the elders that rule

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well be counted worthy of double honor, especially they who labor in word and doctrine." Heb. xiii. 7 and 17: "Remember them who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation;" "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you."

But, Brother Pendleton, do not you *assume* too much, when you attempt to sustain your position by this testimony? Do the words, *take heed*, *overseers*, *are over*, *admonish*, *rule*, and *take care*, taken separately and collectively, *necessarily* imply the right to decide all cases of discipline? Nicholas, of Russia; Victoria, of England; Taylor, of the United States, and Johnston, of Pennsylvania, are all rulers; but they are rulers of very different orders. There are multitudes of rulers who never decide one case of discipline, civil or ecclesiastic. Their rule is more or less absolute, according to the laws and the constitution of the body governed. If, therefore, we wish to know the extent of a ruler's power, we must first ascertain the limitations under which he acts.

Something more specific, then, than these generic terms, is necessary to determine the extent of the elders' authority in cases of discipline. This, I think, is clearly furnished in the fifth chapter of 1 Cor. I am sorry, Bro. Pendleton, that I am constrained to dissent from your interpretation of this portion of the Living Oracles. You will permit me to say, with Christian frankness, that I entertain a very high respect for your usual good judgment in all matters. It is, therefore, with much hesitation, that I reject your explanation of a theme which you have so recently and so carefully investigated. But it does appear to me, that the apostle, in this chapter, teaches that it is the province, not of the elders, but of the whole church, in her collective capacity, to excommunicate every brother that walketh disorderly. I will state a few reasons for this opinion as briefly as I can.

First, the apostle affirms (v. 12) that it is the duty of the church to judge them that are within. I know the church may do this through her representatives; but the context forbids such a construction of this passage. The apostle here addresses *each* member of the church at Corinth. He holds *every one* responsible in this case. So that if the church collectively, should neglect to discharge her duty in expelling the disorderly, *each member* is, nevertheless, required, by virtue of this right, to judge them that are within—to

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pronounce censure upon the guilty person—by avoiding all social intercourse with him. "But now I have written unto you, not to keep company, if any man that is called a *brother* be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat." This right, however, is not limited to such cases of private judgment. It also refers to the legal excommunication of officers. For the apostle immediately adds: "Therefore, put away from among yourselves that wicked person."

My second reason is, that the apostle censures the *church*, not the elders, but the *whole congregation*, for having so long neglected this case of discipline.

But my third and chief reason is, that he commands the *whole church, collectively*, to discharge, forthwith, that duty which she had hitherto neglected. I quote from the New Translation: "Wherefore I, indeed, as absent in body, but present in spirit, have already, as present, judged him that committed this act. My sentence is this: You, being assembled, my spirit also being with you; in the name of the Lord Jesus Christ, with the power of the Lord Jesus Christ, deliver this very person up to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The church, then, in her collective capacity, and not through her elders, was required to deliver this person up to Satan. Critics may differ as to the full import of this peculiar phrase; but that it comprehends at least legal excommunication from the church, I think there can be no doubt; for this person was already, in fact, under the influence of Satan. If, then, the decision of the apostle dissolved his legal connection with the church, he was then, in fact and in law, a member of Satan's kingdom, and, therefore, beyond the jurisdiction of the church; for "them that are without, God judgeth." At any rate, I am unable to conceive in what sense a church can deliver to Satan a person who is already, both in fact and in law, a member or citizen of his kingdom.

I must, therefore, conclude, that the apostle did not intend, by the expression of his judgment in the case, to supersede the regular and legal action of the church; but merely to excite her to the performance of a duty which she had hitherto very improperly neglected.

This view of the matter is corroborated by the advice which he gives 2 Cor. ii. 6–11: "Sufficient for such a one is the punishment which was inflicted by the majority. So that, on the other hand, you ought more willingly to forgive and comfort him, lest such a one should be swallowed up by excessive grief. Wherefore, I beseech you to confirm your love to him; for to this end, also, I wrote, that

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I might know the proof of you, whether you be obedient in all things. *Now, to whom you forgive any thing, I also forgive;* and even I, if I have now forgiven any thing, to whom I forgave it, for your sakes I forgave it, in the person of Christ: that we may not be overreached by Satan, for we are not ignorant of his devices." Here the apostle declares, that the punishment inflicted on this person, by the majority, was sufficient; that they should now forgive him, and confirm their love to him. But this they could do only by restoring him to the rights and privileges of the church. The apostle farther expresses his readiness to concur with the church in this matter: "To whom you forgive any thing, I also forgive." But he never intimates his intention to supersede, by any decision of his own, her legal action in the restoration of this penitent person. It is, therefore, the right of the church to restore her excluded members, whenever she has sufficient evidence of their repentance. But if it is her right to restore, it is also her right to excommunicate; and, therefore, the punishment inflicted on this person by the majority, refers primarily and chiefly to his legal excommunication from the church.

These are some of the reasons which lead me to think that it is the province, not of the elders, but of the church collectively, to separate, by her vote, from her communion and fellowship, every person that walketh disorderly. But I do not wish to interfere with the regular discussion, now in progress, between yourself and Bro. Chinn. My main object is to elicit from you a more full development of the arguments from scripture, which bear upon this question. Those drawn from erring reason, and the polluted pages of ecclesiastic history, can have but little weight with those who take "the Bible, the whole Bible, and nothing but the Bible," as their rule of faith and practice. If, then, you will give us a full and thorough exposition of these portions of the Sacred Word, to which I have so hastily alluded, you will oblige many of your readers, and especially your friend and brother in Christ.

ROBERT MILLIGAN.

WASHINGTON, Pa., April 17, 1850.

☞ Remarks in our next number. W. K. P.

THERE is no journey too long for him who travels gently, and without hurry; there are no advantages too remote for those who prepare themselves with patience.—*De la Bruyere.*

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BETHANY COLLEGE.

BETHANY COLLEGE is the only College known to us in the civilized world, founded upon the Bible. It is not a theological school, founded upon human theology, nor a school of divinity, founded upon the Bible; but a literary and scientific institution, founded upon the Bible as the basis of all true science and true learning.

It is founded upon the Bible in the following manner: The Bible is every day publicly read by one student in the hearing of all the other students. It is then lectured upon for nearly one hour, contemplated first historically; in which view of it, its *facts* of creation, providence, legislation and redemption, as developed in the writings of *Moses*, and other Jewish historians and prophets, the Christian apostles and evangelists, are, in order, exhibited, investigated and classified under appropriate heads.

Its science or doctrine being but the meaning of its facts, and the precepts and promises founded upon them, is then inductively gathered and arranged by every student for himself.

It has proved itself, in a series of years, to be, to all young men, a very acceptable branch of education; so miscellaneous and diversified; so comprehensive and yet so minute; so useful and so entertaining; so all-transcending and important in all its bearings upon human character and human destiny, in time and to eternity, that no student ever seems to be weary of it, although extending for four years, through all his College course.

Those destined for the ministry of the Word, are thus furnished with all the grand materials of their future profession; and those assigned to other professions in life, are prepared to enjoy themselves in the richest of all possessions—a mind enlightened with Divine Revelation, and the history of man impartially drawn by the hands of the greatest masters that ever spoke or wrote.

This is a reformation in education as much in harmony with the spirit of the age—in all Protestant lands—as it is with the genius of that religious and moral reformation for which we plead. All Protestants concur, in theory at least, with us, that the Bible should be taught in every school, from the infant school to the University. But to this it is sometimes objected, that, as we have different sects and thrones of religion in Christendom, and as in public schools these different sects frequently meet, and as teachers of religion are fond of imbuing all under their influence with their peculiar orthodoxy, so it is better to have no religious instruction, lest some

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error might be communicated, and an undue advantage be thus gained.

This objection, whether silly or wise, bears not against our method of teaching the Bible. Our profession being purely catholic—not Roman, nor Grecian, nor Anglican Catholic, but simply *catholic*, or extending only to that which is universally admitted by all denominations—we cannot, while true to our profession and our party, do any thing, or teach any thing, contradictory to our position. We, indeed, are the only denomination or people that could introduce the Bible into a College, and daily teach it, inasmuch as we care for nothing that is not recognized by every party in Christendom. It is strange, yet, nevertheless, true to the letter, that a people who only teach what is *catholic*, and repudiate what is *sectarian*, must be a party in this our age and country. It is, however, a fact, which I pledge myself to maintain any where, before a competent tribunal. But those to whom I now speak, need no such demonstration.

But our College, whose continuance, prosperity and reputation, are more intimately connected, or rather identified, with the cause of Reformation, than any other one now is, or hereafter can be, is not endowed, nor placed upon a footing at all equal to a hundred sectarian colleges in our country.

True, we have, by great personal labor and sacrifice, grown in public favor and esteem from year to year, and have sent out many young men into the evangelical field, most, or nearly all of whom were educated at the expense of the Faculty of the institution. Generous individuals have contributed the means of raising the buildings and furnished a portion of apparatus and library, but the college is wholly unendowed.

A plan is now proposed of partially endowing it; and that is, to raise, in thirty shares of five hundred dollars each, the sum of fifteen thousand dollars, and to invest it in our best stocks, for the purpose of endowing the Chair of Sacred History, and thereby exonerate the other chairs from any claims on the fees of tuition for the support of this chair—making it dependent on the interest of said sum in all time coming. This scheme of giving perpetutity to this most fundamental item in a liberal education, not only secures the great object for which I put my hand to the work, but in some measure endows, with the fees of tuition, the other chairs of the languages and the sciences.

To this we add, to complete the scheme, one thousand scholarships, of one hundred dollars each, to go into operation as soon as one thousand are paid for. This gives education at the rate of six

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dollars per annum, or the interest of one hundred dollars, to those holding said scholarships. It is proposed, and will likely become a law after the next meeting of the Board of Trustees, that, soon as five hundred scholarships are paid in, the scheme shall go into effect so far as that those holding rights of scholarship shall pay one-half the present price; when seven hundred and fifty, or two hundred and fifty more scholarships are sold and paid in, then, to those holding said rights, it will be reduced to one-fourth its present price; and when the remainder are sold and paid in, then it will be reduced to nothing. This, we presume, is both the most liberal and practicable scheme now before the public, for such an education as that now imparted at Bethany College.

A. C.

From the British Millennial Harbinger.

WHAT IS TRUTH?

TRUTH is not always what we *think* it to be. It is not always what *seems* to us most fitting, suitable or proper; but truth is what is—or, it is the representation of what is—exactly *what is*, without addition or diminution, without any coloring. It varies not the millionth part of a hair from what is. The least variation altogether changes its character and makes it falsehood, or makes it error; for falsehood is what is not.

"A drop is as good as the ocean," says one. There is no virtue in water to take away or cleanse from sin; therefore, a little water will answer just as well, the application of a few drops to the forehead by sprinkling or pouring, as a fountain or a river, and an immersion of the whole person. There is no virtue in the mode, or form, or action—the mere bodily action—the "*outward sign*;" but in the "*inward grace*"—the thing signified; therefore, the *mode*, the *form*, the *action* are nothing—are *non-essentials*; but that the heart be right, is every thing.

To reasoning like this, and this reasoning the Baptist and the disciple of Christ respond: There is no virtue in the water, but *what God gives it*; there is no virtue in one application of it—one *mode*, or *form*, or *action*—but *the appointment* of God. What is truth? What has God said—commanded! If we would do the will of God, *it is essential* that we understand this. If we would obey the Saviour, we must know what he enjoins.

We admit, that it is all important, and of the first importance, that the heart be right—that it be purified by faith, the belief of the truth, in order for the water of baptism either to reach the conscience or to take away sin. We have no confidence more than others, in *mere bodily acts*. We admit that one mode, or form, or action, is as good as another, provided it signify the same thing, and in reality is

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the same. But before we can admit the conclusion of our Pædobaptist friends, we ask, What is truth? What is the appointment of God?

A drop of water is as good as the ocean, and has as much virtue in it to take away sin, provided it have in it the appointment of God for this purpose; but without His appointment nothing will avail—no action will please Him. "In vain do you worship me," he says, "teaching for doctrines the commandments of men."

On one occasion, we are informed, that our Lord spat upon the ground and made clay of the spittle, and anointed the eyes of a blind man, and said to him, Go wash in the pool of Siloam; and he went and washed, and returned seeing. Now, in this case, we might say, there was no virtue in the spittle more than in the earth with which it mingled—no more in both conjoined than in either one of them—no more in the action of the blind man going, than his sitting still—no more in his action of washing, than in any other conceivable action; but all the virtue was in the power, the philanthropy, and the appointment of the Lord. Without his appointment no restoration of sight would have been effected, and with his appointment one element, action or instrumentality, is as good as another. The Lord might on this occasion, as on another, omitted the use of the clay and the washing of water—he might only have touched the blind man's eyes, saying, *Ephatha*, be opened; or, without a touch commanded, and the same effect would doubtless have followed. But what is truth? Truth is what is, what was, and what is to come. Thy word, O God, is truth. "All flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth down; but the word of the Lord endureth for ever, and this is the word, which by the gospel is preached unto us." "Repent and believe the gospel." "He that believeth and is baptized," saith the Lord, "shall be saved." O what is it to *believe?* O what is it to be *baptized?* What must I believe? how must I believe? and when must I believe? Is it historical faith, or evangelical faith—faith produced by testimony, by the word of the Lord, by hearing; or, faith by the Spirit without the word, breathing upon me like the blowing of the wind—whence it cometh and whither it goeth I know not, and cannot know?

Am I to be baptized *in* water or *with* water? by besprinkling, a pouring upon, or an immersion? What are the essentials, and what are the non-essentials here?

"To the law and to the testimony"—"If any one will do his," the Father's "will," says our Lord, "he shall know of the doctrine—or understand the teaching. He shall see and embrace the truth, and the truth shall make him free.

Would we be Christians—perfect Christians, justified, sanctified, adopted, and joyful disciples; we must be converted and become as little children—our eye and aims must be single, and the language of our heart as well as our lips must be, and be continually, "*Lord, what wilt thou have me to do?*" I would have no will or way of my own; but thy will, O God, be done.

My paper, you see, is full, but consider this as introductory, if you please, to another next month. F. W. EMMONS.

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BAPTIST W. NOEL.

TUESDAY, the 19th March, being the day appointed for the public recognition of the Hon. and Rev. Baptist Noel as pastor of John street Chapel, Bedford-row, the chapel was crowded by a highly fashionable audience. The honorable and reverend gentleman entered into the pastoral duties of this chapel some six months back, but owing to the illness of the late Rev. J. H. Evans, who had been minister of John street Chapel for thirty years, the ordination service of the Baptist church could not be performed. Another reason for their necessary postponement was the absence of a satisfactory arrangement for the sale of the chapel, as H. Drummond, Esq., M. P. for Surrey, was unwilling to allow this place of worship to remain any longer in the hands of Baptists. A sum of money from the congregation, £2,000 of which was contributed by a noble duchess, has, however, settled this difficulty, and on Tuesday he was inducted as pastor of the chapel. Prayer having been offered up, a statement regarding the affairs of the church was then read by one of the deacons. It stated that since the honorable and reverend gentleman had been acting as pastor they had been obliged to increase the chapel to accommodate 200 additional sittings, making it now capable of holding nearly 2,000 persons. The cost of purchase from Mr. Drummond was £6,500, with certain conditions in the event of the decease of Mr. Noel. Within the last six months the reverend pastor had baptized 100 persons, nearly all of whom were members with him when in Bedford-row. Addresses "on the duty of a pastor to the church," and "on connection between the pastoral office and prosperity of the church," were then delivered, after which the honorable and reverend gentleman addressed the congregation at considerable length. The services lasted three hours, and were terminated by the singing of the doxology.—*British Mill. Harbinger.*

THE DIFFERENT COLOR OF THE JEWS.

ALTHOUGH the Jew becomes the subject of every form of government, from the Autocracy of Russia to the democracy of America, he retains his theocratic creed. Neither barbarism the most rude, nor civilization the most refined, has succeeded in altering his peculiar countenance; for in the backwoods of the New World, and at the court of the British Sovereign, he is instantly known. Time, that changes all things else, seems to stay his rough hand when he approaches the Jew. Compare his lineaments, sculptured in marble and cast in bronze—for the arch and medal of Titus still exist—with those of the living Jew, and be convinced of his unchangeableness. This permanence of physiognomy is evidently traceable to a supernatural cause, which prevents the usual modification of features, in order to accomplish an important object. Into this it is not our province now to enter, yet we cannot help remarking that the Jew is a witness, not of one truth, but of many truths. Marvellously does he illustrate the consistency of the original unity of man

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with the most extensive diversity. His features have been cast in an eternal mould, but his color is dependent on outward causes. Natural law is forbidden to operate on the one, but left to take its course with the other. A fixed physiognomy declares the unity of the people, while their diversity of complexion as distinctly manifests the influence of the climate. Every shade of color clothes with its livery the body of the Jew, from the jet-black of the Hindoo to the ruddy white of the Saxon. The original inhabitant of Palestine was doubtless dusky-skinned and dark haired, but the cooler sky and more temperate air of Poland and Germany have substituted a fair complexion and light hair. On the other hand, the scorching sun of India has curled and crisped his hair, and blackened his skin, so that his features alone distinguish him physically from the native Hindoo. On the Malabar coast of Hindostan are two colonies of Jews—an old and a young colony—separated by color. The elder colony are black, and the younger (dwelling in a town called Mattacheri) comparatively fair, so as to have obtained the name of the "White Jews." The difference is satisfactorily accounted for by the former having been subjected to the influence of the climate for a much longer time than the latter.—*Quar. Review.*

ELDER JAMES HENSHALL.

At a meeting of the Rappahannock Church, on Saturday, the 15th March, 1850, the following preamble and resolutions were presented and unanimously adopted:

Whereas, we having been informed that Bro. James Henshall has left Virginia, for the purpose of locating in Lexington, Ky., and we being anxious to express our great regard and high esteem for him, and, also, our high appreciation of his character as a gentleman, a Christian, and an able proclaimer of the gospel; also, to express our regret at his leaving the field of his former usefulness, where, for the last sixteen years, he has rendered such efficient aid to the cause of Christ; and also, to tender to him, and those among whom his lot is cast, our most sincere and heartfelt prayer for his continued usefulness, happiness, and prosperity. Therefore, be it

Resolved, That this church (the first to call him to Virginia) hold him in the most affectionate regard for his exemplary deportment as a Christian, his high moral worth as a man, and his great ability and usefulness as a proclaimer of the gospel, and that we commend him to the Christian regard and fellowship, not only of the Christian brethren in Lexington, but to all others to whom these presents may come.

Resolved, That these proceedings be signed by the Elders of this church, and a copy be forwarded to Bro. Henshall, and one to the editor of the Christian Intelligencer, for publication.

E. M. WARE,
L. HENLEY, } Elders.
J. S. TRIBLE,

The above preamble and resolutions were also presented to Horeb Church, and as unanimously passed.

JOHN LUMPKIN,
PETER AINSLIE.

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ALEXANDER HALL'S EXTRA PROCLAMATION.

I HAVE been informed that Alexander Hall has issued another abusive Extra, and informs his readers that he will neither read nor respond to any reply that may be written to it. I say I have been so informed, for I have never seen a copy of it; and as it would be a work of supererogation to read or respond to any thing that he might now say under these circumstances, I can only say that I intend not to read it, or hear it read, or any thing else he may write on the subject of religion, until he gives some better proof than he has ever yet given to me, that he has any scriptural right, title or interest, to speak or write on that subject at all. A. C.

MEETING IN BALTIMORE.

ON Lord's day, the 26th of May, the brethren in Baltimore contemplate the opening of their new meeting-house, on which occasion they expect Brother Alex. Campbell to be present. They affectionately invite such brethren to be present whose convenience and inclination it may suit, to unite with them. To such brethren (strangers) they will be glad to extend the hospitalities of their homes.

WM. McCLENAHAN,
GEO. AUSTIN,
FRS. D. DUNGAN. } Elders.

I hope, the Lord willing, to be present on that interesting occasion. A. C.

ELDER FARQUHERSON.

WE had intended to have published a circular letter from brother Farquherson, formerly of the North Street Church, in the city of Baltimore, setting forth his reasons for separating from that community, over which he had so long presided as an elder, but, unfortunately, when preparing to put it in type, it disappeared, we know not how. It sets forth, so far as we remember, the debates, the strifes, the emulations, the cold and lifeless forms and ceremonies of that *no-soulism*, or destructionism, sown amongst them sometime since by Dr. Thomas, of the *materia medica* faith and profession. Like its prototype, the moon, it had little light, less heat, and many changes.

This experiment and demonstration will not be without some good results. Some men do good by giving a local habitation and an

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embodiment to some erroneous tenet, some vain assumption, and running it off the stage by their own levity, frivolity and impiety, and thus ultimately carrying off a religious pestilence which otherwise might have had a more enduring and more deliterious influence. There were some good spirits in the North Street Church, during my early acquaintance with it. I trust that they may have been kept from the cold and cheerless spirit of that chilling Sadducean materialism which was imposed on them under the name of gospel light and freedom. A. C.

NEWS FROM THE CHURCHES.

ERWINTON, S. C., January 3, 1850.

Brother Campbell: I have not much news to communicate regarding large accessions to our congregations. During the year just closed, 4 have been added by immersion; of this number, 2 were students of mine. Thank the Lord! Our congregation, if not increasing in numbers, is, I trust, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

During the last summer, in company with Brother Bailey, I attended the annual meeting of the Disciples at Republican, Clark county, Ga., where we met with Brethren Hook, Moore and Mayfield. During the progress of the meeting deep interest and feeling seemed to pervade all present, and 16 were added to their number. The brethren had just completed a neat and comfortable house. After taking the parting hand, we left for home, where we arrived safely, by the kind providence of our Heavenly Father.

The annual meeting of the Disciples for this district, was held with the church at Union. The ministering brethren present were Hook, Smith, Moore and Green. Some 6 accessions were obtained. The church had been called to mourn the loss of her Elder, Brother J. W. Bailey, who was called from his labors on earth to his rest in heaven, on the day preceding the meeting. By patient continuance in well-doing, he sought for glory, honor and immortality, and is now gone to receive the award—eternal life.

Yours, in hope of immortality, J. S. HAVENER.

GARRETTSVILLE, O., January 15, 1850.

Brother Campbell: We have reason to thank God and take courge for what he is doing, through or by the instrumentality of his servants, on the Reserve. This fall and winter, since the yearly meeting in Trumbull county, in August, there has been from 250 to 300 immersed in that county and this, (Portage.) We had a meeting of ten days here the last of November, at which there was 20 immersed and 1 reclaimed, and we have had 30 additions since then; one last Lord's day, by immersion, and the prospect is good for more soon Three of those immersed during our meeting were a Congregationalist deacon, his wife and daughter; two of my children were also among the number. Yours, for peace and truth,

JOHN RUDULPH.

MACOMB, Ill., March 18, 1850.

Brother Campbell: I have been requested to say to you, that in Macomb, Ill., we have a congregation of Disciples in harmony and peace, at present numbering from 80 to 100; that we have now finished a house to worship

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in, 50 by 40 feet; and that we are ready and willing to do our part in all Christian duty, when we understand it. We wish all traveling evangelists, (those having the proper credentials,) to give us a call. We would very much like to see in this beautiful country, and hear them preach the everlasting gospel, Bros. A. Campbell, J. T. Johnson, Burnet and T. M. Allen, or any other of our preaching brethren who are, in deed and in truth, Disciples of Christ. W. H. FRANKLIN.

PARIS, Ky., April 4, 1850.

Brother Campbell: On Friday before the first Lord's day in March last, I commenced a protracted meeting in North Middletown, and continued it for seventeen days. Bros. John Smith and Dearborn were with me part of the time. The meeting was very interesting. There were 54 confessions, 6 took membership, and 1 restored—making, in all, 61 additions. The brethren and sisters were much revived, and appeared to be determined to try to live more faithfully in the discharge of their Christian duties. May the Lord help them to do so! There were 7 confessions at Mt. Sterling the week before the above meeting. W. P. CLARK.

MINOR'S NURSERY, Tenn., April 16, 1850.

Brother Campbell: We have just closed an interesting co-operation meeting at Elkton. The brethren there have erected a neat and comfortable house of worship, organized a Bible Class, and are much more regular in their attendance upon the weekly meetings. At the close of the meeting 2 were added to the church.

The brethren throughout the Green River country are being aroused from their lethargy, and seem disposed, by all laudable means, to send the glad tidings into distant regions. The great difficulty is to get laborers. Who will go into the field? Who is willing to forego the chance of a good speculation for the good which he may do mankind, and for the reward laid up in heaven? Who is willing to give up the glittering interests of California for interests that are spiritual and eternal? "Labor not for the meat that perisheth, but for that meat which endureth unto eternal life"—John vi. 27. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap, if we faint not. As we have opportunity, therefore, let us do good to all men, especially to the household of faith"—Gal. vi. 7–10.

May we treasure up these sentiments in our memories; may our hearts be enlarged by the love of God; and may we be enabled to appropriate to ourselves what was said to the persecuted Christians of old: "All things are yours; whether the world, or life, or death, or things present or things to come; all are yours, and ye are Christ's, and Christ is God's."

Your brother, for the truth's sake, J. D. FERGUSON.

TREMONT PRAIRIE, Ill., April 1, 1850.

Brother Campbell: The good cause, for which you so ardently plead, is onward and upward. We have had some 5 or 6 additions this spring, and something near 40 last fall. I believe the church to be in a healthy condition. May the Lord bless us, and may we increase in knowledge and the love of God! May the blessings of heaven rest upon you and yours!

Yours, in Christian love, JEROME WALTMIRE.

SPRINGFIELD, Effingham Co., Ga., April 11, 1850.

Brother Campbell: I have, for a long while, waited for some of the Disciples of Savanna to write to you, and request you to do all in your power to send an evangelist to labor among us. I believe the fields are white unto the harvest, but there is none to reap and gather the grain into the garner of the Lord Jesus Christ. I really believe much good could be done if some

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qualified person would come and labor in this part of our Master's vineyard. At present, opposition to the truth, as proclaimed by the Reformers, is weak. Many, when spoken to respecting what the scriptures say respecting baptism, and the purpose for which it was administered in primitive times, and also respecting faith being the belief of testimony, agree with us, but still remain where they are, or unite themselves to the Baptist church. If you can induce some one of our brethren who proclaim the truth, to come and labor among us, do so, that the pure gospel of our blessed Redeemer may be firmly established here, and those among us who are capable, be stirred up to labor in the vineyard of our common Lord. I think, if a brother will come and labor among us we can give him a support; of course he would have to travel about among us. If you think proper, send or get one to come as a missionary, and he can ascertain, from experience, what is the amount of our liberality. Something can be collected here, in my opinion, not only for himself, but also for other benevolent purposes, as now engaged in by the Disciples. There are eight of us who live in this county, separated some distance from each other. We meet only once a fortnight, and then only from two to four, in general, attend.

If a brother will only come and try us a few months, it may do much good. If he gets dissatisfied, he can leave us. I want one to come on some terms. He can call on me, at this place, (Springfield.) Hoping and believing you will do all in your power to spread the truth as it is in Jesus, and for that purpose induce, if you can, some capable brother to come among us, I remain yours, in the love of the truth, JAMES RAIN.

☞ Total number reported since last month, 382.

OBITUARY.

PORT HURON, St. Clair County, Mich., Feb. 24, 1850.

Brother Campbell: I am under the painful necessity of informing you of the death of my beloved husband, WILLIAM NAYLOR, who departed this life on the evening (just as the sun set) of the 15th of December, 1849, aged 56 years, in the full hope of a blessed immortality. He rejoiced in a risen and glorified Redeemer, and was fully resigned to the will of the Lord. He died without a groan. His disease was fever, terminating in a quick consumption. He regretted that he had done so little for the cause of Christ in his life time, though for some years past he proclaimed the Reformation to all around him. He has left me, his widow, and six children, to bemoan our loss, which is his gain. He was a native of Leeds, Yorkshire, England; removed to Nottingham, where he became a Christian. He was baptized by Elder Pickering, pastor of the General Baptist Church. In 1819 he emigrated to New York; in 1826, made one of the first members of the Disciple Church in New York city; in 1834 he heard you proclaim the ancient gospel in New York city, and embraced it.

I am yours, in the good hope, ANN NAYLOR.

☞ The British Millennial Harbinger will please copy.

NOTICE.

☞ THE Annual Meeting of the Board of Trustees of Bethany College will be held, according to adjournment, at Bethany, Va., on Wednesday, July 3d, at 10 o'clock, A. M.

W. F. M. ARNY, Secretary of the Board.

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THE

MILLENNIAL HARBINGER:

SERIES III.

VOL. VII.] BETHANY, VA., JUNE, 1850. [No. VI.

COMMUNINGS IN THE SANCTUARY—*No. XV.*

O Lord, how great are thy works! and thy thoughts are very deep.—Ps. xcii. 5.

How wonderful are the divine arrangements in nature and in grace! How overwhelming the grandeur of conception; the loftiness of purpose; and the infinitude of power, wisdom and goodness manifested in God's dealings with man, as his Creator and Redeemer! How mysterious the might by which he brings extremes together, and compels them to succeed each other by a charming series of gradations, or to unite in harmonious action, or even to produce each other! Day subsides into night; life leads to death: again, night gives place to day, and death to life. It is God who bends into the graceful ellipse of the planetary orbits the right lines of the two great opposing forces of the universe. It is God who, in the beginning of his creation, brought light out of darkness, and it is He who will bring good out of evil in the closing triumphs of the great plan of redemption.

Amongst the singular incidents of human history which tend to illustrate this divine prerogative, we note that Satan, the apostle of death, is made to be the first preacher of life and glory. It was he who first announced to man that sublime revelation: 'Ye shall not surely die; but ye shall be as gods, knowing good and evil;' a revelation which, though indeed false in its primary intention, is rendered most true in fact by the divine power in the gospel of Jesus, who correspondingly says of those who shall obtain that future world: "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrec-

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tion." And surely the redeemed shall be, in one sense, as gods, being the children of the Most High, the brethren and co-parceners of Christ, knowing good and evil! not, indeed, as at first, the knowledge of good lost and evil got, but now that of evil lost and good obtained!

Again: it is in harmony with the divine procedure, that as man died by *eating*, so it is by EATING that he shall live forever. "I am the living food," said Jesus, "which came down from heaven. If any man eat of this food he shall live forever, and the food that I will give is my flesh, which I will give for the life of the world." "As the living Father hath sent me and I live by the Father, so he that eateth me, even he shall live by me." The literal truth of Eden has its countersense in the spiritual truth of Christianity, and as the mortal taste of the forbidden fruit brought death to the world, so a participation in the heavenly food presented by the gospel, communicates the enduring vigor of eternal life.

It is to partake of this tree of life of God's true paradise, that we are here invited. How rich are its twelve-times varied fruits! How potent the virtue of its healing leaves, by which the deadly wounds which sin has inflicted upon the nations may be forever healed! How glorious a privilege, that we are thus permitted to become partakers of Christ, and to live by Him who died that we might live, and rose that we might reign!

Yet it is not alone in the sanctuary of God that we are admitted to this privilege; nor is it alone in the divine institution of the Lord's supper, that we eat the flesh and drink the blood of our Redeemer. It is here, indeed, that, by these sacred emblems, we can most easily realize the figure in which Christ thus represents himself as the source of spiritual life; but it is in the meditations of the heart in the night-watches; in humble submission to the divine commands; in trustful reliance upon divine promises; in every exercise of faith; in every emotion of Christian love; in every act by which we enjoy communion with Christ, that we receive him as "the heavenly food that gives life to the world," and, renewing our fainting energies, are enabled to toil onwards and upwards to the better land.

It is especially amidst the abodes of sorrow, and in the dark hours of affliction, that we are likely to be found nearest to the "man of sorrows and acquainted with grief." It is not in the mansions of the great and the opulent, not in the festal halls of dissipation, nor in the proud palaces of kings, that we are likely to find the humble Nazarene. But it is amid the disappointments of life; in the days of mourning and of desolation; in the hours of self-abasement and

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penitential love, that we meet with Jesus. It is in the home of poverty and in the lowly mansion of the wretched, that we may have fellowship with Christ. It is in the garden, not of delights, but of anguish—in Gethsemane, whose soil is watered with his tears and with his blood, or upon the bare and rocky mount, extended upon the agonizing cross, that we may find our Saviour. It is here that we are called upon to contemplate that divine love that was stronger than death. It is here that the dying sinner is permitted to look upon him thus lifted up, that, believing, he may have life through his name! It is here that all may approach him in humble adoration, and yield the soul captive to the conqueror of death and the grave, who has triumphed for us over all our enemies, and is become our light and life, our hope and our salvation. R. R.

DR. HEMAN HUMPHREY'S LETTERS—*No. II.*

LOUISVILLE, Ky., March 1, 1850.

AT the close of my last letter, I left Mr. Campbell actively and successfully engaged in what he considered his great mission, as a Bible reformer. By this time the most pious and orthodox of the old Baptists were thoroughly alarmed; for it could not be concealed, that he was making fearful inroads upon their churches, and that some of the most influential men in their connection had already been "carried away by his dissimulation." But it was too late. He had renounced his connection with those who had most cordially received him as a convert to "believer's baptism." He had boldly set up his standard, and multitudes were flocking to it from every quarter. He was, so he insisted, "showing them a more excellent way," and there was no arresting his triumphant career. Among his followers and admirers were found many of the Baptist ministers, who, as soon as they came over, enlisted warmly under him, and zealously labored with him in diffusing the new light which had broken in upon their own mind.

This civil, or rather religious war, waxed hotter and hotter, and spread wider and wider, till most of the Baptist churches in Western Virginia, Tennessee, Kentucky, and the adjacent parts of Ohio, were involved in it, and for a time it threatened to sweep all the old landmarks away.

"Such was the zeal of the proclaimers," says Dr. Davidson, one of the highest authorities to which I have had access, "that they swept over Virginia, Kentucky, and the other western country, like a torrent; whole churches, both of Baptists and Methodists, declaring for them, and their progress has been onward ever since, swelling, in less than twenty years,

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to 150,000 members and upwards" Mr. Campbell boasted in his debate with Dr. Rice, in 1842, that his denomination numbered 200,000, not all, however, in this country.

No where did the Baptist churches, I believe, suffer more than they did in Kentucky. Some were entirely broken up; a great many were exceedingly divided and weakened, and all felt the shock, more or less. The Campbellites are very numerous in this State, though not, I believe, increasing. In 1845 they had, according to returns and estimates, 380 churches, 33,830 communicants, 195 preachers, 666 elders, and 676 deacons. Of the churches, 163 met weekly, 68 semi-monthly, 6 tri-monthly, and 92 monthly.

The professed object of these Reformers is, by abjuring written creeds, and taking the Bible alone as their platform, to break up all the existing denominations, and bring them together into one great Christian brotherhood, having "one Lord, one faith, one *baptism*." It is an imposing scheme, well calculated to dazzle weak eyes; but *practically* to corrupt and ruin the churches, by filling them with the most discordant materials. Anybody who will examine the theory of one grand organization, on Mr. Campbell's plan, will see that it opens the door to every shade of error which men can embrace, under the general and very indefinite declaration that they believe the Bible to be the Word of God; and thus breaks down the distinction between the church and the world. So it has proved in the Campbellite churches.

Mr. Campbell himself tells us in his *Millennial Harbinger*, a monthly of immense circulation, which he has edited and published for more than twenty years, "We have had a very large portion of this unhappy influence to contend with. Every sort of doctrine has been proclaimed, by almost all sorts of preachers, under the broad banner, and with the supposed sanction of the begun Reformation."

So it always must be where there is no creed, and no way of ascertaining how applicants for admission into the church understand the Bible. There are, I know not how many more than thirty different sects in this great valley, claiming the Christian name, not one of whom could be shut out or questioned upon Mr. Campbell's scheme. *Fifty* men, if so many can be found, "holding all sorts of doctrine," and no two of them holding the same, might unite and call themselves a *church of Reformers*, having come out from all the other sects for this very purpose. And this is the sort of union by which the world is to be converted!

As Mr. Campbell repudiates all written creeds, it is difficult to understand precisely how much of doctrine he supposes to be embraced in the unwritten creed of the Reformers, "*Believe and be baptized.*" If he ever taught that water-baptism is a converting ordinance, without any divine and supernatural efficiency attending the administration, he does not so teach now. He explicitly recognised the agency of the Holy Spirit, in one of the discourses which I heard him deliver, as he has often done, both in his debate and in his writings. It is the impression of many with whom I

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have conversed, that he is more orthodox, or at least more guarded, these late years, than he was in the beginning. However this may be, it will not be denied, I presume, that a great many of his "all sorts of preachers," have represented a simple belief in the scriptures, followed by baptism, as all that is required for salvation, and that thousands have been received into their churches upon this profession, without any speculative or spiritual knowledge of the nature of true religion. There is, there can be, no doctrinal agreement among the Campbellites, any farther than that they must all believe and be baptized. *What* they believe, *how* they understand the Bible, or any chapter or verse, is a question not to be asked. The consequence is, that "every sort of doctrine" is proclaimed by their preachers, and embraced by their members. This being the case, it is a mystery to many, how they have kept together so long, and spread themselves over so wide a territory.

It certainly is a remarkable chapter in ecclesiastical history. I have no doubt it is mainly to be ascribed to the extraordinary influence of their founder; I had almost said their law-giver. Mr. Campbell has for more than twenty years wielded a power over men's minds, on the subject of religion, which has no parallel in the Protestant history of this country, nor in the Romish either. No single individual has ever made such inroads upon other denominations, and in his life-time planted churches and been the animating spirit and soul of them all for a quarter of a century, as Alexander Campbell. And how has he done it? By a rare combination of those talents which are necessary to make a popular leader; by great knowledge of human nature; by an education far superior to that of any of his disciples; by his smooth and captivating eloquence as a preacher; by his skill as a debater; by his easy address and vast personal acquaintance in his wide circuits, and by the untiring industry of his pen and his press. Besides the books which he has published, and which are every where found in the hands of his followers, the *Millennial Harbinger*, edited, and the more important articles written by himself, goes monthly into thousands of families, and gives him a sort of ubiquity of influence which no other ecclesiastic in this country has ever had over so many minds and so wide a space. This I take to be the secret, if there be any, of Mr. Campbell's prodigious moral power. His great strength lies, not in one prominent faculty, but in the harmonious working of many; not in his preaching alone, nor his press alone, nor his college alone, nor in his industry, nor in his personal popularity, nor in his far-reaching policy alone, but in the combined convergency of all.

Mr. Campbell is, beyond any other man, of any denomination, the oracle of his sect. No other responses so completely control so many tens of thousands of devotees. His dialectic skill in controversy has contributed greatly to his popularity. He has been a man of war from his youth. No other preacher, I believe, has held so many public debates, on so many topics, as he has. One in 1820, with a distinguished seceder; one in 1823, with Mr. McCalla, on the mode and subjects of baptism; another with Dr.

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Jennings, of Nashville; then another with Abner Kneeland, on atheism; after that, another with Robert Dale Owen, on Socialism; one with Bishop Purcell, on Romanism. His last debate, so far as I have heard, and the most memorable of all, was between him and Dr. Rice, now of Cincinnati, in 1843.

The Campbellites in Kentucky had long been wishing to pit their champion against any disputant whom the Presbyterians might select from the ablest in their ranks, with the highest confidence of a great victory. Mr. C., on his part, was nothing loth to enter the ring; nor were the Presbyterians backward to accept what they considered a challenge to single combat, in the presence, as it was expected it would be, of a great crowd of friends and spectators. This led to a long correspondence between Mr. Campbell and the Rev. J. H. Brown, now Dr. Brown, of Lexington, the result of which was, that the proposed debate should be held in Lexington, and commence on the 15th of November, and Mr. Campbell and Mr. Rice should be the disputants; that the topics of discussion should be the following:

1. The immersion in water of a proper subject, in the name of the Father, the Son, and the Holy Spirit, is the only apostolic or Christian baptism. Mr. Campbell affirms, Mr. Rice denies.
2. The infant of a believing parent is a scriptural subject of baptism. Mr. R. affirms, Mr. C. denies.
3. Christian baptism is for the remission of sins. Mr. C. affirms, Mr. R. denies.
4. Baptism is to be administered only by a bishop, or an ordained presbyter. Mr. R. affirms, Mr. C. denies.
5. In conversion and sanctification, the Spirit of God operates on persons only through the word of truth. Mr. C. affirms, Mr. R. denies.
6. Human creeds, as bonds of union, are necessarily heretical and schismatical.

The other preliminaries being arranged, with all the formality of an ancient tournament, one of which was, that no question should be debated more than three days, except by agreement of parties, the debate was opened at Lexington in the presence of some 2,000 people, who had assembled to hear it, the Hon. Henry Clay in the chair, as President Moderator. The debate lasted seventeen days, and was kept up with great spirit and distinguished ability, on both sides, to the end. It was soon after published under the revision of the disputants, in a volume of more than nine hundred closely printed pages, which lies before me, and contains a vast amount of curious and interesting matter.

As is usual, both sides, I believe, claimed the victory. The Presbyterians were entirely satisfied, and though the Campbellites crowned their champion, it was manifest enough that they were disappointed in seeing him so often pushed to the wall, and set down as second best in the argument. Speak of it as they might, it was any thing but a victory, in the judgment of intelligent and unbiassed minds. It proved to many who had been rather inclined to enlist under Mr. Campbell's banner, that he was not invincible. The majority of his disciples, however, I believe sit at his feet with unabated confidence.

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But Alexander Campbell is mortal. He is now an old man, and when he is "taken from their head" on whom will his mantle fall? I believe there is no one in the connection to receive it; no one whom they will think entitled to wear it. Whenever he departs, the great central attraction, which in spite of so many discordant elements, has so long held them together, will cease. The central orb, around which as satellites they revolve, once struck out, what shall save them from the nameless disturbances and catastrophes of sinister attractions? I am no prophet, nor the son of a prophet, but it seems to me, that churches constituted as the Campbellite churches are, embracing all sorts of members, with "all sorts of ministers," preaching all sorts of doctrine, cannot stand a single generation after the death of their founder. They must change their system or fall to pieces. So many elements of repulsion cannot long coalesce. Almost any error can hold its ground for a long time, if it will be consistent with itself; but there must be a union of homogeneous elements. Alexander Campbell has undertaken a task which no mortal man can ever accomplish. He has opened a door so wide, that religionists and errorists of every Christian name, orthodox and heterodox, can enter, and have entered, and do enter, and he thinks to make this *omnium gatherum* organization perpetual and universal; but it contravenes the laws of the human mind. Men will hold together as Presbyterians, Baptists, Methodists, Quakers, Unitarians, Universalists, or under any other distinctive name; but bring them all together, as Mr. C. would fain do, and as he has done, so as to include almost all shades of Bible interpretation, and they will, ere long, explode or crumble. "How can two long walk together, except they be agreed?" Much more how can thousands?

I bear no ill will to the Campbellites. I dare say there are good men among them; but their churches embrace such discordant elements of truth and error, that I cannot wish them God speed. Their founder may himself be a good man. I judge him not; but I can never cease to lament that his great abilities, untiring industry and vast influence, have been so mistakenly directed.

RESPONSE.

I HAVE already expressed my thanks to Dr. Humphrey, for the candid and respectful manner in which he has presented me to his Eastern friends and to the readers of the New York Observer. And on reading a second time his second letter, though not so flattering as the first, nevertheless more acceptable, inasmuch as he more fully develops what he supposes the weak and erroneous parts of our system of religious teaching and preaching, I feel more obliged and more thankful to him for the faults he finds, and for the doubts he expresses, of the future destiny of our cause, as affording me an op-

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portunity of reconsidering the matter, and of placing our views on this important attitude of the subject, in a more formal and concentrated way, than I might otherwise have done.

The grand objection to our begun reformation—in which, indeed, all others centre—urged with so much eloquence and sincerity by Dr. Humphrey, is, *that we have no creed;* that we have "opened a door so wide that religionists and errorists of every Christian name, orthodox and hetorodox, can enter, have entered, and do enter." We concede that, to minds cast in a certain mould, this is, and was, and will yet be, a very considerable objection. I do not wish to make light of it—to sneer at it—or treat it as of no account. It is truly a misfortune, an evil, a great evil, that the Bible, God's own book, God's own wisdom and power, has not kept, and cannot keep, error, and discord, and schism, out of either the world or the church. What shall we say, then? That he could not, or that he would not, give us such a Bible as would be an inviolable bond of union—a grand centre of communion—amongst all who believe it, and a supreme defence against error and heresy? To say that he *could* not, limits his power; to say that he *would* not, arraigns his benevolence. But, to avoid both alternatives, we assume that no other kind of a volume, in matter or form, could so well subserve the cause of redemption, honor its author, develop human nature, perfect human character, yield a greater revenue of glory to God, or confer a greater number and variety of benefits and blessings upon man. God's volume is, therefore, perfect as the universe, or, as its author is; and perfectly adapted to the development and perfection of man under a system of redemption.

But suppose, for argument's sake, that it is not perfect; that a less Bible, a more metaphysical, or logical, or technical Bible, composed, in part, of God's wisdom and of man's wisdom, reduced to five points of doctrine, or to thirty-nine or forty articles of belief, modified and attempered to the present genius of human nature, be preferred, as better fitted to enlighten, reform, and unite in one sound faith, and one sound moral and spiritual code, all God's people, where shall we find it? Whom has God deputed to construct and furnish it? Papists, Episcopalians, Presbyterians, Baptists, Methodists? Have they done it? Read their history, and the history of their little *bibles*, alias *creeds*, made out of God's Bible. Have they answered the purpose better? I should like my much respected and learned friend, Dr. Humphrey, to answer this one question. I have not forgotten that he has said, "Men will hold together as Presbyterians, Baptists, Methodists, Quakers, Unitarians, Universalists, or under

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any other distinctive name." But how long will they hold together around their respective Bibles—half divine, half human! Let history tell of seven shades of Presbyterians; as many sects of Baptists; as many of Methodists, &c. Even Universalists and Unitarians have their orthodox and heterodox brotherhoods, and are as much at war as Supra Lapsarians or Sublapsarians, as Old School or New School Episcopalians, Presbyterians or Congregationalists.

If Presbyterians, Methodists, Baptists, were to say, that occasionally are found in their ranks all sorts of doctrines—speaking, of course, figuratively or generically—would it not be as true of them as of other denominations? I have heard Calvinism, Arminianism, Socinianism, Arianism, Trinitarianism, preached by men classified under one and the same cognomen. It is, with me, at least questionable, whether there is more unity of faith, or doctrine, or even of opinion, amongst any denomination in Christendom, of the same aggregate population or membership, than amongst those sometimes denominated "Reformers," "Disciples," "Christians."

We have more time to read the Bible; because, our profession being founded upon our personal knowledge of it and our faith in it, happily, most happily, obliges us to read and to study the Bible, Old and New Testaments, more than any of those who have two Bibles—God's own book, and the little creed book, made out of it, ready to the hand of all who acknowledge its superior pretensions. Indeed, many prefer the little Bible to the large Bible—man's book to God's book—because more plain, methodical and decisive; consequently, much more time-saving and economical than the old fashioned Bible, acknowledged by our more sincere and devoted ancestors, of all nations and ages in Christendom.

But from this general view of our position, as challenged and reprobated by our esteemed friend, Dr. Humphrey, we shall look more specially and particularly at certain specifications alledged and affirmed in his letter of March 1st, now before me. I will not especially dilate upon some rather witty than happy allusions in this very respectable and able letter: such as "the influential men carried away by his [my] dissimulation." I have had to defend my reviewer from a serious charge preferred against him, for this rather left-hand compliment. It did not quite satisfy the conscientious, that Dr. Humphrey might, in this case, have spoken of me as Paul spoke of Peter and certain Jews, as having, "by their *dissimulation*," carried away Barnabas and some others with them. But to this it was alledged, that there was actual dissimulation in that case, but none, at least evident or alledged, in mine. So that it was judged

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as at least an insinuation against my honesty of purpose. I do not think, however, that Dr. Humphrey so indicated; but, in his own good natured and playful style, he thought it no sin against propriety to quote a saying which he presumed was more believed by my real opponents than by himself, and which would please them without injuring me. Had he qualified this quotation as he did the next one, with an explanatory clause, my apology would have been acceptable. He does not say that I was "showing them a more excellent way," but that "He [I] was, *he insisted*, showing them," &c. Now, had he said that they (my opponents) alledged, "that many had been carried away by his dissimulation," then, indeed, the cases would have been equal, and he would have been above suspicion by the most common reader, as he is by the more learned and discriminating.

"The professed object of these Reformers," says Dr. Humphrey, "is, by abjuring written creeds, and taking the Bible alone as their platform, to break up all the existing denominations, and bring them together into one great Christian brotherhood, having one Lord, one faith, one *baptism*. It is an imposing scheme, well calculated to dazzle weak eyes, but *practically* to corrupt and ruin the churches, by filling them with the most discordant materials." It is, indeed, "*an imposing scheme;*" the object of which is daily prayed for, and has been, time out of mind, prayed for by all good men. "It has dazzled" strong eyes, as well as "weak eyes," because it is a brilliant spectacle, and one which every Christian not only prays for to appear at some distant day, but ardently desires to see in his own day. And was not the church one, while as yet there was but one written creed—the Bible! Two creeds must as certainly produce two churches, or two schisms, as one creed one church. It is a strange infatuation, as I conceive, that any one could cherish a hope that the church ever can be one, or united on two creeds—a human and a divine! We must, I will contend against the world, abandon the idea of only one "visible and true church," while any other creed than the Bible is recognized or held by any one denomination or people in the world. Even Dr. Humphrey himself, with all his eminent abilities, could not make it plausible to any reflecting mind. We must, I contend, abandon all these popular theories of a millennium, of a triumphant church on earth, of one visible body of Christ, or abjure all written creeds of human authority.

But again: of what real use is the Presbyterian, Old School or New School creed, to the cause or true church of Christ, so long as these denominations agree in opinion that heaven is equally acces-

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sible to a New School as to an Old School, or to an Old School as to a New School Presbyterian? And what available utility or good in an Episcopalian, a Presbyterian, Methodist or Baptist creed, so long as the people of these respective communities hold, that to any one of the four, so far as his creed is concerned, heaven is equally accessible? Why not, then, commune together, on the broad catholic basis of "the Bible, the whole Bible, and nothing but the Bible," rather than build each his three-legged stool, and call it the Lord's table! If there be an orthodox and saving creed held in common by all these parties, why do those holding it treat one another as heathen men and publicans, and exclude each other from the Lord's table, as they would a Turk, a Jew, or a Pagan!

To my mind, there is nothing reasonable or Christian in holding any one to be sound in the essentials of a creed, and in giving him over to Satan because of the non-essentials! Oh that some enlightened and gifted man would attempt to reveal to the church and to the world the true philosophy of Catholicity and Sectarianism! for yet light, much light, is wanting on these important themes.

But I have yet another question to propound to these Fathers in Israel, these venerable senators of the present ecclesiastical commonwealth of seven independent sovereign churches of one salutary and soul-redeeming orthodoxy. It is this: Why do they commune with each other in all acts of social worship save one, and yet call that one, from which they debar each other, emphatically "*the communion*"! They will sing psalms, hymns and spiritual songs, with one another, unite in prayer, family prayer, ordinary and extraordinary prayer meetings; they will unite in thanksgivings at ordinary tables, and in invocations of blessings upon one another; but in the ordinance called "the sacrament," "*the communion*," the great social spiritual repast of the friends of the Redeemer, they stand aloof, as heathen men and publicans. Can any spiritual doctor in Protestant Christendom explain this mystery? I, for one, will move to him a vote of thanks!

The church, in the apostolic age, consisted of babes in Christ, children of God, young men and fathers in Israel. But now, in order to the communion of saints at the Lord's table, the only purely ecclesiastic communion now recognized by the spiritual doctors, we must be all full grown, metaphysical Christians, able, intelligently and conscientiously to subscribe some new creed, some new formula of opinions, some sectarian peculiarity, else, though orthodox in the faith once delivered to the saints, righteous and pious in our walk and behaviour, we must be regarded and treated as unclean, and unfit for the communion table!

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This kissing on the cheek, this extending of the right hand of Christian friendship, this complimentary compellation of our "orthodox fellow-christians of different communions," while not a crumb of consecrated bread, nor one drop of consecrated wine, will be extended to us any more than to Turks, Jews or Infidels, is the quintessence of sublimated hypocrisy; the very spirit of guile and dissimulation, from which every pure, and generous, and sensitive heart recoils in mortification and disgust.

But, continues Dr. Humphrey: "Any body who will examine the theory of one grand organization on Mr. Campbell's plan, must see that it opens the door to every shade of error which men can embrace under the general and very indefinite declaration that they believe the Bible to be the word of God, and thus breaks down the distinction between the church and the world. So it has proved in the Campbellite churches." I have no doubt that, to the optics of Dr. Humphrey, speculatively refined, and metaphysically cultivated, as they are, it will appear even so. But do the facts in the case sustain this speculative view?

As to breaking down the distinction between the church and the world, I may not exactly comprehend what he means. The Presbyterian church consists of believers by profession, and of unbelievers by non-profession. Half its members, I presume, are always unbelievers, and wholly of this world. I, of course, allude to the five thousand in every ten thousand, who, in their acceptation of Christian baptism and of the church, are members of it from eight days to eighteen years of age, yet not regenerated, nor admitted to the communion of the saints, being, in their judgment, as yet of the flesh and not of the spirit, members of the church.

We have no such members in our churches. They have all made the Christian profession of faith. They have not simply, or, indeed, at all, formally declared that they simply believe the Bible to be a revelation from God; nor have they simply professed to believe that Jesus is the Christ, but, also, that he is the Son of God; that "he died for our sins, was buried," and "rose again from the dead for our justification." Dr. Humphrey, I am sure, would not have so written, had he been better informed on this important subject. The views which he gives here are not taken from the proper source. They are rather the allegations of our calumniators, than the announcement of our views, our faith, or our practice. Indeed, I feel altogether assured, that from his candor, his discriminating and comprehensive mind, evinced in these letters, as well as in his other productions, had he heard my first discourse in Louisville, he

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could not have imputed to me, nor to our brethren, so far as my public teaching, preaching, or writing is concerned, any such views or practice. Nor have I, as before intimated, a single doubt that he would concur with my teaching on this subject, as much as with any other view or tenet which I profess or advocate. Our theory and practice in preaching and baptizing, and admitting into the church, are as follows:

1. We proclaim the great fact, that all the world is guilty before God. This involves the history and proof of the fall, and may be developed, illustrated and confirmed, by a thousand arguments, reasonings and proofs.

2. We next exhibit the divine philanthropy developed, demonstrated and established in the mission, sufferings and death of God's beloved Son—the Lord Jesus Christ; or "the WORD *that was in the beginning with God*," "*that was God*," and is now "*God manifest in the flesh.*"

3. We then contemplate, exhibit and prove, from the law and gospel, that he is "the Lamb of God;" the Lamb promised by God for a sin offering—"that takes away the sin of the world;" who, by one offering up of himself, perfects all that believe on him and obey him.

4. We prove these great facts especially from and by the mission of the Holy Spirit promised by Jesus to the apostles, on the eve of his leaving them; and this leads us, especially, to the commencement of his reign, announced in the commission to baptize "into the name of the Father, the Son, and the Holy Spirit," in their sublime relations in the Godhead, displayed in our redemption.

5. Thus are we brought directly to the descent of the Holy Spirit on the new mission, after the coronation of the Messiah and his assuming the government of the universe. So that while he reigns in heaven, his spirit animates, enlightens, adorns and glorifies the church on earth.

6. Here the scenes of the first Pentecost engross our attention, and here we seek to convince the world of righteousness and of judgment. When we succeed in this, in any degree, we call for a surrender to the new government of the universe, in the person of Jesus Emmanuel. All that feel the guilt of sin, and the need of such a Saviour and Redeemer, confess it by coming forward in the great congregation, or less publicly, as the case may be, confess their sins by acknowledging the Lord Jesus Christ in his personal grandeur, and in his official greatness and fulness. This they do in the summary propounded in the Holy Scriptures, declaring, with

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their lips, before heaven and earth, that they believe Jesus of Nazareth to be the true Messiah, the Son of God, as developed in the Holy Scriptures; and thus solemnly vow to him a cordial and unreserved obedience.

7. Then we immerse them *into* the name of the Father, the Son, and the Holy Spirit, for the remission of their sins, and as a solemn engagement to love, honor, and obey him.

Now, I challenge Christendom to show a more rational, a more scriptural, or a more excellent way; a way more honorable to God, to the Lord Jesus Christ, to the Holy Spirit, in their divine fulness and official glory; a way more humiliating to the sinner, in thus dying, being buried, and rising again in baptism, to walk in a new life; a way safer to the church, more beneficial to the world, or more really impressive, solemn and abiding on the subject of it. Is it not, then, scriptural, divine and salutary?

Such, then, is my theory, or such is our view of Christ's theory and practice. I call upon all the doctors in Christendom, to whom these presents may come greeting, soliciting from them a better way. Meanwhile, I must reserve other portions of Dr. Humphrey's letter for another communication, as a further assurance of my high consideration and esteem. A. C.

SPIRITUALITY OF THE GOSPEL.

In every rational system of things, there is some ultimate and distinguishing purpose. To this, every other design, however important in itself, must be regarded as subordinate. For this ultimate end, indeed, all other purposes are framed, and, in the system of which they form a part, they can have no relative value or importance, except as they tend to promote or lead to the accomplishment of this final object. If this be not attained, the whole system is an abortion, and its parts become isolated and scattered fragments. The connexions which united them to each other for a common purpose being severed, they have no longer any value, except that which they may intrinsically possess.

It is a matter of the greatest importance in any system, to discern clearly its ultimate aim, and to keep this constantly before the mind.

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even when occupied with the necessary preliminary and subordinate objects. This ultimate end, though the last in execution, is always the first in the design of the author of the system. It is the great end, which has first arrested his attention. It is the real or supposed importance of this end that has engaged his efforts, and this leading or master thought has been ever present to his mind, guiding him in the selection of the means best fitted to its accomplishment. The same clear conception of the true design of the system, and the same steady contemplation of this final purpose, are equally necessary in the case of those who would correctly appreciate or use the means to that end, or imbue themselves with the true spirit of the system or institution. It is easy to perceive that, otherwise, there may be a misdirection of those means, and that the object will not be reached. Or, that some one of the means to the great end may be mistaken for that end itself, and the whole system be thus rendered as futile as a pedestal without a statue, or a house without an inhabitant.

It requires but little observation to discover that such mistakes have been often made in reference to Christianity. The infidel, regarding it as an invention of the priest, imagines its chief aim to be the establishment of a spiritual despotism. The superstitious Roman Catholic thinks it designed to establish and maintain an imposing religious ceremonial. The Protestant sectary believes it instituted in order to exhibit a few particular points of doctrine, the mere reception of which into the mind, is the great and essential object to be accomplished. But, amongst all parties, there are vast multitudes who seem to have no higher conception of the nature of Christianity than to suppose it a mere system of *morality*. Nay, many of those who even admit the spirituality of the gospel, go so far as to make this subordinate, and regard morality as the true and ultimate object to be attained by all the various provisions of the divine grace. They suppose that faith, penitence, pardon, the presence of the Holy Spirit, the word of God, with all its divine promises and institutions, are simply intended to make men moral, in the common acceptation of the word; that is, to keep them from running into those gross excesses to which unbridled passion leads. So that they conceive the great end of the gospel accomplished, if men are rendered quiet and well-behaved members of civilized society.

I do not say that all of the latter class do actually state, in words, or even propose to themselves, in their own minds, clearly and distinctly, this, as the ultimate aim of Christianity in this life. It is

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highly probable, indeed, that they have never formed a very clear conception upon the subject, but it is exceedingly manifest from the whole tenor of their language and proceedings, in reference to religion, that they do certainly entertain no higher views of its real tendencies and purposes. A certain degree of outward conformity to the decencies of life is sufficient, in their view, to secure church membership, and it is only some gross outrage against public morals that will draw down upon the offender the sentence of excommunication. Of fellowship with God, they have no distinct knowledge; the spiritual life is to them one of the unrevealed mysteries of the Bible; and the kingdom of heaven is, in their view, merely a periphrasis for the reign of worldly wisdom and of selfish prudence.

I am disposed to look upon this as emphatically *the great error* of that religious world usually denominated Protestant. As to Roman Catholics, they are very far from making morality the essential part of their system. It is in strict conformity to the prescribed formulas of their religious ceremonial that this essentiality consists, and so long as the members of that communion comply with these, the end of that religion is attained. Hence, there is little danger of their ever falling into the error of supposing that morality is the essential point in the gospel of Christ. With Protestants, however, with whom the immorality of the popes, the priests, and the people of the Roman Catholic church, has ever been a fruitful theme of censure, the case is different. Taking higher views of the gospel, they passed beyond its outward observances, and recognised its purpose and its fitness to reform and purify the moral character. And not only so, but they also asserted the spirituality of its doctrines and its principles, and, in a good degree undoubtedly, seemed to realize the spiritual relations which it was designed to establish between man and his Creator. But, unfortunately, as the morality of the gospel was made a more prominent theme than its spirituality, and has ever continued to be the great test of Christian fellowship, and the only one universally acknowledged, (for though one party may exclude, for difference of doctrine, all will concur in doing so for immoral conduct,) it has come to be regarded by the multitude as the true and final object of the Christian institution in the present life.

Hence it is that nothing more than this decent restraint of the grosser passions is sought for or expected by the great mass of religious professors. Offences, such as covetousness, which are even classed with brutal excesses in the sacred record, are virtually excluded from their ecclesiastical code, which seems constructed upon the

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most improved principles of the false and fastidious philanthropy of modern times, and which, taking cognizance of few offences, except those which are connected with public scandal, will often pass over individuals who are justly arraigned before the civil magistrate. There can be no better proof than this of that deterioration of the Christian profession of which we speak: for it will be found that the very offences which are every where tolerated in the church, such as avarice, variance, and the eager pursuit of worldly pleasure and amusement, are precisely those which shock the moral sensibilities of society the least, although an infallible classification ranks them with the worst crimes which human nature can commit. Although, as less exposed to observation and capable of being, in a good degree, secretly indulged, they are less noticed by men, they manifest, equally with the grosser crimes, a state of mind wholly incompatible with Christianity; and the neglect with which they are treated, can only be explained upon the principle that a current or popular morality is commonly supposed to be the great end of the gospel, and that it is thought unnecessary to go beyond this in order to determine the *real condition of the soul.*

It was not, however, by an act of gross immorality that man first lost the divine favor, and it is not by abstaining from gross vices that he will be able to regain it. *The sin of our first parents did not consist in an excessive indulgence of the animal appetite.* It was not, in their case, a question of excess in eating or drinking, but of *simple disobedience to a positive command.* The prohibition which they violated was an appropriate test of their love and fealty to God, and from its very simplicity, was incapable of any other interpretation. From those animal excesses, which, as violations of natural laws, entail disease and pain, man might be withheld by the fear of these consequences, and his motive would be then wholly personal and selfish; but it is the purity of the soul itself, and its unshaken principles of loyalty and honor, that will secure the observance of a simple test of fidelity. The violation of the law of Eden, a sufficient and proper evidence of a change of mind on the part of our first parents, occasioned their separation from God, and it is a renovation of heart alone, manifested by its proper tokens, that can secure man's restoration to the divine favor and fellowship.

It is this, then, which the gospel proposes to accomplish. Its great object is to reunite man to God in a holy spiritual fellowship, which is never to be, for one moment, interrupted. It proposes, not to make men moral merely, but "spiritual;" not to curb merely the excesses of animal passion, but to 'renew the spirit of the mind;'

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not to prune the exuberant growth of some branches of an evil tree, but to "make the tree good, and his fruit good." The contrasts which it institutes are not between that which is moral and that which is immoral, but between "things spiritual" and things that are "carnal;" between the "works of the spirit" and the "works of the flesh;" between the things that are above "and the things that are upon the earth;" between that which is "of the Father," and that which is "of the world." In the language of the Christian institution, a man is denominated "fleshly," not as given to immorality, but as "not having the spirit;" he is not exhorted to be merely moral or virtuous, but to "walk in the spirit," that he may not "fulfil the lusts of the flesh," and if he be overtaken in a fault, he is to be restored, not by those who are moral, but by those who are "spiritual."

That multitudes should so readily adopt the notion that Christianity is a simple system of morality, affords additional proof, if any more were needed, of that downward proclivity of human nature by which it tends constantly to inferior aims, and is disposed to acquiesce in a lower position, and in enjoyments more consonant to its fallen state, rather than encounter the toil and self-denial necessary to the attainment of a loftier elevation. The force of gravity does not, with more constancy, impel man's material nature to the earth, than does the power of evil drag down to the lowest possible level the nobler energies of his spiritual being. He tamely suffers grovelling appetites to seize, with rudeness, this celestial nature; to pluck from this bird of Paradise the bright feathers which not only adorned it, but which could alone support its flight. Stripped thus of its plumage, it is fixed to the earth, and is content to remain a stranger to the skies.

That the Christian religion inculcates the highest morality, is not to be doubted, any more than that it reveals doctrines to be believed and institutions to be obeyed. These, truly, are important objects. They are ends to be gained, yet, at the same time, they are but means to an end higher than them all. To this great end of spiritual renovation they are indispensable, since it cannot be reached without them. Still they are but the steps of the ladder by which man is enabled to pluck the twelve-times varied fruit of the tree of life. He who has not attained the morality of the gospel, is manifestly far below its spirituality, and equally distant from the salvation which it is designed to secure. And this gospel-morality, if we may employ a term foreign to the scriptures, is a far-reaching morality, very different from the defective systems to which men award this

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title. It is not a system of philosophic rules, based upon individual selfishness. It is not an arbitrary code of laws, to be engraved on stone, or written on parchment, or committed even to memory. It is not an outward conformity to the proprieties of civilized society, or a partial restraint of the grosser animal desires. On the contrary, it is a fixed principle of action, emanating from self-renouncing love. It is an ever-present statute enscrolled upon the human heart—a talisman, whose magic power is felt in every pulse of life. It is an inward purity, which pervades the secret thoughts; a holy charm, which subdues the wayward feelings; an ever-active energy, which controls the action of every faculty of human nature. So different is this morality from that which usually usurps its place in religious society, that it has little in common with it but the name. The latter is earth-born, hypocritical and false; the former is heavenly, sincere and true. Allied to that spirituality to which it introduces the renewed soul, it derives, by a reflex influence, a divine beauty from that holy fellowship, as the bright orient glows with the splendor of the rising sun. Indispensable to the enjoyment of the spiritual life, and affording the only basis for that life, it is so intimately connected with it as to be separable, indeed, in the mind, but perhaps not at all in fact. Associated with each other, their dependence is mutual, so that if it be true that "without holiness" no one can enjoy the fellowship of God, it is also true that holiness is perfected "in the fear of the Lord;" and that if it be necessary that the heart should be pure and undefiled, in order to be a fit temple for the Holy Spirit, it is also requisite that the enlightening, sanctifying, and renovating influences of the spirit shall co-operate in creating and maintaining that condition.

Hence it may be affirmed, that unless an individual attain to the spirituality of the gospel, it is impossible for him to practice fully its morality. Whatever influence may be exerted upon a warm imagination by the example of Christ, or whatever homage may be rendered to the moral precepts of the gospel, by an approving judgment, the practical virtue that results will be but a cold and meagre philosophy, compared with that purity of soul, and those labors of love and works of righteousness, which result from a true connexion with the spiritual system. Unless, indeed, this great end is reached, there is no part of the Christian institution that is of any avail, or that can properly fulfil the purpose for which it was designed. Its ordinances are empty forms; its promises are cancelled; its hopes are illusory; its faith is vain; its salvation is a mockery. As Christianity is a perfect system, it has nothing superfluous, so that

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there is no part of it that can be dispensed with, and certainly, least of all, its great and final purpose in this life—the spiritual renovation of the soul, in reference to which great end alone, its various parts are possessed of any efficacy or utility.

We may truly say, indeed, that no part of Christianity, not even its most simple element, can be duly comprehended, without spiritual discernment, and that no one of its commandments, not even the very least, can be acceptably obeyed without spiritual relation to God. Considered in itself, the gospel is spiritual in its whole nature, and in all its purposes and institutions. Faith, without which it is impossible either to please God or to make the first movement towards the religion of the gospel, and which must attend and illuminate, with heavenly light, every step of the Christian's subsequent progress, is, itself, the great medium of spiritual communication, the far-seeing spiritual eye which rests forever its earnest gaze upon the invisible things of the unseen eternal world. Every thing, in short, belonging to the gospel, is spiritual and divine, and it is wholly impossible for any one really to embrace Christianity unless he receive it in its proper character. It is not, however, the nature of the gospel itself which we have been considering, so much as the effect which it was designed to accomplish upon all who do thus truly receive it. Being itself spiritual, it is intended to produce spirituality in those who embrace it, and it is to this great primary, as well as ultimate purpose of true religion, we have desired to direct the attention of the reader.

If this great object be attained, every thing is accomplished. He who enjoys habitual fellowship with God; whose heart, full of pure thoughts and holy aspirations, is the residence of the Divine Spirit; whose soul dwells amid the righteousness, peace and joy of the kingdom of heaven, and whose hopes and desires are fixed upon the unseen and eternal realities of the spiritual system, has reached the blissful purpose of the gospel, and has secured all subordinate and associated ends. How different is this high purpose from those inferior aims which the greater number of Christian professors seem to propose to themselves! And how different would be the state of the religious world if all would seek this true and worthy object, and realize that human salvation is not a question of ordinances; of religious profession; of connexion with a church; or of mere morality; but a question of a life of faith, and hope, and love; of a renewing of the Holy Spirit; of the enjoyment of the earnest of an eternal inheritance, and of habitual intercourse of the soul with God!

R. R.

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DISCIPLINE—*No. XX.*

LEXINGTON, Mo., April 1, 1850.

BROTHER PENDLETON—*Dear Sir:* The Harbinger for the last month came to hand a few days since, containing my second essay, which was sent on in January last, to which, as usual, I find a lengthy reply by you; and notwithstanding you have had so long to deliberate, you have evidently written under great excitement, and many of your remarks I look upon, to say the least, as discourteous to myself. After carefully reading your reply a second time, I was induced to go back and review all I had written, and acknowledge myself unable to see any thing that should have so much ruffled you, unless it be what I have said in relation to your arguments being calculated to divert the mind of the superficial reader from the issue between us. Should that be the cause of offence, I will say, it is probable I may have done you injustice, as it may be your arguments are altogether of a different kind, and, by their brilliancy, instead of *enlightening*, they *dazzle* and confuse all common minds so much that they are unable to comprehend you. You charge me with volunteering to refute your teaching, and complain that I have not shown a willingness to attempt a full examination of your arguments. I answer, that were I to do so, and lengthen out my reply in the same proportion you have to me, we would not get through in the next five years. I might here add, that should I fail to show the "shallowness of your reasoning," your triumph will be the greater; but to satisfy you I will, in the present number, take a little more time, and *try* and answer all I deem important. It is a little singular, that while you thus complain of me, you should, at the same time, pass unnoticed much I had written.

In answer to your arguments in relation to the analogy between our government and that of the Christian church, I barely add, that, inasmuch as the government of a Christian church is unlike all other forms of government, I did not, and cannot now see the force of your reasoning. Hence, I remarked in my first essay in reply to you, on the same subject, that if the power of the elder was as well defined in the word of God, as was that of the judge in the constitution, I admitted your arguments to be good; but this I then and now deny. Ours is a Republican form of government, and consists of three departments, separate and distinct from each other, to wit: legislative, judicial and executive. Is it so with the Christian church? I think not. Christ is our lawgiver, and although I admit the elders are appointed to judge and rule, yet they cannot go beyond the law of Christ; and as the elders derive their authority from the church, the church being the pillar and support of the truth, have the right to judge whether the elders violate that truth or not; and should they do so, the church has the right to set aside their decision, and, should she choose, also remove them from office.

In reference to the 18th chapter of Matthew, although I knew the Chris-

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tian church or kingdom was not fully established until the day of Pentecost, yet I had supposed the disciples of the Lord were, in some sense, congregated together, and did attend to cases of discipline; but if I am mistaken in this, and the Lord spoke prospectively, and had reference to the course the church should take after being organized, it only makes the case stronger in favor of the views I am contending for; but the main and strongest passages referred to in 1 Cor. ch. v., and 2 Cor. ch. ii., you pass altogether unnoticed. You seem to think that I have been so long accustomed to the dark, that the light and brilliancy of your arguments has dazzled and confused me, and, at the same time, insinuate that you must have convinced me, but I am unwilling to surrender. Should this be true, it would have been more modest in you to have waited for the decision of others on this subject. I look upon your remarks as uncharitable, and contrary to that love that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, and thinketh no evil."

You say, on the general principle of *generals*, we agree, and yet differ in our application. I do not see how you can differ with me in the cases I referred to, if you will take the whole subject together; but in order to show that there is a difference, you have taken a single word from each sentence, to wit: that of *elder* and *church*, from the connection in which they stand, and have based your arguments on these words, instead of the whole sentence. By thus doing, I admit you have made out a case to suit yourself; but I ask you candidly to say, do you believe the expressions "Let the elders that rule well," &c., "Remember them that have the rule over you," &c., and "Obey them that have the rule over you," to come under the head of *specials*, and the cases of discipline I named in Corinthians and 18th chapter of Matthew, as *generals*? If you do, I must say, with all your logic, I am constrained to differ with you, and acknowledge my ignorance of both *generals* and *specials*.

The question between us is not, as you say, "Who shall rule?" for we both admit the elders should rule; but the question is, whether that rule shall be *absolute* and *unconditional*, which I understand you to affirm, and we deny; and if I am mistaken in your views, correct me in the same, and there is an end of the controversy between us.

You have written a great deal about my historical arguments, and yet have not touched the subject at all; and although you admit Mosheim to be a good historian, you assert that he has no authority for making the assertions in the quotations I have made. I will leave you to reconcile such inconsistent statements, by again referring to my article in the March number. On page 135, you will find in one of the quotations I have made the words below, which set aside all you have said about Mosheim having no authority for his assertions. He says: "It appears incontestible, from the most authentic records and best histories of this century"—read the whole of the sentence, and it will be seen that you are mistaken about his having no authority. While on this subject, I will make one more quotation from Mosheim, which was overlooked in my last, and yet more to the

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point than any I have made. On page 43, he says: "One of these circumstances, which contributed chiefly to preserve, at least, an external appearance of sanctity in the Christian church, was the right of excluding from it, and from all participation of the sacred rights and ordinances of the gospel, such as had been guilty of enormous transgressions, and to whom repeated exhortations to repentance and amendment had been administered in vain. This right was vested in the *church*, from the earliest period of its existence, by the *apostles themselves*, and was exercised by each *Christian assembly* upon its respective members. The rulers or doctors denounced the persons whom they thought unworthy of the privileges of church communion, and the *people, freely approving or rejecting their judgment, pronounced the decisive sentence.*" By your permission, I will make one more quotation from the Christian System, published by Bro. Campbell, on page 93, which is taken from a Baptist author, and, Bro. Campbell says, speaks in full harmony with his views: "The manner of proceeding unto this great and awful instituted ordinance, is—The church being gathered together, the offender also having notice to come to make his answer and defence, (if he come not, he aggravates his offence by despising the authority of Christ in his church,) the body of the church is to have knowledge of the offender's crime fully, and the full proof thereof as of plain matter of fact; and after mature deliberation, consideration and consulting, the rules of direction given in the word of God, whether the offender be present or absent, the minister or elder puts the question to the *whole church*, whether *they judge* the person guilty of such crime now proved upon him is worthy of the censure of the church for the same. To which the members in general *give their judgment*, which, if it be in the affirmative, then the *judgment of the members* in general being had, or the *majority of them*, the pastor, minister or elder, sums up the sentence of the church," &c. The foregoing passages express our sentiments in full, and is all we have ever contended for; and as we have Mosheim, Bro. Campbell, and, we believe, the scriptures, on our side, you will have a little patience, and please excuse us for not adopting your views without mature reflection.

You charge me with confounding the bishops of the first, with those of the second and third century, in which you are certainly mistaken. Please read again, on pages 134 and 135, and you will see the quotations I make go to show that the bishops in the first century did not claim or exercise lordly authority over the church, but submitted all their acts to the *assembly of the people* for *their acceptance* or *rejection;* and on page 136, I expressly state, that in the 3d century, the power and authority of the bishops were pretty firmly established, and with it, the immorality of the church; and it is a singular fact, that the very power claimed in that dark age by Cyprian, for the *bishops*, is now claimed by you for the *elders*. You say that the operation of my plan has completely ruined congregations, and ridicule the idea of ruling by the agency and voice of popular majorities, whose wisdom, you say, is "motley and confused." Admitting this to be so, whose fault

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is it that the churches are not better taught? Whose duty is it to teach? Evidently the elders. Then the elders are to blame for the ignorance of the people, and of course must be either ignorant themselves, or culpably negligent of the duties imposed on them. In the remarks you have made about the ignorance of the multitude, you agree with a Roman Catholic who I heard sometime since boldly assert, that it was ridiculous in the extreme, for the mass of the people to undertake to judge of the sense of scripture. Your views tend to the same point, which I will endeavor hereafter to prove, should the Lord spare me.

I know you have asserted you claim no other power for the elders than is authorized by the word of God. That may be so, agreeably to your understanding of that word. But I ask you, have you not emphatically said the decisions of the elders are to be binding, and the brethren are to ask no questions about it, and are not to vote whether their decisions are right or wrong, but to carry them out in their acts; and a refusal thus to do, would be rebellion and anarchy! What more does the Pope of Rome do?

I hope you will excuse me for thus plainly speaking, as I honestly believe I am justifiable in doing so, when replying to such sentiments as held by you. I ask you, in all candor, if you have never reflected, that there might be other causes for the disorder in churches, than that of throwing cases of discipline before a "*motley and confused class;*" and may not that cause be the election of elders not possessing the scriptural qualifications to administer the affairs of the church? I verily believe here lies the main cause of difficulties. I will not tell all I know in relation to this matter, unless forced to it, as it would be publishing our shame to the world.

I know, by thus writing, I shall bring down the denunciation of all those elders claiming the power I am controverting, as well as all those brethren who are willing to submit to their *lordly authority*, without taking the trouble to examine the Word of God, in order to understand the subject for themselves; but as all other brethren, as yet, seem to shrink from the responsibility, I feel that I am but discharging my duty, and shall do it to the best of my ability, although feebly it be; and shall, regardless of consequences, pursue this subject to the end.

You close with a great flourish of words, and say, "The great question is, what has the Saviour commanded? It is here I take my stand," &c. In this we are both agreed; but, as yet, you have not adduced a single passage of scripture that sustains you in your position; and if you have such in store, let us have them, and I surrender the whole controversy, and thus cut short the discussion of the subject. You say you "rejoice to feel assured that the general voice of the brotherhood, so far as we can ascertain it, is with us." This may be so; but so far as my information goes, the reverse is true. But should you be right, and I wrong, it only proves that we are in the greater danger, and should, therefore, "cry aloud and spare not."

I have already lengthened out this article beyond what I intended, and

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not having time to write more at present, will have to defer saying any thing on the next proposition until a more convenient season. With the hope that nothing I have said may wound your feelings, I subscribe myself

Yours, &c., J. G. CHINN.

REPLY.

BROTHER CHINN—*Dear Sir:* It is proper, before I advert to such points of argument in your letter, now before me, as are worthy of further notice, to make a remark or two upon the subject of your complaints. If you will look to the February number of the Harbinger, page 102, you will discover that I gave notice that your article, which you say was sent on in January, did not come to hand in time for the February number. In order to get in church news, and other items on hand, our compositor worked the latter part of the February number backwards—so that the article furnished by me on discipline, was about the last which was "set up." The space was thus kept to the last moment, and your article did not come. I therefore wrote one on another point in discipline, as you have seen, to fill up the blank. This is the second time, in our brief correspondence, that you have complained of your articles being delayed, and I hope that this second explanation will induce you, hereafter, to take it for granted, in charity, that no injustice or disrespect is intended you, even should your letters again fail to appear as soon as you expect to see them. The letter now before me, dated April 1st, did not come into my hands till the May number of the Harbinger was made up. The reason of this you will, perhaps, understand, when I remind you, as I have done before, that you do not direct your letters to me, but to Father Campbell. Do not suspect me, then, of keeping it back for deliberation. True, when the circumstances render it necessary, I like to have time to "deliberate," but I have not felt the least inclination to keep back any thing you have written on the subjects before us, for any such purpose.

You say that I wrote "under great excitement," and was "much ruffled," &c. Now, my very respected sir, let me tell you this is all in your own imagination. I have a very distinct recollection of the feelings with which I wrote the remarks of which you complain, and I was neither "ruffled" nor "excited"—not in the least; that is, if you mean by excitement animal passion. There was nothing to excite me.

But you complain that "*many of my remarks, to say the least, are*

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discourteous to you." This charge was so unexpected to me, that I read over my article to see what could be the "many remarks" you allude to, and I must candidly say, that I cannot tell. It is true, knowing you to belong to the Faculty, I did venture to draw an illustration from a principle of physiology, which I thought, at the time, you might misconstrue, and with the most agreeable feelings, I asked you, courteously, to excuse the freedom, as an innocent piece of pleasantry. I did not doubt that a generous disposition would do so. Although, upon a careful reading, I do not discover a single sentence which appears to me discourteous, I am free to say, if there be such, I did not intend it. Should you point the "many" such out, and convince me that I have shown you any discourtesy, my apology shall be specific and frank, unalloyed by the bitterness of sarcasm or the point of irony. With these few explanations I shall submit to your "uncharitable" rebuke, and pass to other matters.

The relevancy of my arguments drawn from analogy, I submit to the minds of our readers without further defence; so, also, the explanation I have given of the 18th chapter of Matthew. Both these points I regard as sufficiently discussed, and, therefore, I dismiss them from further examination. On the application of the general principles of "*generals and specials*," I have also said as much as I deem necessary to sustain my positions. The question you ask me on this subject I presume you did not expect me, formally, to answer, as I cannot suppose you regard me as jesting, or speaking what I do not really think, on a subject so grave and important as that under consideration. I always speak "candidly" when interpreting the scriptures.

You say you understand me to affirm that the rule of the elders is "*absolute*" and "*unconditional.*" In this you are mistaken. I never taught nor entertained such a view of the elder's office. An absolute ruler is one whose powers are unlimited by any extraneous control. But the powers of the elders are limited by the laws of the Christian kingdom and the sufferance of the congregation. They cannot lawfully consult their own pleasure in any case, nor can they continue to exercise their office, except at the pleasure of their congregation. They are responsible to the congregation for their actions, and hold authority subject to their will. But I contend that when the congregation have chosen elders, and so long as they continue them in office, they must honor their acts as their own, because performed by their regularly constituted and publicly ordained agents. Is an elected judge absolute, because the people have chosen him to decide legal questions; or do the people meet, in public as-

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sembly, and vote upon all his decisions, merely because they have to sustain and sanction them as their own, being, as they are, made by their agent? Neither do we regard it scriptural, that the congregation should *vote upon the justice or injustice of a decision*, but that, in cases of discipline, they should assemble and give public expression of their determination to execute the law, as declared in the case, by their constituted agents. This is their part of the discipline—the part which, as I have in several places explained, the congregation at Corinth took in the case reported in 1 Cor., ch. v. Still you persist in saying, that I pass this case by without notice, whilst it is manifest, too, that a remark made in connection with this case is among the things that you regard as so discourteous to you. May I refresh your memory on this subject, by referring you to the December number for 1849, page 714; to the June number for the same year, pp. 328–9, and also to the January number, page 40–1! If you shall not find in these places some notice of this case, let me further refer you to an article which I expect to publish in the present number, in reply to Brother Milligan's letter on this subject, published in the May number of the present volume.

Your extract from the Christian System, and all you may find like it, have already been sufficiently explained. I presume I need not say, to the regular readers of the Harbinger, that, on this subject, Father Campbell and myself think and teach alike. But you say: "I have written a great deal about your historical arguments, and yet have not touched the subject at all." Well, my remarks on this subject, when reduced to the same type as yours, *cover about one-third less space*. By the way, my whole article, when reduced to the form of yours, is only about *half* a page longer. But really, sir, I feel ashamed, that you and I should appear before the public filing and answering complaints on a matter so puerile as this. Let us leave such accidental trifles to school boys, and cover our pages with graver and more useful matter.

I said you quoted but one passage from Mosheim which had any bearing upon the question before us; that is, What was primitive usage? or, How did the churches in apostolic times administer discipline? and added, that Mosheim had no other authority for this passage than the scriptures themselves; that the passage is no more nor less than *his opinion of the meaning of those passages of scripture which we are considering*. This I still affirm. You now adduce another passage. This I had quoted, and commented upon fully, as far back as June, 1849, (p. 327,) and before my correspondence with you commenced. I regarded it then, as you do now, the strongest

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passage in this author on your side of the question, and was somewhat surprised, when I read your historical argument, that you had left it out. You bring it up now, however, but I have already disposed of it. It is, like the other passages referred to, only Mosheim's *opinion of the meaning of the scriptures*. But you say Mosheim claims to have authority for it, and quote the passage where he says: "It appears incontestible, from the most authentic records and the best historians of this century," &c. You ask me to read the whole sentence. I shall quote it from the more elegant and literal translation of Dr. Murdock, published in 3 vols., by the Harpers, in 1844.* It will be found on p. 163, vol. 1. He says: "He must be ignorant of the history and the monuments of this age, who can deny, that a person bearing the title of *bishop* presided over each church in the larger cities, and that he managed its public concerns with some degree of authority; yet, having the *presbyters* for his counsel, and taking the voice of the whole people on subjects of considerable moment.† It is equally certain, that one bishop in each province was pre-eminent over the rest in rank and certain prerogatives." This is the passage you ask me to read; and now let me ask you to look at it for a moment with me, that we may see what it proves. You appeal to it to show that Mosheim had credible authority for his history of apostolic times, apart from the scriptures, for this is what I deny. But do you not see that this position will compel you to admit the pre-eminence of the *bishops*, both in rank and prerogative? But what is the great mistake into which you have fallen? You think I am mistaken in stating that you have confounded different historical periods, but examine your history a little more *deliberately*, and you will discover that you have quoted an assertion made by Mosheim concerning the *third* century, to disprove my statement made with respect to the *first* century, or rather the apostolic age. I said that Mosheim quoted no *original* historian to justify him in his statement as to the usage of the church in primitive times, for the sufficient reason that there are none; and to show that I am mistaken, you quote a passage in which he affirms that there are authentic records to sustain him in his statements concerning the practices of the *third* century. This I never denied. It will be an

* Mosheim wrote in Latin, and we have several translations of his history. That from which we quote we deem the best. It is, however, substantially the same, but illustrated with copious and instructive notes by the translator. The paging, too, is different. Those who wish to compare them will find Dr. Chinn's quotations from p. 37 on p. 68; from p. 39 on p. 71; from p. 43 on p. 82; from p. 60 on p. 116; from p. 83 on p. 163; and from p. 84 on p. 164, all in the 1st vol.

† Such, for instance, as choosing officers.

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easy way of settling this matter, for you to point me to the writers who are his authority for the statements he makes in relation to the practices of the church on this point, during the *first century*. There are but *five* authors, whose writings have been preserved, that had any personal acquaintance with apostolic times. These we have read. Only three of them say any thing upon the subject of elders, and their relations to their congregations; two of these wrote in the second century; and none of them gives a shadow of countenance to your sentiments. If there be any others, historians will doubtless be thankful for their discovery. We shall add no more on this subject at present.

Your allusions to "Popery," your anecdote of a "Roman Catholic," and your effort to make me disparage the information of the people, must pass for what they are worth. I presume the people are wise enough to justify me in the assertion, that the men, women and children of a congregation, taken in the aggregate, have not sufficient wisdom to investigate and decide the often very delicate and intricate cases of church discipline, and that it is a fact, that many very intelligent and pious Christians do not trouble themselves with studying all the details of those duties, which I regard as devolving upon the elders. I have as much respect for the information of the brethren, and for the brethren themselves, as you can have; but I will not flatter them with a compliment which they themselves would know to be unmerited, and which I cannot conscientiously utter. With the kindest wishes, and all due respect, I subscribe myself yours, &c., W. K. P.

THE NORTH-WESTERN CHRISTIAN UNIVERSITY.

An institution of the above designation and title, was incorporated during the last session of the Legislature of Indiana, to be located at Indianapolis. A copy of its charter was very kindly forwarded to me by Brother Ovid Butler, before my leaving home; in response to whose communication, I make these remarks. The charter may appear in another number, accompanied with some thoughts on the subject. Meanwhile, I can only notice the fact of the contemplated institution, and respond to some remarks from Brother Butler respecting myself and Bethany College. And that I may be under-

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stood, I will here lay before my readers his communication, received per last mail, just on the eve of my leaving home:

FOREST HOME, NEAR INDIANAPOLIS, April 29, 1850.

Brother Campbell: At the last session of the Legislature of this State, the brethren procured a charter for "The North-Western Christian University," to be located at Indianapolis. I send you a copy of the charter in a separate envelop, and hope you will bestow some attention upon it, and notice the subject in the Harbinger, in such terms as you may think it deserves. Although the plan of the charter is, I think, a new one, yet, so far, it meets with the approbation of the brethren, and we have hopes that we shall succeed in building up an institution creditable both to the church and to the country. The propriety, and even the necessity of an institution of the kind in the north-west, will, I doubt not, be quite apparent to you. The Christian brotherhood in this State, according to the best estimate that we can make, numbers from forty to fifty thousand; and in the States of the north-west, the number of the Disciples may be safely estimated at over one hundred thousand. The brotherhood of the north-west constitute, as we think, nearly one-half of the whole Christian communion: and yet, Bro. Campbell, there are some, and, indeed, many of us, who cannot avoid the conviction, that, in religion as in politics, the south claims and receives the principal attention of our leading brethren. So far as you are personally concerned, we perhaps ought not to complain. We know that with you, Bethany College is an object of paramount importance. We trust and pray that you may succeed in placing it upon a firm basis, which shall give it strength, permanence and prosperity, when you shall have fallen asleep in Jesus. Influenced, it may be, by its local position, as well as by other controlling circumstances, you have apparently, and, we suppose wisely, relied upon the south for its principal support. We think, however, that the north-western brethren are as liberal and enterprising as any other, and that they will manifest their liberality especially in favor of an institution to be built up amongst them, and sustained by them. Many reasons might be offered in favor of this undertaking. The extent of the area of the north-west, in which we have neither university nor college, and with, it may be, one or two exceptions, scarcely a high school of any character—the public spirit, enterprize and intelligence of the population—the number and ability of the brotherhood—all indicate the necessity for such an institution. The social—I had almost said the moral—elevation of the Christian cause, requires in its advocates a high mental cultivation, and a more thorough knowledge of moral science; a knowledge only to be acquired by making the Bible the text-book in the study.

But I need not dwell upon the propriety or the necessity of the institution. These will, of course, be apparent to you, and I do not doubt that you will approve the undertaking. Whether we can unite the north-western brethren in its support, time will best determine. There is, especially among the brethren of this State, much interest awakened in its favor.

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If we succeed in organizing under the charter, the institution, we think, will be placed above embarrassment, and the influences which the charter will create will keep it constantly supplied with students.

But I have detained you long enough with this subject. I should be pleased to have your opinion and advice upon the whole premises, either through the Harbinger or otherwise, as you may think proper.

I do not recollect that you have ever published in the Harbinger the charter of Bethany College. If you have it in a form separate from the laws, I would be pleased to receive a copy.

We are anxious that you should visit the interior of this State, and especially Indianapolis, but we fear that further importunities would prove as unavailing as the past has been.

Yours, in Christian Love, OVID BUTLER.

"The propriety, and even the necessity of an institution" of the above designation, in the *north-west*, is not quite so apparent to me as to Brother Butler. Politics and worldly interests are essentially local, sectional, and selfish. But literature, science and religion, are neither northern nor southern; neither south-western nor north-western, but are wide as the earth, broad as the sea, high as heaven, and deeper than the regions of the dead. I, therefore, cannot see either the wisdom or the utility of giving to learning, morality or christianity, either a sectional, political, longitudinal, latitudinal or geographical designation, spirit or character. I, therefore, on this account, regret the indication of such a spirit or policy on the part of our brethren in Indiana, although they may not possess the feelings that would seem to be indicated in the remarks offered by Bro. Butler. But, even more than this, I regret that either he or any of our brethren in the north, south, east or west, should associate with such a project, such views of my supposed leanings, partialities, efforts or endeavors in the cause of literature, science and christianity, as Brother Butler intimates in the remarks succeeding this announcement.

"Some, indeed many of us," says Brother Butler, "cannot avoid the conviction, that, in religion as in politics, the south claims and receives the principal attention of our leading brethren. So far as you are personally concerned, we perhaps ought not to complain." But this "*perhaps*," kind though it be, still leaves it a doubtful matter; and other remarks, towards the close of this letter, almost wholly annihilates the doubt implied in it.

The allusion to the *south* explains why an appeal should now be made to the *north* and west; why they should found a "*North-Western* Christian University." But where is the *South-Western* Christian College or University, that calls forth this geographical

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and political rival? This, I am sorry to say, squints a little towards beginning in the flesh, in order to end in the spirit; and beginning on an assumption rather than on a fact, as respects Bethany College. This is a reformation of "we of the Jews" and "they of the Gentiles." We of the north-west against they of the south-west. While I cannot but notice this unfortunate designation, and the suspicions which it must generate, I do not accuse the brethren, at all, of any alienation of heart from the brethren of the south and west. But, nevertheless, lest it should propogate or cherish such feelings, I wish to say a few plain things, being duly invited to express my views on the premises.

I need not waste a period in proving, that whatever is given to the north-western or south-western, is given to the flesh, and not to the spirit; to the world, and not to the Lord. State pride, or sectional pride, arctic or antarctic pride, is just as much of the flesh as family pride or personal pride, avarice or ambition.

Sectional feelings are even anti-Republican, anti-American, and reprobated by all good patriots. Washington's Farewell Address is yet a popular address, and is, I presume to say, as worthy of the Christian as of the Republican, in reference, at least, to these sectional castes and feelings. I commend it to the attention of those who meditate on a "North-Western Christian University."

I can say—and I do say before heaven and earth—I never once thought of north or south, or east or west, when I thought of *Bethany College*. I thought of Jerusalem and *Bethany*, and the disciples that lived there, their manners and customs, but had not a single squinting in my mental visual to north, south, east or west, but to Christianity, without a north or south-western prefix.

But I have gone to Kentucky. True, I have gone once and again to Kentucky. But my first visit was to Ohio, and my first oral debate was there. I have had three oral and printed discussions in Ohio, and two in Kentucky. I have been often invited to Indiana, and just as often purposed to go there. I have just been as desirous of visiting the State of Indiana, as I ever was of visiting Virginia or Kentucky. But the brethren there do not know all this, and, therefore, I do not wonder that some, nay, many of them, have taken it into their heads that I was influenced by partial regards. But I could satisfy the most sceptical of those that assume this ground, that they are wholly mistaken. For the last ten or twelve years I have purposed, almost every year, to visit them. But there are two formidable difficulties, which have always stood in the way. My tours have been, of necessity, almost universally either in autumn

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or winter. In autumn, Indiana has been celebrated for fevers, and in winter, for impassible roads. These greatly concurred, with other difficulties, to render it almost impossible for me to visit the brethren there. I have, indeed, as strongly purposed, time after time, to make a tour through Indiana, as I ever did through any State in the Union, but by these, and sometimes other concurring causes, still more influential, both personal and domestic, have hitherto hindered me.

The allusion made to my great devotion to Bethany College, demands a passing observation. It has been before observed, that for *location*, it is pre-eminently happily located to annihilate all jealousies and rivalries growing out of geographical, political, or fleshly considerations. It is *central* among old States. It is a slave State, but in a free county, in a free section of the State. The county of Brooke has not a single slave, except some six or seven superannuated old men and women. And these neither humanity nor religion, neither law nor gospel, would emancipate. It is more free from African population, of any mixture, than any county, known to me, in America, north, south, east or west.

It is the most accessible and healthy location west of the mountains. Seven miles from the Ohio, and about as far from the National Road. Wheeling sixteen miles distant, the terminus of one railroad now in progress, will connect it with all the east, and other similar roads in contemplation, will connect it with all the west. A more moral county than Brooke I have never known in the Old World nor in the New. And as for variety and beauty of scenery, pure air, pure water, all the substantials of life, it has no superior. But not these, any more than Jew or Gentile, gave birth to Bethany College. Not a feeling or thought of State pride or glory, of northern or southern, eastern or western interest, spirit or character, had any thing to do with its conception, incipiency or design. It was the cause of education—intellectual, moral, religious education—the cause of Reformation, in its connexion with literature, science and art—the conviction that educated mind must govern the world and the church—that God had made men of learning, talent and character, his great instruments of human redemption, from the days of Moses and Aaron to the days of Paul and Apollos—that originated the idea of Bethany College. It was emphatically the conviction, that Pagan mythology, that Grecian and Roman idolatry, fable and fiction, had supplanted the Bible; that College education, now-a-days, was more sceptical than Christian, more secular than moral or religious, that induced me to add its burthen to more than enough before.

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Anticipated in announcing my intentions by the brethren in Kentucky, with their seeking and obtaining a charter for Bacon College, I informed its first President, while advising him to accept its presidency, that I intended a different institution; but, being then anticipated by the brethren of that State, I would not name to another individual than to himself, for the time being, my intentions, lest it might impede their progress, or create a diversion of their resources, till it was endowed.

But after waiting three years, and well knowing that Bacon College could not answer the purposes I designed, I obtained a liberal charter for Bethany College, and founded it at once upon the Bible, as the only foundation of real learning, human philosophy, and moral science. I urged no immediate endowment, until we gave some proof of its character and ability to advance true learning and Christianity. It is only recently that we have made a move to endow it, to give it permanency and extensive usefulness. And without one endowed institution; without one well digested school of science and learning; and almost without two suits of well educated professors known to the brethren, capable of attracting and retaining public confidence, we have a "North-Western Christian University" conceived, and of such large dimensions, as to claim 100,000 brethren belonging to its territorial dominion, and, of course, in duty bound to stimulate it into life.

But, I have not room at present to dilate on all these premises; but I have yet to state my main object in offering these remarks. It is to disabuse the brethren of a view which Brother Butler has, unfortunately, conceived and expressed, without intending any harm by it, but which, nevertheless, is most objectionable to my mind, and no doubt will be so to many of our brethren. It is in the following words: "Influenced, it may be, by its local position, as well as by other controlling circumstances, you have apparently, and we suppose wisely, relied upon the south for its principal support." Nothing could be better calculated to injure Bethany College at the north, and to create an exuberant liberality in that quarter to the new project, than this representation of the matter. But we have not room to reply to it more fully at present.

I am pleased to be informed that "the Indiana brethren are as liberal as the south," but I will not prove it as Brother Butler proposes. I will give them a better opportunity of demonstrating Christian liberality than by telling them of "an institution to be built up amongst *them*," and to be "sustained by *them*." I will tell them of an institution, the first in Christendom to propound the

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Bible in a rational manner, in harmony with itself, to the world, and to place it as the basis of all literary, scientific, moral and religious education; as much the foundation of an evangelical school or college, as it is of the church, in all the liberal science and learning that can give exaltation and moral grandeur to a human being. I will show what it has done, by directing them to a noble band of evangelists already successfully proclaiming the word over sundry States of this great confederacy, and of others on the way. I will not tell them of "an institution to be built up among *them*," and to be "sustained by *them*," but of those that should be built up by all the brethren, and ably sustained by them all, for the common cause, which knows not state, territory, lineage, blood or policy, of earth. I hope most satisfactorily to show, what I believe to be capable of satisfactory demonstration, that one good institution, well organized, well furnished with an able cohort of teachers, well patronized by the brethren and the public, is better than ten such as we are likely to have got up and spirited into life by such arguments and efforts, that tend much more to schism, rivalry, and false ambition, than to union, harmony, and successful action. I hope the brethren will hasten leisurely, and hear all the premises and arguments before they act in such a way as to create half-a-dozen of ill-begotten, mishappen, club-footed, imbecile schools, under the name and title of Colleges and Universities. They may strike, but hear me; and if they will only concede a candid hearing, I will give them a candid homily or sermon, either on their own premises or on mine.

WHEELING, Va., May 7, 1850. A. C.

DR. HEMAN HUMPHREY'S LETTERS—*No. III.*

I MUST again thank Dr. Humphrey for the following passage in his second letter:

If he ever taught that water-baptism is a converting ordinance, without any divine and supernatural efficiency attending the administration, he does not so teach now. He explicitly recognised the agency of the Holy Spirit, in one of the discourses which I heard him deliver, as he has often done, both in his debate and in his writings. It is the impression of many with whom I have conversed, that he is more orthodox, or at least more guarded, these late years, than he was in the beginning.

Our increasing orthodoxy may be rendered intelligible to all who

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are conversant with the facts, that a more candid hearing of our views has been obtained, and a more general approximation to them on the part of the more intelligent and liberal minded professors of leading Protestant parties, has occurred. These are facts, quite as evident to a large portion of our readers and hearers, as was the opposition they formerly encountered, because of the prevailing ignorance of things, and because of the occasional paroxisms of zeal and bigotry arrayed against them.

Forty years always effect some change in every community, for the better or for the worse. And these last forty years have been at least as vigorous and prolific, in mental development, in all science, learning and art, as any other forty years since the revival of literature. Religion, in every age of its degeneracy, has been simultaneously affected with the progress of society. This is an age of thinking, talking, writing, reading and working; consequently, an age of progress, an age of advancement. The old fashioned stays and corsets of venerated prescription, have given place to a more rational, free and easy costume of thought, speech and action; and now, the quaint, trimmed, neat and stale theology of the dark and mirky days of even King Henry VIII., Elizabeth, James, and the Charles', is as unsuitable to this age and generation, as would be the policies of Leo X. with the spirit of modern Europe, or even the commonwealth of the great Cromwell with that of Massachusetts or Rhode Island.

That we could have learned nothing in an editorial career of more than thirty volumes, would be as incredible as it would be reproachful. The Bible is a large collection of literature, science and religion, in which

> "A patriarch pupil might be learning still,
> And dying, leave his lesson half unlearned."

But while our horizon constantly enlarges, we have only one sun, one moon, one earth, two poles, and twelve signs of the zodiac, by which to arrange, understand and develop all our attainments in the studies of our great universe, and of its moral counterpart, the spiritual system.

We never taught that fire, or water, or spiritual baptism, was a converting ordinance, nor one of scores of other heretical opinions, which either distorted imaginations or corrupt hearts, or both together, may have imputed to us, or alledged against us.

But as Dr. Rice, in his debate with me, was wont to ring the changes of his eight bells on the "mysterious words," that persons among us preached "every sort of doctrine," Dr. Humphrey alledges

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"that it is a mystery to many" how we have "kept together so long, and spread ourselves over so wide a territory." He then volunteers an exposition or development of this mystery—"one of the most remarkable chapters of ecclesiastical history." I will not repeat his exposition of it. The reader will find it in his second letter. But I will place the matter in a somewhat different attitude before my readers. The causes of success which he assigns, are not adequate causes. They are not equal to the results.

The real mystery of our success will be found in the sublime simplicity, moral grandeur, and omnipotent energy of the gospel facts, precepts and promises, as they are classified, arranged and developed, in our exhibition of original Christianity. I would like, did health, and time, and other duties permit, to exchange a score of letters with such a correspondent or letter-writer as Dr. Humphrey, on this very mysterious and unprecedented result. He does not comprehend it. That a community, outnumbering the whole Presbyterian church of the United States, with all its colleges, theological schools, learned and eloquent divines, with its centennial antiquity and wealth, should, as Dr. Humphrey remarks, have risen from nonentity, in some twenty-five or thirty years, by such an instrumentality, is truly "a remarkable chapter in ecclesiastic history," unless the hand of the Lord was in it. This, indeed, might explain the mystery. And this, we doubt not, is the true fact of the case. It is a *restoration* of original, not a *reformation* of corrupted, Christianity. And to my mind, the mystery is greater on the account of the inadequacy of the ministry by which it has been accomplished, than on any other single account that can be named. Dr. Humphrey does not know, as we do, the weakness of much of our machinery, nor the many drawbacks and mishaps occurring, nor the unworthy and carnally minded individuals that have crept in among us unawares, and deluded some weak minds with false and erroneous representations. I could, and may yet, give a few chapters of the history of this great movement, that would somewhat gratify its enemies and mortify its friends; but to the enlightened mind, would greatly commend the great cause, and its ability to cope with all opposition from without and from within.

Take one illustration of my meaning in this particular. We have had some pert, ambitious young men amongst us, acting under their own commission, that have desecrated the cause of religion. One of whom, for example, in New York, would have called a convention of churches to lay me upon the shelf, for censuring a dear brother in Ohio, for his impositions on the public. One would prove that

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men have no souls; another could prove that they have no bodies. One is so democratic that he would silence all the preachers in the world that have not licensed themselves; the other so aristocratic, that he would be pope of America, if the office could only be metamorphosed by the potency of a more acceptable name. And these, too, are the mushrooms of a single night; one grew up in the second, the other in the third watch of a summer's night. They are, indeed, of a rapid, as well as of a vigorous growth. I have, in my ecclesiastic museum, a few rare specimens of this sort of reformers. We are not ashamed to own that such misseltoe is found on the tree of Reformation. And if it were any mortification to our friends, or solace to our enemies, I could find in the archives of all the parties known to Protestantism, and even Roman Catholicism, such demonstrations of human vanity, pride and arrogance, as might crimson the most exsanguine faces in a Jesuit's cloister, or provoke a smile on the pallid countenance of a frozen misanthrope, in the deep dark cells of "the Holy Inquisition." But I leave the task, for the present, to abler hands.

One of the glories of Christianity is its perpendicular impartiality. It never knew any one according to the flesh. It never spared apostles or prophets. It told the faults, as well as the virtues, of all its professed friends; and if a Pagan governor showed its advocates a single favor, it made honorable mention of him, and, as Paul did to Publius, it requited his generosity.

Let our Presbyterian brethren amuse themselves with Dr. Rice's victories in Lexington, so long as they make no converts from us; let them sympathize with our frailties, so long as we gain some noble spirits from their ranks; and if it gratify them, calm their spirits, quiet their fears, or animate their hopes, it would be as cruel as impolitic, on our part, to deprive them of this soothing hallucination.

But the mystery of our unprecedented success will be found, not in all the causes which Dr. Humphrey assigns for it. They are all resolvable into the simplicity, beauty, grandeur and power of the gospel facts, precepts and promises, as developed, set forth, and carried out in our discourses, writings and discussions of original Christianity, in contrast with every form and system of partyism known to modern Christendom. There are not only views of the gospel and its institutions set forth in this begun and progressing Reformation, but a spirit of catholicism and zeal, as well as an energy, in its sincere and pious advocates, wholly new and strange to this generation, and more especially unknown and unintelligible to those well educated, equipped and accomplished missionaries of

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sectarianism, with their theological capital of stale, pale-faced, antiquated orthodoxy, ground down into beautiful sermons of handsome stature, containing each its infinitesimal portion of apostolic doctrine, enveloped in the luscious essences of worldly decencies and conformities, doled out, or served up, as the case may be, in solemn temples or devoted synagogues, by downy doctors, reclining softly on their crimson cushions, in gown or surplice, with quaint cravats, and jewelled fingers on lily hands, speaking soft and euphonious words, squared and plumbed *a la mode* Boston, New York, London, Edinburgh or Rome.

Infant sprinkling, holy fathers, spiritual sponsors, silver basons, wax candles, pious organs, and fascinating eloquence, are all very respectable and efficient auxiliaries of their hebdomidal levees, held under the sign of an iron cross upon the church, and a golden cross upon a lady's bosom, in some by civil law or royal statute established church of Rome, England, or Geneva.

But my friend Dr. Humphrey, while concurring with me, no doubt, in some, I hope many of these views of fashionable and genteel religion, is greatly perplexed in anticipating the destiny of the cause of Reformation, when his humble servant sleeps with his fathers. 'Tis true, my father yet lives, and has not yet attained the age of his ancestors; some of whom (his grandfather, for example) saw more than a hundred years. But I have labored more abundantly than they all, and, therefore, I have no expectation of counting years with them. But long life is not essential to the influence, spread and longevity of great principles. John the Baptist, and the Messiah, as well as many incomparably less renowned leaders of men, have changed the character of an age, recast society, and formed permanent communities in a very few years. I have, in my years, already equalled Luther, outlived Calvin, and want but three or four of equalling John Knox.

But it is not men, but principles, that live long and flourish in immortal youth. The principles for which we have contended with so much success, are as certainly destined to obtain a general triumph as Christianity itself, for they are its essential elements. Parties political, and merely ecclesiastical, owe their origin to men. They live, and move, and have their being in men. They rise and fall with them. But the gospel and its institutions are divine and perpetual as time.

But our friend Dr. Humphrey thinks that a *creed* is essential to longevity. Well, we have got the apostles' creed, and the four commandments of the gospel, as well as the ten commandments of

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the law. If the whole volume of inspiration is too long for us, we can *believe* and *remember* three facts, viz:

1. Christ died for our sins.
2. Was buried.
3. Rose again from the dead the third day.

We can, by the grace of God, obey four precepts, growing out of these three facts:

1. *Believe in Jesus as the Christ.*
2. *Repent of our sins and forsake them.*
3. *Be baptized into the name of the Father, and of the Son, and of the Holy Spirit.*
4. *Love one another.*

We can hope and rejoice in three promises:

1. The remission of our past sins, through faith, repentance and baptism, according to the promise—"He that believeth and is baptized shall be saved;" and through confession, repentance and prayer, when we fall into any error or transgression.

2. The promise of the Holy Spirit to dwell in us; to lead, and comfort, and sanctify us; which is given to all who believe, repent, and are baptized into Christ, as the earnest in hand of the eternal inheritance.

3. We also hope for an eternal life—"an inheritance incorruptible, undefiled, and that fadeth not away."

We can also practise the positive institutions of the church:

1. Meet in one place on the Lord's day.
2. Celebrate his resurrection in songs of triumph.
3. Show forth his death around his sacred and social board—"*the communion of saints;*" not of sinners, nor of Episcopalians, Presbyterians, Methodists, Baptists, &c. We all have but

1. "*One Lord, one faith, one baptism;*" therefore,
2. But "*one spirit, one body, and one hope.*"
3. And last, and greatest of all—"*One God and Father*, who is over all, in all, and working" in, by and "through all" the members of Christ's body.

Is not this a summary creed of all the essentials, in words, taught by the Holy Spirit? As for the *policies* of Christianity (for it has its politics, too,) I may hereafter express myself fully, to the satisfaction of all intelligent, educated Christian men. But, in the meantime, I must conclude with one observation. Not believing in Pius I., II. or III., nor in Leo IV., V. or VI., nor in Gregory VII., VIII. or IX., we care not for successions in reformations or in reformers. We have neither Elijahs nor Elishas in the present day.

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We have one King, Lord and Lawgiver, and he will reign over us; one Prophet, Priest and King, of all divine and human excellency, and this sufficeth us. We, therefore, abjure all other leaders, living or dead, but Emmanuel and his amanuenses.

He is as lame a philosopher, and observing of events, as theologian, who cannot see the consumption that is constantly at work in all the sectarian constitutions of the present day. It is not Rome only that staggers and totters. It is English Prelacy; it is Scotch Presbyterianism; it is American Congregationalism, and many headed Methodism.

They have all been seven times modified, and have already passed the number of perfection. There are principles promulged and developed in the current Reformation, whose tendency few of its best friends and admirers fully comprehend. This leaven is working in other denominations all over Protestant Christendom. We are living but on the eve of great developments and more mysterious changes, than a Noel, in London; a Chalmers, in Scotland; a Humphreys, in America, or any Reformer on this continent has yet conceived of.

I have not quite fully responded to my friend Dr. Humphrey. If the New York Observer, however, will publish so far as I have responded, I will honor his justice, if it should not publish any thing farther I may say in respect to Dr. Humphrey.

STEAMER HIBERNIA, May 8, 1850. A. C.

DISCUSSION OF PRINCIPLES.

LOUISA C. H., Va., Dec. 14, 1849.

Dear Sir: As I have for sometime expected, yourself and Mr. R. Lindsay Coleman, who have been so industriously explaining to unstable souls hereabouts the wonderful powers of immersion in water, as a spiritual regenerator, and whom I did wish to hold specially to account here, where such special discoveries have come to my ears, have both slipped out on some plea or other, and BETHANY comes in! Why did you not give me an opponent in California, or Minesota, or Nova Scotia, or Kamtschatka, if the wonderful powers of immersion are yet known in *those* paw-handles of the earth? A mighty "Reformer" of one of these regions would have come as literally under the terms of the original proposition as does "Mr. Wm. K. Pendleton, of Bethany." This latter gentleman, then, is to defend what Messrs. Goss, Coleman, Bagby and Abell, preach in Eastern Virginia,

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and yet the whole company, Messrs. Pendleton, Goss, Coleman, Bagby and Abell, stoutly protest against binding each other by any written creed! How, then, shall it be known whether what "Mr. Wm. K. Pendleton" will say, will be what Mr. James Goss would say? And what is to prevent "Brother Goss" from quietly saying: "I do not agree with Brother Pendleton?"

O, but my good friend, I will tell you what the people here laughingly, and I do not doubt for a moment *correctly*, say about it. At BETHANY dwells Mr. Alexander Campbell. Mr. Pendleton is, I believe, son-in-law to Mr. Campbell. Mr. Pendleton is also, I believe, associate professor with Mr. Campbell in the same institution. So Mr. Pendleton will be the mask, but Mr. Campbell will be the living man behind the mask. That is it! Can you flatter yourself that there is a man—one single unprejudiced man in the county of Louisa, or that of Orange either—who does not feel a moral certainty that that is the real meaning of the manœuvre? I did not know that you could be so easily driven to shelter under the guns of your Gibraltar.

For the country at large, I should have been well satisfied to leave Mr. Campbell in the hands of Dr. Rice, of Cincinnati. My reasons for desiring a new debate were clearly stated in my note of October 10th. The fact that you were not bound by the opinions of each other, and especially of distant brethren, was the chief reason given. For that reason it seems to me desirable to expose the real sentiments of the Re(De?)formers in the East, as had been done in the West. But the rising feeling of disgust shall be repressed. I accept the mask, with the living man behind it—the paw, and the real mover of the paw. None of my own brethren, with whom I have had the privilege to consult since the new phase of the affair has presented itself, have advised me to withdraw from it: not, I am bound to suppose, of course, because they think me at all equal in research, in resources, in gladiatorial experience and dexterity, to the Heresiarch of Bethany; but they seem to think, with St. Paul, that "the foolishness of God is wiser than men, and the weakness of God is stronger than men." The "Watchman and Observer," of Richmond, will publish the discussion on both sides, on my behalf.

I now propose the following arrangement:

I. The Divinity of Christ.

II. The influence of the Divine Spirit on the human mind.

III. The praying of unconverted persons.

IV. The justification of the sinner in the sight of God.

V. The effect produced on the subject by the ordinance of baptism.

VI. The nature of saving faith.

1. On the above topics Mr. Pendleton will affirm the teachings of the New Reform, promulgated by Mr. Alexander Campbell and his followers.

2. On the above topics Mr. Bocock will affirm the doctrines embodied in the Confession and Catechisms of the Westminster Assembly, as they are now in use in the United States of America.

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3. On each of these topics each party shall write *seven* articles, unless a greater or less number on any one point be agreed upon, at the request of either party, and with the consent of the publishers; said publishers, or either of them, to have the right to grant or refuse said change of rule without an imputation on their motives.

4. These written articles are to be not more than three columns each in length, of the Watchman and Observer.

5. The editors of the Millennial Harbinger and the Watchman and Observer, are to exchange with each other those numbers of their journals respectively, which contain parts of this discussion; and one copy of each journal containing said parts, is to be sent gratuitously to each of the parties writing.

6. He who opens the discussion on the *first* point, shall also open it on the *third* and *fifth;* and the other party shall close on those points. He who opens the discussion on the *second* point, shall also open it on the *fourth* and *sixth;* and the other party shall close on those points. Who shall open on the first point, is to be determined by lot.

7. Each party is allowed his own time, not more than four weeks, in the preparation of each article.

As this affair will now probably be transferred to Mr. Pendleton, with whom it is your wish, as it will be my pleasure, that I should hereafter correspond directly in relation to it, I have simply to notify you of my intention, early in January, to publish this correspondence (unless you object) up to this letter, not inclusive of it. This and the reply to it may await a later publication. I also offer to you my best wishes for your health and comfort; and my earnest prayer that we may both know the truth, and that the truth may make us free indeed; and that we may meet in harmony in a better world. Very truly, J. H. BOCOCK.

PILGRIM'S REST, Orange, Dec. 21, 1849.

Dear Sir: Your letter of the 14th, in reply to mine of the 1st, was received by me on yesterday. Your last indicated a super-excited state of mind; but I had hoped, that upon hearing of your opponent, a more amiable temper, and a more quiet and agreeable state of mind would follow. I regret, however, to find that a higher and fiercer excitement seems to rule. Annoyed before by groundless suspicions of "sleeping partners," and the existence of a fearful "plurality," you now imagine yourself in a perilous exposure to the "guns of Gibraltar," and in imminent danger of being brought into masked conflict with the great "Heresiarch" of Bethany!

The estimate which you seem to put upon your reputation for polemic prowess, is so far above any thing with which we have credited you, that we cannot but be amused at the complaisant assurance with which you represent all the "East" as fleeing in dismay from you, and imploring the protection of the far-famed A. Campbell against your invincible pluck and

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power! Be assured, sir, that no mistake of the kind, however fragrant and flattering to your vanity, has led us to enter into any arrangement for bringing you and Mr. Campbell into conflict, either masked or unmasked.

The discourteous and contemptuous terms in which you speak of "Bro. Goss," and the "rising feeling of disgust" which you strive to suppress, (?) together with the whole temper and spirit of your letter before me, might lead some to suspect that you were wanting in more than *Christian* decorum. For this departure from the true dignity and propriety of a Christian disputant, I find an apology *only* in the feelings excited by the announciation of the name of your opponent. I had not expected it to produce the agony of the harpoon. But I proceed to the examination of some of your statements; and

1. The allegation that Mr. Coleman and myself have "slipped out on some plea or other," is wholly gratuitous. You first challenged to an oral, and not a written debate. The first I was, and am still willing to accept. The challenge to a written debate I declined, and do still decline, for the reasons already stated, viz: a want of time and the necessary mail facilities. My habits are too itinerant to conduct a written discussion. Mr. Coleman has never declined a challenge, either to an oral or to a written debate. Knowing the pressure of his engagements, immediately upon the receipt of your challenge to a written discussion, I wrote to Mr. Pendleton and obtained his consent to discuss with you the points of difference between us, which are usually regarded as essential. Neither Mr. Coleman, Bagby, Abell, nor any other brother, has refused to meet you. At least two are ready to meet you in an oral debate, and, I presume, at least two, if not twice that number in the east, are ready to discuss with you these matters in writing. I selected Mr. Pendleton because his leisure and his habits suggested the propriety.

But you think some "Reformer" from "California, Minesota," &c., "would have come as literally under the terms of the original proposition as does Mr. Wm. K. Pendleton." Your challenge was addressed to myself "or the Rev. Mr. R. Lindsay Coleman, or *any other* gentleman in your (our) *connection of like high respectability*." Please notice the language under-scored. By the terms of the challenge, you had the right, then, to claim the *credit* of having challenged our *whole connection*, excepting only such as might not come up to the standard of "high respectability" mentioned by yourself! It seems you were willing to enjoy the credit of such a bold, chivalrous, and extended challenge, but had no idea of suffering the penalty! In selecting a champion we have neither gone to California nor to Minesota, nor beyond the limits of our State. We have selected a gentleman born and raised in the very county in which you reside; one known to all its citizens; familiar with all their views and feelings; and although of "high respectability," yet, in years and experience, junior to several at Bethany, whom the terms of your challenge permitted us to select; and also, in years, greatly your own junior. What right, then, have you to complain? In characterizing him, in advance, as a "mask" and "paw,"

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you have consulted your fears rather than the facts in the case, and you have violated that sense of propriety which it would be well to observe.

As to your new-born wish, to hold Messrs. Coleman and Goss *specially responsible* for the views which they hold and preach in your immediate section, you can at any time do so by challenging them to meet you before the people. I certainly hold myself pledged to defend the views I teach, whenever courteously invited to do so, in the form in which I am accustomed to disseminate them.

Shall I thank you for your kindness in condescending to inform me what "the people here laughingly" say about the selection of Mr. Pendleton? It is a "laughable" saying, indeed! Why, I cannot repress my own risibles upon reading it. It is worth repeating: "At Bethany dwells Mr. Alexander Campbell. Mr. Pendleton is, I believe, son-in-law to Mr. Campbell. Mr. Pendleton is also, I believe, associate professor with Mr. Campbell in the same institution; so Mr. Pendleton will be the mask and Mr. Campbell the living man," &c. I must thank you, "my good friend," for your very kind and disinterested motive in frankly indicating the surmises of "the people," though really the obtrusive "I," which *inadvertently* appears several times in the sentence, rather indicates that it is *you* and not "the people," who are harrassed by these suspicions. In return, however, for your kind condescension, I must inform you what "the people" (not half-grown boys) not laughingly, but seriously, tell me, they suspect. They say that the railroad affords you a very ready access both to Charlottesville and to Richmond; that at both these points a rare amount of Presbyterian clerical talent, learning and ability, are centered; that your visits to both these points recently, have been sufficiently frequent to excite the suspicion that you are securing the aid of a very distinguished D. D. and learned professor at one end of the road, and of an editor at the other, besides sundry other very willing and convenient helps! In view of these facts, "can you," indeed, "flatter yourself that there is a man—one single unprejudiced man in the county of Louisa, or that of Orange either—who does not feel a moral certainty" that you have been seeking these efficient aids so happily centered at the extremities of the road on which you reside! Now, whether these suspicions are just or not, they are altogether as probable and as rational as your conjectures, and will serve, at least, I hope to remind you of the saying of our Master: "With what measure you mete, it shall be measured to you again." Permit me, before dropping this point, to state, that while Dr. Richardson and Mr. Pendleton, who are both associate editors of the Harbinger, have been frequently engaged in discussion, never before has such a charge been brought against either. Your amiable mind has the honor of first suspecting, and your sense of propriety of charging, either of them with being a mere "mask"—a "paw;" and simply on account of their relations to Mr. Campbell.

I am compelled, sir, very positively to except to the correctness of the following declaration: "My reasons for desiring a new debate were clearly stated in my note of October 10th. The fact that you were not bound by

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the opinions of each other, and especially of the opinions of distant brethren, was the chief reason." So far from any such "reason" having been "clearly stated" in your note of October 10th, I must be permitted to say that *general* reasons *only* were stated: such as the advantage to be derived by truth from free discussion, in a free country. The *special* reason now assigned, if not a genuine *after-thought*, is most certainly a genuine *after-declaration*.

It is true, that in that letter, as in several of your letters, you have gratified a too sectarian and splenetic temper, by unjustly charging a fickleness of faith and diversity of opinions to the account of my brethren, utterly incompatible either with good sense or common honesty on their part; but, so far from alledging that a discrepancy of views between the Disciples of the east was the ground for any desire for a debate here, you in that very letter charged that in faith we were "not the same for the duration of six months time, and over the space of the county of Louisa!" But if you believe us as fickle and chameleon in our views, as you charge, you but proclaim your own folly, in seeking a controversy with us; for, according to your own showing, you shall no sooner have exposed our views on one side of the county of Louisa, than you will have to expose another set on the opposite side! And when you shall have exposed our views in all the different sections of the county, in less than "six months' time" thereafter you will have to expose a new set of newly adopted views!! Unlucky wight! I fear your war with this strange people will give you interminable toil, and subject you to the derision of the wise.

The same ignorance or party zeal which leads you to characterize the very sedate, intelligent, and prosperous community of Disciples in Louisa as "unstable souls;" and to represent Mr. Coleman and myself as preaching "immersion" as "a spiritual regenerator," has given rise to that charge of fickleness which you so pertinaciously continue to make, and especially of that charge implied in the first point named by you for discussion, viz: "The Divinity of Christ." Unless you propose to take the Unitarian side of that question, I presume you will lack a disputant among us. But I forbear any remarks upon the points suggested for debate, as I shall turn them over to Mr. Pendleton, with whom, I pray, you may have an agreeable, dignified, and profitable discussion.

Will you be so kind as to forward him, immediately, a number of the "Watchman and Observer," that he may judge of the amount of matter comprised in "three columns"?

You notify me of your intention to publish early in January (unless I object) our correspondence, exclusive of your last to me and this reply. I consent to the publication, *provided* the whole be published, and without note or comment. I can see no good reason why these two letters should not appear, but on the contrary, a weighty one why they should. Be so obliging as to forward me a number containing the correspondence when published. And may every blessing, both of time and eternity, attend you, is my sincere wish and ardent prayer.

Yours, &c.,

To Mr. J. H. Bocock.

J. W. GOSS.

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Louisa C. H., Va., January 10, 1850.

Dear Sir: I received from you yesterday, under date December 21st, about six mortal pages of bitter and scurrilous foolscap. In your previous note you used these words: "I am ready to receive any suggestions from you [me] *and will hand them over to Mr. Pendleton*, who is prepared," &c. This language induced me to suppose *your* mission to be ended. I have sent a specimen number of the Watchman and Observer to Mr. Pendleton. I await an answer from him (and will accept it only from him) to my last note. It seems preferable to me not to favor a free-trade in the wares with which your last was so richly laden. I beg you to understand that there will hereafter be a high tariff, even to prohibition, on those sweet, spice-breathing commodities, and that they will be reshipped to the land of their origin, unopened, if recognised before being opened.

It is all too late now to vaunt the bravery of the men in the east, who *were* ready to enter this discussion. You presume "at least two, if not twice that number"! You presume so! THEN WHY DID THEY NOT DO IT? Was it not Fallstaff himself, at Shrewsbury, who was so prodigiously brave *after* the danger was over? "Nothing confutes me but eyes," says he, "and nobody sees me." Mr. Pendleton's letters will reach me hereafter at Thompson's X Roads, in which neighborhood I shall board this year. Nothing more from you, if you please, sir, except on *some* business.

Yours, J. H. BOCOCK.

BETHANY COLLEGE.

A GROWING interest in behalf of the endowment of Bethany College, is manifested more and more every year, since its fruits are being diffused in the form of preachers of the gospel and of teachers of schools and academies, both of which are, at this time, in very great demand. Amongst sundry plans proposed, the following, from Brother John F. Saltonstall, received during the session of the Kentucky Convention, in last month, is deserving of a place on our pages. Brother Saltonstall is at the head of the list of all the donators and benefactors of Bethany College, having actually given to the college $2500, claiming only the interest of said sum in the education of his own immediate family, one at a time, till educated, then releasing the college from any other claim on that account. If one hundred men would volunteer in this way, each raising from the churches, as aforesaid, one or two dollars for each member, the work, no doubt, could speedily be accomplished. But I will simply lay the plan before our brethren, without additional remark or comment,

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waiting to hear from them on the premises. Nothing, however, herein contained, being construed to delay the endowment of the one Chair, now about two-thirds endowed:

FAYETTE, Mo., April 28, 1850.

BROTHER CAMPBELL—*Dear Sir:* Believing that if Bethany College was well endowed, it would, in a few years, exert a mighty influence in advancing the religious reformation for which you and many others have been so long and so faithfully pleading, and for the success of which so many prayers are daily ascending to the throne of mercy, to our Father in heaven, I am induced to offer a few thoughts, and to make a few suggestions on this subject. It is about three years since our last interview, at Bethany, when the first scheme for the sale of scholarships was matured by the Trustees and presented to the friends of the institution for their acceptance. This plan was then regarded as of doubtful utility, from the fact that, if successful, it would long remain a heavy weight on the college, and a drawback on its extended usefulness. We gave it our favor, hoping that the individual interest would presently be merged in the general interest of the institution. This plan has been withdrawn, and another offered in its stead, deemed more objectionable than the first, seeing that its claims on the college would be interminable.

In this age of progress, it is highly important—it is indispensable in maintaining the paramount claims of Bible religion—that we should have the aid of at least one institution of learning of the highest order.

Having incidentally learned that Bacon College was in a declining condition, I will venture to ask: Would it not be best for our friends in Kentucky to concentrate their efforts, and apply their means in advancing the interest of Bethany College, until it shall be placed on a firm and permanent foundation? and when this object is accomplished, let us stand pledged, in turn, to assist our friends in Kentucky in building up a like flourishing institution. The Kentuckians are a liberal and magnanimous people. We have great confidence in their devotion to this great cause. Will they not resolve, at the approaching State Meeting at Lexington, to take the lead in this noble enterprise? Let the friends of Reformation in this great valley contribute each one dollar, and the work is done. We are far from being disposed to make a display of Christian liberality, but will, nevertheless, propose, through you, to the friends of Primitive Christianity in the Valley of the Mississippi, to raise, by annual install-

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ments, payable (with strict punctuality) to the President and Trustees of Bethany College, their successors, &c., the sum of two hundred thousand dollars, in three equal annual payments; one-half of this sum to constitute a fund for the endowment of said college, and the remaining half to be funded in the most prudent and productive manner, and the profits arising therefrom to be applied to the education (at Bethany) of indigent young men of high moral and intellectual qualities and approved piety, and to be selected by the churches in the several States contributing to this fund; the number of students to be regulated by the amount paid in. To carry into practical operation the above scheme, we will contribute one thousand dollars.

The young men thus educated, to stand pledged, by moral and religious obligations, to engage for a term of at least seven years, in school teaching, and teaching Primitive Christianity, for such compensation as shall be deemed moderate and reasonable by their patrons. The region from which their patronage shall be derived, to be the field of their future labors during the stipulated term.

The above thoughts have been hastily sketched, and are submitted for your individual reflection. If they can be made available in promoting the great interests under consideration, we shall be pleased; or if a more promising plan shall be presented, we will give it our cordial support. With affectionate Christian regard,

G. F. SALTONSTALL.

REPLY TO BROTHER MILLIGAN.

Brother Milligan: Your acceptable communication on discipline was published, as you requested, and as you have ere this seen, in the May number of the Harbinger. My indisposition prevented me from replying to it at the time, and also from correcting "the proof-sheet." I find on the 289th page, seventh line from the top, that the word *officers* is printed instead of *offenders*, which very greatly alters the sense. But this error will have been already corrected by the attentive reader. Allow me, then, at once to revert to the passages which you invite me to reconsider.

It is undeniable, as you say, that "rulers are of very different orders," and that, "if we wish to understand the extent of a ruler's

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power, we must first ascertain the limitations under which he acts." But how shall we ascertain these limitations? We are both agreed, I believe, that "elder" or "presbyter," and "bishop" or "overseer," are terms employed in the New Testament to indicate an officer of the Christian church, and it will be conceded, that these terms are not specifically defined in the New Testament: therefore, their meaning must be gathered from their acceptation in the age in which they were adopted, and among the people by whom they were used. They were official titles in the synagogue, and the powers and duties implied by them clearly and generally understood. It will be sufficient for our present purpose to remember, that the first Christian churches grew up in, and were modified in their order after the synagogues, and that in the synagogues *the elders formed a court or consistory, for the judgment of various offences, and held the power of excommunication.* I conclude, therefore, that in the absence of an express or clearly implied limitation, this power still belonged to this officer, being necessarily implied in the unqualified use of a familiar and canonized term.

The question, then, would seem logically to turn upon the point, whether the common and universally received meaning of this official title was so altered as to take from it the implied power of excommunication; whether we have, in the New Testament, a specific limitation of the elder's authority, in cases of discipline, withholding from them this power, and reserving it to the brethren alone. Such limitation, you think, is found in the fifth chapter of 1 Cor. I am sorry, that on this subject we cannot think so fully alike as we do on many others of long and cherished interest to us both. I trust we may yet be agreed, even on this. It appears to me, that had the apostles designed to prescribe a *method of excommunication*, which was so entirely different from that to which the people, whom he addressed, were accustomed, he would have been very specific and precise in his language. In commanding an organized body to perform an act of discipline with which they are familiar, and for which they have a specific method, we should expect them to do it in their accustomed manner, unless we gave very pointed and explicit directions to do it differently. But do the instructions found in the fifth chapter of 1 Cor. amount to this? We think not.

In your first argument on this chapter you say: "The apostle here addresses *each* member of the church at Corinth. He holds *every one* responsible in the case. So that if the church, collectively should neglect to discharge her duty in expelling the disorderly, *each member* is, nevertheless, required, by virtue of this right, to judge

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them that are within; to pronounce censure upon the guilty person, by avoiding all social intercourse with him." The respect I have for your opinion, has induced me to reconsider, with as much impartiality as I am capable of, this whole context, but I cannot see it in the light in which it appears to you. It is true, that *each member* of the church was bound *to treat* the fornicator as Paul directed, but this is not to say that each member is to decide, for himself, the question of guilt. A man must be properly tried and condemned by a lawful tribunal, before he can be treated as guilty. The decision of the question, "guilty or not guilty," is the province of the officers—the bearing and treatment due towards those adjudged guilty, is the province of all the members. The apostle, in the 11th verse, which you quote, is, I think, correcting a false impression, which he supposes might be made by the order given in the 7th verse. He had there given the general order to *cleanse out the old leaven;* but lest they should suppose that he meant by this, to require them to withdraw from social intercourse with fornicators generally, he explains, by stating that in writing thus, he meant only to give them a rule of conduct with respect to their *brethren. We have no right to judge them who are without; but you Corinthians, have a right to judge them who are within; therefore, put away from among yourselves the wicked person.* The judging of them that are within, then, does not appear to allude to the private opinion of "*each member,*" but to an authoritative decision of the church, in this case, amounting to excommunication. Would it not be rather subversive of good order, to allow each member of a congregation to say, that in his opinion, A., B. or C. is a railer, an extortioner, or covetous, and to treat him accordingly; pronouncing censure against him, and avoiding all social intercourse with him? I do not think that the Christian organization recognizes such a rule, or that it concedes to each member the right of withdrawing social intercourse from such of the brethren as, in his own individual judgment, may be guilty of any of the offences which are named by the apostle.

Your second reason is: "That the apostle censures the *church*, not the elders, but the *whole congregation*, for having so long neglected this case of discipline." This I admit. We have, indeed, no evidence that the elders were to blame. There was a faction in the church at this time, and it is manifest that the *majority* were wrong. They were tolerating fornication, by admitting to all the social privileges of a brother, a man who was known to be guilty of this crime. I have no doubt, from the hints given us in these two epistles, and from the light thrown upon the subject by Clement

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Romanus, who wrote his famous letter to this same church about the time of Paul's martyrdom, and who had been a companion of Paul, that the majority of the church at Corinth had been led astray on this subject, by their false teachers, and that they were, at this very time, refusing to execute the sentence of the elders against this offender. All that elders can do, in such a case, is to make and declare their decision. If the members disregard it, they of course *refuse submission to them who are set over them*, and the *executive* part of discipline fails. Under such circumstances, then, Paul wrote to this church, and accordingly, we find his language in perfect keeping with this idea. He does not tell the church *to try* this offender; he does not tell them *to judge* him; but he declares his own judgment, denounces the sentence, and commands them to *submit* to it, and to *execute* it upon the offender. They could have still refused; they had the *power*, but who will say, that they had the *right*? In the 2d Epistle, second chapter, 9th verse, the apostle says: "For to to this end, also, I wrote, that I might know the proof of you, and whether you be *obedient* in all things;" thus showing that he regarded their action in this case in the light, not of an independent judgment declared by themselves, but of submission and obedience to the judgment which *he* had given in the case.

Your third reason is: "That he commands the *whole church, collectively*, to discharge, forthwith, that duty which she had hitherto neglected." On this question we do not differ. I admit that Paul commands the *whole church, collectively*, to do something, but I do not admit that *that something* was *to try* the offender, and *judge* of his guilt or innocence, but to *deliver him up to Satan;* not as they had *judged*, but as Paul had commanded. Herein, then, is the difference between us, if, indeed, when we more fully understand one another, there be a difference: I contend, with you, for the action of the *whole congregation, collectively*, in every case, both of excommunication and restoration; but I understand the passage before us to teach that this action is *executive*, not *judicial*. On the other hand, it will, perhaps, be inferred, though you do not expressly say so, that you think the action of the whole congregation, in these cases, is *judicial*. It appears to me very clear, from the verses you quote, that the command given by Paul, on this occasion, did not require the Corinthians to enter into any trial of the offender, for the purpose of forming a *judicial* decision, but simply that they should meet, and, by publicly declaring their willingness and determination to act towards the offender as Paul had commanded them, withdraw from him, and thus cut him off from their fraternal intercourse. If we

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call Paul's sentence *legal* excommunication, and the public withdrawal of the congregation, in obedience to his decision, *formal* or *actual* excommunication, we will have no difficulty in conceiving of the respective parts of the elders and of the congregation in such acts of discipline. When a judge declares a man guilty of murder, and pronounces against him the sentence of death, he is *legally* dead, but it is not till the sheriff or proper officer has *executed* the sentence, that he is *actually* dead. The concurrent action of both these officers is necessary to give efficiency to the arm of justice; but in granting each his proper part, do not let us confound their respective duties. Because the sheriff must *execute* the decision of the judge in order to give it effect, and it amounts to nothing without his concurrent action, we must not conclude that it is the sheriff's duty to *judge* the case, and decide what shall be done in the premises; and so, because the *whole church, collectively,* is called upon to give efficiency to the eldership, we must not conceive that this is to review their decision and judge the case anew.

I fully concur with you, that this question is to be decided by the scriptures, and I shall, therefore, beg your indulgence a little farther, while I notice, briefly, the style of scripture upon this and kindred subjects. No people have more fully felt and urged the necessity of considering the scriptures, as a whole, in order to a full understanding of their parts, than we have, and but few know better than yourself, the importance of examining carefully into the style of the writers, in order to interpret, correctly, their writings. It is then to be noted, that Paul, in the 12th verse of the v. chapter of 1 Cor., does declare, in general terms, that the church is to judge them that are within. "Do you not judge them that are within." This idea is kept up in the vi. chapter, where Paul expresses his astonishment that members of the church should go to law before *the unrighteous*, instead of having their cases judged by *the saints*. This passage, in its connection, is regarded as so strong in favor of popular trials and decisions in the church, that a very intelligent brother has cited it to me as *conclusive* on the whole subject. But that it is a general expression, is to me most manifest, for the apostle, whilst he clearly regards the duty as belonging to the *saints*, with equal clearness shows that the saints were to discharge this duty; not in popular assembly, and by popular vote, but by an agent, selected and appointed because of his wisdom in the matter to be adjudged. When the apostle says, "Dare any of you, having a matter against another, be judged by the *unrighteous*," we do not understand him to mean by "the *unrighteous*," the whole State in popular assembly met, but

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simply the civil tribunals of the State; so, when he says, in the same general style, they should submit their cases to the judgment of the *saints*, we should not conclude that he means the whole body of the church in popular assembly, but their authorized agents. Accordingly, the apostle proceeds to ask, "Why do you set those to judge who are of no account in the congregation," to wit: heathen magistrates; "is there not among you a *wise man;* not even one, who shall be able to decide between his brethren?" Do we not here discover, without the criticism on the word *saints*, which makes it refer to *officials*, that the style of the apostle is to refer judicial action in general terms, to those from whom the authority and the sanction emanate, while, at the same time, he fully recognizes the principle of employing an agency, and of restricting the right to judge to that agency? This is the common style of the scriptures, as it is of other writings. When the historians of the New Testament narrate the proceedings of the Jews, they refer them, in general terms, to the synagogue or to the Jews, although the action specified was done by the decision, not of the whole assembly, but of their regularly appointed officers. Thus John, speaking of the man born blind, says: "The Jews had already determined, that whosoever acknowledged Jesus to be the Messiah, should be expelled the synagogue." Here the expression is general. The decision is referred to *the Jews*, although we know that expulsion from the synagogue was not by popular vote, but by the judgment of the *elders*. The Jews, then, are said to do that which is done by their authorized agents. So with the church.

Does it not appear, then, that in discipline, both the elders and the members are to take part, and that the duty of the elders is to *judge;* to hear and decide; and the province of the members to execute their decisions, by conforming their conduct thereto? *This is submitting to them that have the rule over us.* It is not necessary, in addressing you, to go out of the way to notice *extreme cases*. They can be fancied, and may arise under any system, and, therefore, constitute no practical objection to an interpretation. I am satisfied, that the peace and harmony of the churches depend upon such an organization as we have attempted to prove to be scriptural, and that nothing will tend so much to the training and appointment of proper persons for the office of elder, as to insist on their having the full power which the scriptures confer upon them. They will be more respected, and, as a necessary result, they will be more respectable. With a full acknowledgment of their authority, will come a corresponding apprehension of duty, and sense of responsibility, and thus they will be led to a more prayerful and diligent prosecu-

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tion of their arduous and difficult work. But treat them as cyphers, and they will feel and act as such. Such is human nature.

Wishing you every needed blessing, I am your brother in the Lord, W. K. P.

QUERY ON RE-IMMERSION.

OUGHT a person to be re-immersed, who has been immersed by a minister, who has been subsequently re-immersed himself? C.

THE above query is sent to us by a brother in Mississippi. We find a somewhat similar one under discussion in the *Christian Intelligencer*, and present therefrom, as a very satisfactory solution, the following clear and discriminating remarks of Bro. Bagby, one of our earliest and most approved ministers in Old Virginia: W. K. P.

Brother Coleman: In the paper of the 20th inst., I see a communication from Bro. DuVal, and an editorial response, upon a subject upon which Bro. D. desires the brethren to speak out, and to speak promptly. And as it is a question of some practical importance, and upon which the brethren seem to think differently, I have concluded, for this reason, to "show mine opinion." This subject is involved in the following question, viz: Ought a person, who has been immersed by an unimmersed person, and who proposes to unite with the church of Christ, to be re-immersed? As we find in the New Testament only one passage which relates directly to this subject, and as the practice involved in the above question may not seem to be referable to this passage, seeing the persons who were re-immersed at Ephesus had been immersed into John's immersion, into which I do not suppose any one would be immersed at the present time, I have thought we ought to regard it as a matter of opinion. Nevertheless, it seems to me that we may derive some instruction, and, consequently, some direction in practice, from an attentive consideration of the circumstances recorded in the 19th of the Acts. And in the first place, the persons mentioned there are called *Disciples*. They had been instructed in the way of the Lord, and needed to be instructed in that way more perfectly. They had been immersed into John's immersion; and when Paul taught them more perfectly, as Aquila and Priscilla had before taught the eloquent Apollos, they were baptized in the name of the Lord Jesus. But the question asked by Paul, is that which seems to have operated on these disciples to induce them to be re-baptized. And here let it be observed, that it was not because they had not been baptized by one who himself had been, or had not been baptized, but in the name of the Lord Jesus, in whose name John did not baptize, seeing John was not sent by him. It is also worthy of remark, that these disciples

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had not heard of the reception of the Holy Spirit. Their reply to Paul's question is, "We have not so much as heard whether there be any Holy Spirit." This reply would inform Paul that they had not been baptized in the name of Jesus, for his commission says, "baptizing them in or into the name of the Father, and of the Son, and of the Holy Spirit." Divine institutions can only be superseded by Divine institutions, without rebellion against the Lawgiver. John's baptism was a divine institution; it has been suspended by Christian baptism by divine authority. And here, perhaps, we find the reason why it was necessary for those who had submitted to the former, after it had been displaced by the latter, to be re-immersed. Still, we cannot suppose that this was done merely for the sake of form. The Apostle Peter promised the Jews, who should repent and be baptized, that "they should receive the gift of the Holy Spirit;" for says he, "the promise is to you and your children, and even as many as the Lord our God shall call." And when he saw, at the house of Cornelius, that God had by his mouth called the Gentiles, he commanded them to be baptized in the name of the Lord. But regarding this question still as one of opinion and not of faith, I conclude, as at present advised, that by assuming a positive answer to the question with which we set out, and acting accordingly, we might keep out of the church of Christ some of his saved ones. For himself hath said, and blessed be his name—"He that believeth and is baptized shall be saved." J. M. BAGBY.

A NOBLE BEQUEST.

THE following example of munificence, which we take from an exchange, will be read with interest by all who love the cause of education. The example is worthy of all commendation. Would that more, in their last moments, while disposing of their earthly possesisons, would think of the design of providence in their bestowment!

Mr. B. H. Punchard, a nephew of the venerable Dea. Punchard. of Salem, who died recently, at Andover, and who had accumulated a large property by manufactures, besides a gift of $7,000 to the church of which he was a member, left by his last will and testament a bequest of $70,000 to found a high school for boys and girls in that town. Though himself an Episcopalian, he has provided that the school shall have no sectarian character, but has stipulated that the Bible shall be read and the Lord's Prayer said daily by all its members. It is placed under the Episcopal and Congregational clergymen of South Andover, the clergymen of West Andover, and five laymen, to be chosen by the town triennially, two of whom are to be from the members of the "Old South" church, two from the Episcopal, and one from the West Parish.

How much more noble and beneficial is such a disposition of property than its bestowal for merely personal uses, where, at most, it will ordinarily reach but a single generation, and serve them oftenest but to consume upon their lusts.

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NEWS FROM THE CHURCHES.

PENNSYLVANIA CO-OPERATION MEETING.

THE Northern Christian Co-operation Meeting met at Smithfield, Bradford county, Pa., April 29th, 1850. Opened by prayer. Brother L. B. Hyatt, appointed moderator, and Brother E. E. Orvis, clerk. The following preamble and resolutions were then unanimously adopted:

WHEREAS, the cause of the gospel and of Original Christianity, is of vast importance to man, in his compound relations to time and eternity; *and whereas*, the success of that cause demands the united experience, knowledge and labors of all its friends; therefore,

Resolved, That the representatives of the different congregations embraced within the Northern District of Pennsylvania, be requested to report to this meeting their past and present condition, and future prospects.

Resolved, That this meeting recommend to the congregations the propriety of putting forth more efficient efforts for the advancement of the cause in this section of the State.

Resolved, That this meeting recommend the propriety of holding quarterly co-operation meetings through Bradford and Tioga counties, in order to concentrate our efforts, and promote love and union in the congregations. [Appointments were made for such meetings.]

Resolved, That we recommend to the churches the establishment of Sunday Schools in their respective congregations; and that, in order to their success, we recommend the adoption of the publications of the "American Tract Society," established at Cincinnati.

Resolved, That we recommend to the churches to become auxiliary to the American Christian Bible Society and the American Christian Missionary Society.

Resolved, That we approve of the call of a State Convention, to meet in Somerset, Pa., on the 1st May; and that, therefore, we appoint delegates to unite with them in deliberations in reference to the interests of the cause within the boundaries of our own State.

Whereupon, the following brethren were appointed said delegates: Bros. T. Miller, L. B. Hyatt and E. E. Orvis.

The following reports were made out from the information furnished by their delegates:

CHURCHES.	EVANGELISTS.	ELDERS.	NO. MEM.
Smithfield, Bradford co.,	E. E. Orvis,	E. Wood,	100
Canton, "	T. Miller,	E. Rockwell,	150
Troy, "	L. B. Hyatt,	A. Hebburd,	50
Columbia, "	B. Wood,	J. L. Jones,	16
Warren, "	B. Wood,	S. Allen,	12
Leroy, "	Not reported,	J. C. Rockwell,	40
Richmond, Tioga co.,	T. Miller,	V. O. Spencer,	35
Total, - - - - - -			403

There was no report from the Leroy church. We report their probable number. This report does not fairly represent our strength in this section of the State, because there are brethren in several neighborhoods not duly organized, and not reported here. There have been about sixty additions to these different congregations during the past year.

Our meeting went off with the greatest degree of unanimity and good feeling. There were 10 additions, by immersion, with favorable prospects.

E. E. ORVIS, Clerk. L. B. HYATT, Chairman.

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DANVILLE, Ia., April 9, 1850.

Brother Campbell: The brethren closed a meeting at this place on the 13th of March, with 9 additions—4 immersions. Brother Lockhart was the laborer. Yours in the one hope, JOHN BLACK.

RICHLAND, Ill., April 26, 1850.

Brother Campbell: The Reformation is advancing in this region. More than 50 additions, from the world, to this congregation, within the last eighteen months; 30 in Clarie's Grove, last fall, twelve miles from here; about 30 at Athens, same distance, a few weeks ago; 17 at Clear Lake, eight miles from Springfield, and several in Springfield and Island Grove.

Yours, in gospel love, JOHN W. TAYLOR.

MT. VERNON, Ohio, April 27, 1850.

Brother Campbell: It gives me great pleasure to add to the item of "News from the Churches," intelligence of the success of the ancient gospel in this place. During a residence here of six years, I have stood entirely alone, and, of course, have been deprived the privileges and blessings of the Christian church, save as I could meet with a distant congregation. The change is a happy one; it rejoices my heart; and in my soul do I magnify the Lord and bless his holy name.

During the past winter we have had repeated visits from Brethren Jonas Hartzel (Marion) and J. H. Jones, (Wooster.) Theirs were, so far as known to me, the first pleadings in this place for a revival of Primitive Christianity. They had mountains of prejudice to overcome. After a number of introductory discourses from Bro Hartzel, in the early part of the winter, Bro. Jones commenced a series of meetings the 25th of January, which continued one week. On the 31st of same month, we organized a congregation of Disciples on "the Bible alone." We commenced with 21 members. Of these, 6 were from the Baptists, the oldest members of their communion, and persons of intelligence and piety; 2 from the Christians; 2 from the Congregationalists; 4 were received by immersion, and the balance from Disciple congregations in the country. We have since received, by letter, 10—now numbering, in all, 31, including 5 who are here, temporarily, in attendance on my schools.

We organized by the ordination of one overseer and one deacon. We meet every Lord's day at 2 o'clock P. M., to break the symbolic loaf, as also to edify and admonish one another in the duties of our holy religion. By the Christian courtesy and kindness of our Methodist Protestant friends, we are privileged with the occupancy of their house at that hour. We have no regular preaching. We will, therefore, be glad to receive aid from those of our traveling evangelists who, omitting a crusade upon the sects, will preach the ancient gospel in its primitive purity and spirit.

In the consolation and hope of the gospel, yours truly,

R. R. SLOAN.

EAST SMITHFIELD, Pa., May 5, 1850.

Brother Campbell: There have been 21 additions, by immersion, to this congregation, since I wrote to you last. Bros. Miller and Hyatt have also succeeded in adding upwards of 20 at Covington, Tioga county.

Yours, in the love of the truth, E. E. ORVIS.

MILTON, O., April 28, 1850.

Brother Campbell: I left home seven weeks ago, for the purpose of preaching through Crawford and Wyandotte counties. I first visited the village of Osceola, Crawford county, and preached six days—8 made the "good confession;" 1 received from the Baptists; 2 by letter. This congregation was organized on the 3d day of May, 1849. When I first visited that place, at the time above mentioned, I found seven members. I remained a week, baptized 9, and organized according to the "gospel order."

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Since which time, I have visited them on five occasions. They now number 39, and are wielding a good influence. All I wish to say of them, is, they are decidedly *pious*. From that place I returned to Bucyrus, the county seat, and preached four days. At first there seemed to be but little attention; but on the evening previous to my leaving, 4 came forward for baptism. Next morning, after preaching, 2 more made the "good confession," and were *buried* by baptism, in the Sandusky river, amidst crowds of interested spectators. I then proceeded to Whetstone, six miles east of that place, preached three days, but no baptisms.

I then turned my face westward again, to meet Bro. Jonas Hartzel at Wyandotte. Spent two days in Bucyrus, and baptized 2 more, making 8 in all. Proceeded to Wyandotte, where I met Bro. Hartzel. We continued together for six days, without any other effect than to turn the attention of the people to the word of the Lord, to inquire whether these things were so or not. We shared the hospitalities of Mr. Isaac Bryant and his excellent lady, during our stay. I formed an acquaintance with Bro. Jos. Bryant and Dr. Grafton, from Big Island. Was highly delighted with Bro. Hartzel, and his manner of teaching. May heaven's best blessings rest upon the heads of these dear brethren!

After some days more delay, I turned my face homeward, where I arrived in safety, and found my family in health, thankful and happy. To the Lord be all the praise!

"A BROTHER."

SOLON, O., May 16, 1850.

Brother Campbell: We have just closed a very interesting meeting of thirteen days in this place, conducted by Bro. J. H. Jones, of Wooster, which resulted in obtaining 75 confessions, as follows: 8 from the Presbyterians, 8 from the Baptists, 5 from the Methodists, 3 reclaimed, and the balance from the world—total, 75. Among the above was my beloved and aged mother, of 75 years, who had been a member of the Presbyterian church for about 40 years; also my youngest brother and his wife, who were members of the same church. Have we not reason to rejoice? But we give God all the glory, as it was by his word that we accomplished such a wonderful victory over sectarianism in this place.

Yours, in the hope of Heaven, L. S. BULL.

☞ Total number reported since last month, 307.

MISSIONARY SOCIETY.

AT a meeting of preachers and teaching brethren, held in Hiram, Portage county, Ohio, on the 7th May, 1850, it was unanimously

Resolved, To take the preparatory steps towards the organization of a missionary society, to include the Western Reserve and its borders.

Resolved, That we call a convention of messengers from the churches, to meet in Wadsworth, Medina county, on Thursday, the 5th of September next, at 1 o'clock P. M, to organize such a society.

Resolved, That where they prefer it, two or more churches may send one messenger.

Resolved, That the chairman of this meeting, with two others whom he may select, be a committee to prepare a constitution, and any other matter, in their judgment, necessary to submit to that meeting.

Resolved, That we request one insertion of this notice in the Millennial Harbinger, the Christian Age, and the Proclamation and Reformer.

A. S. HAYDEN, Secretary.

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BE HOLY.

BY WILLIAM BAXTER.

Be holy! let thy life proclaim
Thy Master's character divine;
Let all thy words and actions prove,
The virtues which he taught are thine;
Be holy! humble all thy pride,
And choose the Saviour for thy guide.

Be holy! let each thought to him,
In sweet subjection gently bow;
Let passion bend at his command,
And all thy life his praises show;
Show that to man, on earth, is given,
An earnest of the joys of heaven.

Be holy! 'tis the passport through
The radiant portals of the sky;
'Tis thus the soul must be prepared
For purer, holier joys on high;
Be holy! without holiness,
The smile of God would fail to bless.

Be holy! let the soul assume
The perfect likeness of its sire,
Cast off its dross, and join the songs
Which flow from the celestial choir;
Be holy! and exultant spring
To heaven, on hope's untiring wing.

Be holy! and the dying strife
Will lose its terror, and the eye
Of faith, will gaze undazzled on
Thy great reward above the sky.
Be holy! be forever blest,
Thus seek—thus find—eternal rest.

LEXINGTON CONVENTION.

The Convention at Lexington, Kentucky, met according to appointment. We had the pleasure of being in attendance. The meeting was, we thought, well attended, well conducted, in good spirit and in good style; passed several very important resolutions, which I have not, as yet, the means to report, but hope to receive them for next month. Such meetings, so conducted, have much to commend them to the favorable regard and support of all the brotherhood who seek and labor for the prosperity of Zion. A. C.

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THE

MILLENNIAL HARBINGER:

SERIES III.

VOL. VII.] BETHANY, VA., JULY, 1850. [No. VII.

INTERPRETATION OF THE SCRIPTURES—*No. XIV.*

To the principles of interpretation already considered, we have yet to add those which are deduced from the nature of language as literal or tropical; emphatic or unemphatic; antithetical, and abstract or concrete. All these circumstances affect the sense of words, and alter or augment their meaning, and must, therefore, be duly taken into consideration in forming correct rules and applying them in practice. Upon these subjects we shall here present some further extracts from the authors already quoted:

Words proper and tropical.—The first important division or distinction of words, in respect to their meaning, is into *proper* and *tropical*, i. e. literal and figurative, or (better still) primary and secondary.

A *proper* word is a definite name given to a certain thing; and as such, may be explained by adverting to the *proper names* of persons. A *tropical* word is one used out of its *proper*, i. e. original sense; e. g. *rosy face, snowy skin*, where *rosy* and *snowy* cannot be *literally* or *properly* predicated of the skin. The names *trope* and *tropical* come from the Greek word τροπος, *inversio, conversio.*

Tropes arise (1) From *similitude*, real or supposed. E. g. the vine *creeps*. This is called metaphor. (2.) From *conjunction;* which is either *physical* or *intellectual*, i. e. supposed, believed. Physical or real, where a part of a house is put to signify the whole; or the container for the thing contained, as *to offer the cup*, viz: to offer what is contained in it, i. e. the wine. The *conjunction* is intellectual or supposed, when the cause is put for the effect, and *vice versa*, e. g. *blushing for modesty;* the sign for the thing signified; or the subject for the attribute. From conjunction arises that species of trope, which is called *metonymy.*

Tropical words sometimes become proper ones.—But there are several different points of light, in which tropical words are to be viewed. For, first, the primitive or proper signification, strictly understood, often becomes obsolete, and ceases for a long period to be used. In this case, the secondary sense, which originally would have been the

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tropical, becomes the *proper* one. This applies specially to the names of things. Hence, there are many words, which at present never have their original and proper sense, such as etymology would assign them, (*a*) but only the *secondary* senses, which may in such cases be called the *proper* sense.

(*a*) E. g. In English, tragedy, comedy, villain, pagan, knave, &c.

Usage sometimes converts tropical words into proper ones.—Secondly, in like manner, the tropical sense of certain words has become so common, by usage, that it is better understood than the original sense. In this case, too, we call the sense *proper;* although, strictly and technically speaking, one might insist on its being called *tropical.*

Tropical words used for the sake of variety in expression.—Words moreover are frequently used in a tropical manner, without any necessity arising from the occurrence of new objects. For it is not necessity only, to which we must attribute the use of tropical words, but suavity and agreeableness of style occasion their introduction. To the genius and habits of writers much also is to be attributed. For, first, tropes are used for *the sake of variety in expression*, so that the same word may not often and always recur. To this species of tropical language belong metonymy, synecdoche, and other smaller tropes. In every thing, variety is demanded; and without it, tedium quickly follows. No person desirous of writing elegantly and with suavity, will fail to discern, that an important part of a good style consists in using variety of language.

Examples: *heaven* is used for *God, sleep* for *death, threshold* for *house, uncircumcision* for *Gentiles*, &c.

Tropical words used for ornament.—But secondly, tropical words, especially metaphors, are used for *ornament.* In metaphors, which are the most common species of tropes, there is contained a similitude reduced to the narrow compass of a single word; and the mind is delighted with metaphors, because we are so formed as to be pleased with similitudes and images, particularly with those which are derived from objects that are splendid and agreeable.

Tropes used specially for ornaments by poets and orators.—The more desirous a writer is of ornamenting his discourse, the more frequently does he use tropical language; as is evident from the style of poets and orators. And it is with the special design that their style may be ornate, that we concede them the liberty of frequently employing tropical language.

The frequency of tropes depends much on the genius of the writer.—It should be observed, however, that the genius of a writer, and the subject on which he writes, are intimately connected with this. Those who possess great fervor of imagination and vivid conception, more frequently use tropes, even bold ones, and, as it often seems to others, *harsh* ones also. This results from the fact, that they easily perceive and frame similitudes, and by their temperament are excited to make comparisons. Hence they often content themselves with slight similitudes. But great subjects, by their importance, naturally excite most men to the use of tropes, and sometimes of splendid ones.

From the object of employing tropes, as above described, we may con-

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clude that he abuses them, who interprets them etymologically, or seeks any thing more in them except variety and ornament, or urges too far exactness in estimating the limits of meaning in tropical phrases.

Tropes used from necessity differ from those employed for variety or ornament.—From these principles we may understand, that in all books, but especially in the scriptures, tropical language used from *necessity* differs much from that which is used on account of other reasons. In the first case, a thing has a *definite* name by which it is called; in the other, the trope is used either for pleasure or ornament. The former is grammatical, the latter rhetorical. In the first, the reason of the trope lies in analogy of nature; in the second, it lies in some similitude. And since every thing must have some name, either peculiar or common, and that name belongs to the thing grammatically, it follows that the *proper* sense of words is not lost in a grammatical trope, but only in a rhetorical.

The sense of tropical words is grammatical—But, as may be easily understood from what has been said, since the *meaning* of all *tropical* words as well as *proper* ones, is deduced from the purpose and design of those, who employed them to designate certain things, (as is plain from observation;) it appears that this *meaning* is grammatical or literal, and that they are in an error, who, with Jerome, have thought differently. Interpretation is of the same *nature*, whether it is applied to words tropical or proper.

Definition of emphasis.—In the use of language, cases arise where the ordinary signification of a word receives, if I may so speak, *accession* or *augmentation*. This may be effected in two ways; the first of which consists in the use of a word in an honorary or in a degrading sense. The second class of words are those, which receive augmentation in their *extent or force of meaning*. These constitute what may with propriety be called *emphatic words*. Emphasis then may be defined, *an accession to the ordinary signification of a word, either as to the extent or the force of its meaning*.

Emphasis comes from ἐμφαίνω, which signifies *to show*, or *make conspicuous*. It is to language what a nod or a sign is to looks, i. e. it makes more significancy. Examples: when the Jews speak of Moses by the appellation of *the Prophet;* or the Greeks say, *the Orator, the Philosopher, the Poet*, meaning Demosthenes, Plato, and Homer; these respective appellations are *emphatic*.

No word of itself emphatic.—It may be easily seen, then, that no word of itself is *emphatic*. Each word has by itself a certain power, and designates a definite idea of a thing either small or great, in which there can be no emphasis. It is not because a word designates any thing which is very great or very small, that it is emphatical. Were this the case, then such words as *God, the world, the sun, the king*, would be always emphatical; which surely no one will assert.

If emphasis be an occasional *accession* of force to a word, then the *ordinary* meaning of the word, be the signification ever so important or forcible, of course is not emphatic.

Emphasis, how known.—Occasional emphasis must be known by the context, and from the nature of the discourse.

I have retained Ernesti's language here, in respect to the term *occasional*

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or *temporary*, as he calls it. But as occasional emphasis is really all which from the nature of the thing can ever exist, I shall not hereafter make any distinction, but speak simply of emphasis.

The nature of the subject and the context are the only means of knowing whether a word is to be regarded as emphatic; for these must show that more or less force is to be given to particular terms. As a general rule, we may say that emphasis is required whenever a frigid, incongruous, or inept sense would be made without it.

No ground for dividing emphasis into real and verbal.—Some rhetoricians divide emphasis into *real* and *verbal:* the former of which consists in the greatness and sublimity of things; the latter consists of *words* adapted to express their qualities. But this division is erroneous. To *things* belongs *sublimity;* to *words*, *emphasis*. Nor, as we have above said, does a word designating a great object therefore become emphatic.

Tropical words are not of course and from their nature emphatic.—Those also err, who make every tropical, especially a metaphorical word, emphatic. In necessary tropes, or those used for the sake of variety, it is clear there can be no emphasis. Ornamental tropes depend on mere similitude, which serves to render the discourse agreeable.

Words in one language do not always correspond exactly to those in another.—It may be proper to repeat here a well known, though very important and necessary observation, viz: that every language has words and phrases, to which none in any other language, or at least in that into which we are interpreting, *exactly* correspond. Of this nature are many words and phrases, both in the Greek and Hebrew Testament. The reason of this lies not solely in the difference of objects, peculiar to every nation; such as pertain, for example, to laws, religious rites, manners and customs, &c.; but also in the variety of minds, which are not all affected in the same manner; and lastly, in an arbitrary formation of notions, respecting those things which do not pertain to substance and essence.

Where antithesis exists, if the sense of one part can be found, the other may be easily known.—Finally, as ideas are often contra-distinguished from each other, so the language corresponds. Therefore, as when ideas are repugnant to each other, if you understand the one, of course you must understand the other which is the opposite, (for what one asserts the other denies;) so in antithetic *language*, whether the subject or predicate of a sentence, the rule is obvious, that the interpretation of the one part must be directed by that of the other, which is understood either from the *usus loquendi*, or where this is various, from the context. E. g. when *multi* and *pauci* occur in the same sentence, and it is evident that *multi* means *all*, it is of course evident that *pauci* cannot here have its ordinary sense, but means *non omnes*, without limiting the idea to *fewness* of number.

Abstract words used for concrete.—Nor must the interpreter neglect the distribution of words into *abstract* and *concrete*. All languages, especially ancient ones, often use abstract terms for concrete ones. Generally abstract terms are most frequently employed.

Abstract words are the names of qualities or attributes; concrete, of

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things or subjects. E. g. *divinity* is an abstract word, meaning the quality of divine nature; but *God* is a concrete term, meaning the divine agent or being. The former is, by usage, often put for the latter.

The use of abstracts for concretes arose from necessity.—This method of speaking is employed, (1.) From *necessity.* Those languages, which have but a few concrete terms, *necessarily* employ abstract ones; e. g. the Hebrew and its cognate dialects, in which abstracts are often used in the place of concretes. Such usage being once established by necessity, it often extended itself where necessity did not require it.

(2.) From a desire to render the subject spoken of prominent. When an *abstract* is put for a subject with its pronoun, or for the subject itself, it directs the mind to that very thing on account of which the predicate is asserted. No one will deny that this mode of expression is energetic.

(3.) The purpose of *ornament* is subserved, not only by the prominence of which I have just spoken, but by a certain elevation and grandeur of style, connected with this mode of speaking.

Popular and learned use of words.—Finally, to some words popular use attributes one meaning, the use of the learned another. Not that words naturally signify one thing in common life, and another in a treatise of science; but that they are used less skilfully in the one case, and with more skill and accuracy in the other. Interpreters who confound these usages, of course prevent the sense of words.

The foregoing principles of interpretation embrace all the more important points which remained to be considered. Having, on former occasions in this work, dwelt on many of these points,* I deem it unnecessary, at present, to enlarge upon them, and shall merely reserve, to a future number, a few additional remarks upon some of the figures used in the New Testament. R. R.

DISCUSSION OF PRINCIPLES.

[CORRESPONDENCE.]

BETHANY, Va., January 16, 1850.

MR. J. H. BOCOCK—*Dear Sir:* Last night's mail brought me a copy of the correspondence of Mr. Goss and yourself, respecting a friendly discussion of the points of essential difference between Presbyterians and the Disciples, in which it is agreed that I shall conduct the debate on the part of the Disciples, and yourself on the part of the Presbyterians. As I stated to my friends, when first requested by them to undertake the duty imposed by your challenge, I should much prefer that one of themselves would en-

* See 2d series of the Millennial Harbinger, vol. i., pp. 24, 72, 119; vol. vi., pp. 350, 387, Essay on Parables. See, also, 3d series M. H, vol. vi., p. 133.

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gage you in an oral discussion before the people to whom you are accustomed to speak; but it has been decided otherwise, and on this point I shall not further dissent. Allow me to offer a few suggestions upon the arrangements, which you propose in your letter to Mr. Goss, of the 14th December last.

1. Instead of VI. *propositions* for discussion, you name VI. *topics* for thesis. This is altogether too loose and vague an arrangement for a logical and scriptural discussion of differences. We might expend seven, or even seventy numbers, on some of them, and yet never come to a close and satisfactory discussion of *the particular propositions* concerning them, which truly and explicitly set forth our differences. On the subject of justification, for instance, there might be the following propositions: 1. That it is necessary to salvation. 2. That it is procured through the atonement of Christ. 3. That it is by faith alone. 4. That it is by a special kind of faith, which is given by the Holy Spirit. 5. That it is by faith and works co-operating. 6. That it is from the foundation of the world. 7. That it is not till the Holy Spirit does, in due time, actually apply Christ to the elect. 8. That it is a state into which penitential believers are brought by faith, repentance and baptism, &c. Now, it is doubtless true, that on some of these points at least, we would not essentially differ; and as the proposal is to discuss only the points of essential difference, we should clearly set forth, in definite terms, the propositions to which we should confine our arguments and proofs. Will you, then, forward me, at your earliest convenience, VI. propositions upon these topics, each one stated *affirmatively*, and inform me which you are willing to affirm, and which to deny?

2. You say that, on these topics, "Mr. Pendleton will affirm the teachings of the new reform, promulgated by A. Campbell and his followers; and that Mr. Bocock will affirm the doctrines embodied in the Confession and Catechisms of the Westminster Assembly, as they are now in use in the United States of America."

This, again, is too vague and general for a discussion. Say that I shall affirm those propositions which we shall agree upon, as expressive of the doctrines of the Disciples, and that you shall affirm those propositions which we shall agree upon, as expressive of the doctrines of Presbyterians, and I consent to the arrangement. It is quite possible that, from an imperfect acquaintance with each other's views, we might attribute to one another doctrines which we do not hold, and thus occasion much trouble of explanation, as well as loss of space, which could be profitably employed with other matter. By partial quotations from the numerous authors that have written in defence of our respective views, it would be easy to reduce the discussion to little more than a defence against misrepresentation and perversion, and thus render our labor worse than abortive. Let it be understood, therefore, that I only agree to sustain and defend the propositions which I may affirm, and that I shall hold you responsible for no more. In this way we shall be able, in fair and open conflict, to grapple with principles, and will not waste our energies, as is too often the

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case, upon quibbles about extracts garbled, it may be, from essays on the moon.

3. May I suggest to you the propriety of limiting the right of the editors to grant or refuse a change in the number of the articles to be written, to such change only, as would *increase* the number. With this limitation I agree to the arrangement; but I would not be willing to allow the editors to compel us to write seven articles upon a question, which we might agree had been fully discussed in a less number I do not anticipate that we shall find seven articles necessary upon every question, unless, by a multitude of words, we seek to darken counsel.

4. The courtesy of exchange, &c., we agree to, of course.

5. Your rule as to the party who shall open and close upon the given points, should be expressed in consonance with the arrangement I propose respecting the substitution of *propositions* for *topics*. Thus, the affirmant shall open; and I believe it is usual for him to close, also. But for this rule I am not tenacious, though I think it founded on just principles.

6. It only remains for me to speak of the time you allow each party. Six propositions, with seven articles on each, would make forty-two articles in all; and four weeks for each article, would protract the discussion through several years. Could you not make it suit your engagements to prepare your articles in a shorter time, say half the period you name? My professional and other engagements are numerous and pressing. Mr. Campbell, the President of the College, is now absent on a southern tour, and will, probably, be away traveling, a good part of the year. These circumstances will add greatly to my usual labors; yet I cannot allow myself to demand four weeks to write an article of three columns in a newspaper.

Having thus spoken my views in regard to the arrangements which you propose, allow me to add one or two more: 1. That in publishing, each article of the affirmant shall be accompanied by the reply of the respondent; and in case it shall be agreed that the affirmant close as well as open, then the last three articles shall appear together. 2. That each party reserves to himself the right of re-publishing the discussion, should he desire it, in a book or other form, but that no changes nor additions shall be made, except by mutual consent.

Is not the doctrine of infant baptism a point of essential difference between us? What say you to discussing it? Be kind enough to let me hear from you as soon as convenient, and state distinctly such propositions as we have suggested. If we are to discuss differences, I wish it stated distinctly what they are, and then to the proof.

Very truly and sincerely your obedient servant,

W. K. PENDLETON.

Louisa, Va., January 29, 1850.

Rev. and Dear Sir: Yours, dated at "Bethany, 16th inst.," was received on last Friday evening, just as I was arranging to set out to an appointment

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at some distance off. I reply at my earliest leisure; and at once express to you my hearty thanks for the polite and gentlemanly tone which characterizes your communication, and assure you of the respect for yourself personally and the emulation of so pleasing a quality, which have been inspired by it. I shall most truly rejoice if we can (and can we not?) preserve to the end that fraternal regard which becomes us even as fellow-men.

I now proceed to the business in hand, and still keep up the numbering which has been used, for the sake of convenience.

I. I had proposed six *topics* or *heads* for discussion: "1. The Divinity of Christ. 2. The influence of the Divine Spirit on the human mind. 3. The praying of unconverted persons. 4. The justification of the sinner in the sight of God. 5. The effect produced on the subject by the ordinance of baptism. 6. The nature of saving faith." My proposals went on to say: "On the above topics Mr. Pendleton will affirm the teachings of the new reform promulgated by Mr. Alexander Campbell and his followers. On the above topics Mr. Bocock will affirm the doctrines embodied in the Confession and Catechisms of the Westminster Assembly, as they are now in use in the United States of America."

On the proposal of *topics* instead of *propositions*, you remark: "This is altogether too loose and vague an arrangement for a logical and scriptural discussion of differences." And in relation to what is to be affirmed respectively, you remark: "This, again, is too vague and general for a discussion." You say afterwards: "By partial quotations from the numerous authors who have written in defence of our respective views, it would be easy to reduce the discussion to little more than a defence against misrepresentation and perversion, and thus render our labor worse than abortive." And you then request me to submit *propositions* instead of topics.

It will be necessary for me to introduce here a little passage of history, connected with the previous negotiations for this discussion. At the first invitation to it, I submitted to the gentleman then acting in behalf of the (Campbellite) Disciples, the following *propositions* for discussion: "1. Men are converted at, in, or by baptism by immersion. 2. There is no influence of the Spirit of God, in addition to the written or preached word. 3. Impenitent men are not commanded to pray to God. 4. Faith is a mere assent of the understanding to the truth, and comes by hearing alone." Such was the first challenge. I was afterwards informed by a very worthy gentleman, a (Campbellite) Disciple, that these propositions were not acceptable, though they seemed to me to embody the teachings of the (C.) Disciples, as I had heard them and heard them reported. But I immediately drew up the following paper, and handed it to the gentleman who made the communication: "Having been informed that the Rev. Mr. Goss objects to the wording of the propositions which I have heretofore handed him, I have this day stated to Mr. Quarles that I do not insist on *my* wording of those propositions, and am willing to consider proposals to change them, so that they may be made to express what is really the Reformers' or Disciples' doctrines." And my name was appended, with the date November 14,

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1849. To this paper I never received any response whatever, though it was placed in precisely the same hands as the original invitation. It may not have been communicated to Mr. Goss; or he may have overlooked or postponed it till the time came to fix propositions. That occurrence suggested the difficulty (now greater than then, from distance) of agreeing on propositions, and the long-protracted delay from negotiations connected with it. The plan of *topics* or *heads*, then occurred to me, as being every way as good, and in facility, much better than propositions. The reasons I will now give; and to avoid repetition, will comprise, with them, a response to the objections urged in your late communication.

It would seem (I submit it most respectfully) that *you* could not complain of "vagueness," for there is presented to you a most compact and definite mark—a printed and published creed, (the Westminster Confession of Faith;) whose teachings on the points mentioned are well known. I *might* complain of "vagueness," as you own no printed creed. But for that very reason—to avoid the very "vagueness" and "partial quotations" which you justly wish to avoid—I just *assign to yourself*, before the public, the statement of the doctrines of the (C.) Disciples. It is universally understood, as far as I know, that on these points certain *new* teachings have been introduced by the Disciples, else why establish a new church and a new reform? I have never heard a statement of these peculiarities by another person, which was not disowned and complained of as a misrepresentation. Of course we shall discuss the points on those subjects which have been *reformed*, not those on which we agree; the *new* doctrines peculiar to the Disciples, not the *old* ones, common to them and others. Can it be unfavorable to fairness, to allow you to guard against misrepresentations, by making your own statements? This method will *bring us both out* much more fully than propositions. A debate on a proposition is a mere scuffle to make good its *terms*, not its *whole meaning* as a formula. Indeed, it is singularly clear in all experience, that no single proposition can be made to comprise pulpit teachings on a given subject. What is *new* in your statements, I shall, of course, controvert. What does not *accord with the new* reform in mine, you will controvert. That will bring up exactly to the public eye the merits of the reform; and that is exactly what I desire, and what I am bound to suppose you also desire. This, then, appears to be a mode of discussion far more advantageous to the truth which may be in your reform, than usual. It will afford you a fair opportunity to correct misrepresentations, and to show the real views of the (C.) Disciples in view of the public.

There is a still further consideration of no small weight. You speak of the danger of "partial quotations," &c., as a danger peculiarly incident to discussion by the plan of *topics*, and as one to be avoided by your plan of *propositions*. I agree with you that it is a great evil, to be avoided if possible. I think I have shown, that the plan by topics is the very one to avoid it. I now affirm, further, that it is certain that the plan by propositions *does not* avoid it. In the debate between Messrs. Campbell and Rice, they

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had *propositions*. Yet on one single proposition Mr. Campbell quoted, in his own behalf, the *Westminster Assembly*, *Luther*, *Calvin*, *Dr. Scott*, and *Dr. Dwight*, and many other similar authorities on other propositions. Thus, by having propositions, and making the discussion turn on propositions, he was allowed to turn *felo-de-se*, and disprove his own reform. For if his doctrines were those of the Westminster Assembly, Luther, Calvin, Scott, and Dwight, that, itself, settles in proof forever, that his "true things were not new things," and that, by his own showing, there were authors in constant use which contained them, and there was no need of a new church to bring them out. You doubtless remember, too, how often Dr. Rice quoted, on the other hand, "Christianity Restored" and the "Millennial Harbinger." These facts, to which others equally telling might be added, prove, I think, that that method of debate does not escape "partial quotations" or "vagueness." What seems to me desirable, is that you shall simply say what are your *new* things, and defend *them*. What is the REFORM? that neither of us be tempted by the mere pivot of a proposition to avoid explicitness. This seems not only entirely fair, but decidedly *best* to serve your object, which is mine, too; that is, close and clear debate, or at least debate to spread light. By the way, you speak of my discussing "on the part of the Presbyterians." I am a member of that denomination of Christians; but no judicatory, or other counsel of them, have elected me as their champion. I should do them injustice not to mention this fact.

II. I regret to differ with you in any thing in this letter; and most sincerely trust that no expression used above seems rude, as none has been so designed. Of course you have already anticipated me, when I say, that with full conviction, I adhere to the former proposal of *topics*, and not *propositions*. One word more here. The "Divinity of Christ" is among the points proposed. It would be easy to show why it was inserted; but Mr. Goss has expressed surprise at its insertion. By way of co-operating with you to abridge the discussion, I now say, that on your declaration alone, that yourself and the (C.) Disciples, so far as you know their sentiments, do believe in the supreme divinity of our Lord Jesus Christ, I will most joyfully consent to the erasion of that topic, and hail you (if you will permit) with a brother's heart, as one most vitally important step nearer to me than had been implied. Otherwise, the challenge is immitigable. I also consent, if you wish it, to the erasion of the 3d topic—"The praying of unconverted persons."

III. I concur with you as to the propriety of limiting the right of editors to an *increase* of the number of essays. A smaller number than seven shall be allowed, not subject to their consent.

IV. Exchanges. Settled.

V. Opening and closing. The topics will now be only *four*. It is to be decided by lot who shall open the first and third; he shall also close on the second and fourth. The other open on the second and fourth, and close on the first and third. This, of course, is connected with the plan of topics to which I adhere.

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VI. I agree to your change as to time—*two* weeks instead of *four*, for each essay. My engagements are not light; my necessary absence from my study frequent; my literary leisure limited; but what will suit you on this point, shall suit me.

VII. I also agree that the articles of the leader and respondent shall be published together in the same paper, as you suggest.

VIII. I also agree that "each party reserves to himself the right of republishing the discussion, should he desire it, in a book or other form, but that no changes nor additions shall be made, except by mutual consent," in your own language.

IX. I decline your proposition to discuss infant baptism. The Baptist Church is the original proprietor of the opposition on that subject. Should I, at any time, wish to discuss it publicly, I shall look to them, as I have much more in common with them than with the (C) Disciples, and, consequently, the ground would be clearer. In this discussion, my desire is to introduce only your differences from the old evangelical churches—the points of the reform.

With very high respect, most truly your friend and servant,

J. H. BOCOCK.

BETHANY, Va., February 13, 1850

Respected and Dear Sir: Your favor of the 29th ult. came to hand in due course of mail. Other pressing engagements compelled me to postpone a reply till now. No one can deprecate, more than I do, the very unchristian spirit which often characterizes religious controversy, and I am happy to be assured of your desire that no such temper shall be allowed to discolor and prejudice our correspondence. Allow me, in advance, to propitiate your charitable construction of all that I may say, by the assurance that, should I at any time use language which you may not think altogether respectful, it shall not be intentional.

With regard to the question about "topics" and "propositions," I regret that you should have concluded to withdraw the written proposal of November 14th, especially as it was never finally declined by us. As you intimate, it was doubtless "postponed till the time should come to fix the propositions." That time has now come, and instead of "propositions," you name "topics." To this arrangement I objected as soon as it was presented, and I still think it is a change for the worse. You will agree with me, that even though we should not fix upon propositions before we begin the discussion, we must, in order to proceed logically, introduce them so soon as we commence to argue, since argument and proof must alike refer either to a proposition or a fact. But to adopt this necessity, will be to involve ourselves in endless qualifications and corrections, and in the further necessity of shifting the grounds of debate to suit each newly adjusted proposition. To prevent the occurrence of such difficulties, I insisted on

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propositions instead of topics. In further justification of my position, allow me to remind you of the following rule of logic, viz: "The terms in which the question in debate is expresse', and the point at issue should be clearly defined, that there could be no misunderstanding respecting them."

In alleging the vagueness of "topics," I did not mean to say that the Westminster Confession of Faith is, as such, vague. That may be all very definite, and yet the plan you propose for a discussion a very vague one, since it gives such scope for discursive declamation and irrelevant remark. Again: my remark about partial quotations, had reference not to my objection to topics, but to the arrangement requiring me to affirm "the teachings of Mr. A. Campbell and his followers." However, since you agree "to allow me to make my own statements," and "to state before the public the doctrines of the (C.*) Disciples," I do not know that we need say any thing further on this head, as I take it as definitely settled, that I shall be held to defend only such statements as I myself shall make.

The position which the Disciples hold with respect to the various denominations of the day, does not appear to have been correctly reported to you. You say: "It is universally understood, as far as I [you] know, that on these points certain new things have been introduced by the Disciples," &c. This is a mistake. We contend for the *old*, not the *new*. The reform is an effort to restore Primitive Christianity in faith and practice. In doing this, *new* things—that is, doctrines and practices *newer* than the *New* Testament—have been opposed by us; and it is *these* that constitute the "points of essential difference between us." Hence you discover, that if one of our number shows that "Calvin, Luther," &c., agree with us upon some of these points, it does not convert him into a *felo-de-se*, since we contend, that in religion, all *true* things are *old* things—older than the Westminster Confession, Luther, and the rest. But I need not dwell on these points here, as they will be more fully and appropriately developed during the discussion.

To come, then, to the points of difference: 1st. We understand Presbyterians to teach, that in conversion, there is an influence of the Holy Spirit upon the human mind, which is physical, immediate, and irresistible, imparting a new power of willing, different from, and superadded to, that which it had by nature, and without which it cannot obey. This we deny. 2d. We understand you to teach that justification is a state into which the sinner is introduced by faith *alone*. We affirm that it is a state into which the sinner is brought by an *act of faith*. 3d. We understand you to teach that baptism is not connected with the remission of sins. We affirm, that though not a *procuring* cause, it is the act of faith which gives the knowledge and assurance of pardon; or, in the language of Peter, that it is "for the remission of sins." 4th. We understand you to teach that "saving faith differs, in its nature, from ordinary faith, being produced by the impar-

* Would it be demanding more than the rules of courtesy, allow to ask you, in this friendly discussion, to drop epithets which we disclaim, and have so often requested our opponents not to apply to us; such as "Campbellite," "Followers of A. Campbell," &c.

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tation, of the Holy Spirit, and of a new power of believing which men have not by nature, and without which they cannot believe to the saving of the soul; moreover, that it succeeds conversion. This we deny.

As we must have propositions, either by agreement or otherwise, I respectfully suggest the foregoing; and as on the first and the last you hold the affirmative, on them you will lead; and as we affirm the second and third, on them I will lead. If you agree to this arrangement, you may commence the argument without further delay, as all other points may be regarded as settled.

A word with regard to the topics you propose to withdraw: 1st. As to the Divinity of Christ. I was as much astonished as Mr. Goss, to find this among the topics for discussion; not that I did not know we had been charged with heresy on this point, but because I thought one who pronounced us, and proposed to prove us heretical on so many points, should have been better informed concerning us; for, I say it with all frankness and pleasure, I am not aware that we come behind you, or any body else, on this vital doctrine of our holy religion. Still, although I did not anticipate that we could form an issue upon it, I made no objection to its standing among the "topics," as it would have given me an opportunity of honoring our Divine Saviour, and, at the same time, of disabusing the minds of your readers concerning our sentiments on this subject. As, however, the publication of our correspondence will answer this end, we agree to the withdrawal.

2d. "The praying of sinners." This you propose to withdraw, if I "*wish it.*" I cannot say "I *wish* it," though I do not object to your dropping it, if you like so to do. Our position on this point is a negative one, and is, perhaps, rather consequential than essential.

My proposition to discuss infant baptism you decline. This I regret, but I shall not insist. I trust, however, our Baptist friends will be equally ready, with myself, to meet you on it, whenever you are ready to debate it. The reason you assign for declining to debate it with me, must be regarded as singular. It introduces quite a new principle of accountability, and might furnish some theorists a very ingenious argument against the doctrine of "original sin." We do not concede, however, that the "Baptists are the original proprietors of the opposition." We profess not to claim under the Baptists, but under the apostles, and hold, therefore, an independent right to oppose any practice which we believe contrary to their teachings. But I fear you may regard these remarks as out of place, and I shall add no more.

In conclusion, allow me to express the hope, that the propositions which I have named may be accepted by you as fit, at least, to begin with, and that we shall, without further delay, proceed to the argument.

Sincerely, and with high esteem,

Your friend and obedient servant,

W. K. PENDLETON.

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THOMPSON'S X ROADS, LOUISA, Va., February 26, 1850.

Rev. and Dear Sir: Yours of the 13th inst., came to me yesterday. I have but little to say in reply. You remark that "we must have propositions, by agreement or otherwise." Those you submit are probably designed to be "otherwise." In that case, of course, make them as you choose. Assure yourself, if you ever doubted it, they are not "by agreement."

You very materially change the meaning of words of mine, quoted by you, viz: "Allowing you *to state*, before the public, the doctrine of the Campbellite disciples;" and "to make *your own statements*." This language you paraphrase as follows: "I take it as definitely settled, that I shall be held to *defend only such statements* as I myself shall make." There is a wide difference. I shall, of course, abide by the truth, and not the mistake. But then you do not wish to defend the Disciples on behalf of Mr. Goss, at last, but only your own statements! But I shall see how your statements tally with others.

As you cannot say that you wish the topic about "the praying of impenitent persons" withdrawn, it is accordingly not withdrawn.

You assign me, in the arrangement you suggest, the first and fourth places, instead of alternate places. This would make me open the whole discussion—*one* disadvantage on my part; and you close it—*another* disadvantage on my part. Perhaps you did not intend to make such a proposition as that.

I shall be ready to meet you in a separate discussion on infant baptism, when this is over, at your challenge, and at any time and at all times thereafter.

I am ready to commence the discussion, or see it commenced, whenever you choose.

The word "Disciple" will be used in courtesy to yourselves; and the explanatory epithet "Campbellite," out of respect for history, and for the understandings of the rest of mankind.

The Millennial Harbinger, containing that part of the correspondence already published in the Watchman and Observer, has not been received by me. I hope you have received the latter paper. When the exchange shall have been made, the publication of correspondence shall proceed.

With high esteem, yours very truly,

Prof. W. K. PENDLETON. J. H. BOCOCK.

BETHANY COLLEGE, Va., March 8, 1850.

Dear Sir: Yours of the 26th ult., has just reached me, and I hasten to reply.

I. Do I understand you to say you will not discuss the propositions I submit? If so, why not state your objections, and make some suggestion that might facilitate the business on hand? You gave us your written

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statement, that *you would not insist on* YOUR *wording of the* PROPOSITIONS *to be debated, but that you were ready to consider proposals to change them, so that they might be made to express what is really the Reformers' or Disciples' doctrine.* Your challenge, as first made, submitted *propositions;* your written statement of November 14th, 1849, conceded the point, that *propositions* were to be the subject of discussion, and *propositions*, too, that should express our real doctrines. Under these circumstances the correspondence was conducted up to the time it was handed over to me, when, in your letter to Mr. Goss, of December 14, 1849, you change the aspect of affairs altogether, and submit an arrangement which, to me, seemed so vague and unsuited for a fair and close debate, that I at once very respectfully, but, in intention, most decidedly refused it. This I thought, under previous stipulations, I had a right to do, and I think so still. With all respect, then, let me say it, we must have definite *propositions.* I wish to bring the points of essential difference between us to the searching and close scrutiny of a logical and scriptural ordeal, and to hold ourselves bound to a fair, full and frank investigation of the propositions which explicitly set forth our respective positions to the points in debate. The latitude of a topic may serve very well to display the tact of a debatant, or to conceal the weakness of his cause; but I am yet to find the master in polemics, that does not repudiate it, where the discovery of *truth* is the object. A guerilla skirmish may do very well for those who have no heavier artillery; still, it *decides* nothing. In meeting the champion of a venerable theology, we want to have a regular pitched battle; so that, if we cannot ourselves tell when we are defeated, others can discover it for us. Shall I find you willing to adhere to your original ground, and ready to form a close and definite issue?

II. If I materially changed the meaning of your words, I certainly did not intend to do so; nor can I yet admit, upon reviewing your letter of the 29th January, that my interpretation of your language was not warranted by the connection in which you used it. But you say "there is a wide difference," and I must, of course, concede that, in your intention, there is; though, as you express your determination to "abide by the truth, and not the mistake," you should, at least, have pointed out in what the difference consists. As to defending the Disciples on behalf of Mr. Goss, allow me to say, that I do not object to do so. I should have been perfectly willing for Mr. Goss to have framed the *propositions* which we should debate. I have known him long and intimately, heard him preach often, with instruction and pleasure, and have not the least idea that his views and mine on the topics named, are not perfectly harmonious. It is not, then, that I am unwilling to defend his views, and that of my brethren, but that I fear for the want of propositions, to which we can constantly refer, we shall not be able, very often, to discover what we have engaged to defend.

III. By the same mail with this, I send you the Millennial Harbinger, from the beginning of the year, which please accept. The "Watchman and Observer," containing the correspondence between yourself and Mr. Goss, as far as published, has been received, and I should have sent on the

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Millennial Harbinger in return, but we have not, as yet, commenced the publication of the correspondence in it. It is not necessary to trouble you with the reasons, further than to state, that we wished not to introduce the matter to our readers till there was a prospect of following it up, immediately, with the discussion itself I preferred, therefore, to keep back the herald till the disputants were ready to succeed. I presumed such would be the course on both sides, unless by agreement, but on this point you did not confer with me. Our next number, however, shall make up arrears, so as to be in full time for the argument to follow.

IV. The order of my *propositions* was that of your *topics*, and I really did not observe the fact to which you allude, and which I grant is unfair. If you choose, let the 3d be the 4th, and the 4th be 3d, and thus we shall alternate.

Other matters named in your letter, we can arrange at our leisure Meantime, believe me, very sincerely and truly,

Your obedient servant, W. K. PENDLETON.

Louisa, Va., March 18, 1850.

Rev. and Dear Sir: Your polite note of the 8th instant is received. Please interpret kindly this reply.

An oral discussion was contemplated at the beginning of this negotiation. Objections were made to that mode of discussion. (See Mr. Goss' note of October 5.) The written form was then proposed. (See my note of October 10.) Objections were then made to the *propositions* submitted by me. To meet that difficulty, the written statement before cited by me, and now alluded to by yourself, was given. But satisfaction with that statement was never avowed until the conduct of the negotiation came into your hands. For reasons which have already been assigned, and supposing "the aspect of affairs" was still unsuitable on that point, as there was no acceptance on that point, *as there was on other points which did suit*, topics were submitted. In that shape the correspondence was transferred to your hands; in that shape you assumed it. I certainly feel no self-reproach for the want of an accommodating spirit. No reproach is intended here to be attached any where. It seems, however, rather difficult to know how to be accommodating in an acceptable manner. Every change in "the aspect of affairs" has had that object; they have been made to meet objections on the part of the Disciples. I will try the same plan still farther. I make no other request about it than that, when I thus accommodate you, there may be, in all kindness and in all candor, an end to imputations of variableness against me on the score of these very acts themselves alone, as I thus seek to meet you fairly in some way or other. You will not come to my ground of topics, which I still very decidedly think the fairer and better. I will, therefore, come to you; and so again I return to the plan of propositions. But it is on one distinct and express condition. It is

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this: That, as in having to accede to these accommodations, I lose the advantages of the challenger, I shall be also released from all the disadvantages, odium, or whatever else may attach, and shall henceforward be held, in the prints on your side, to stand precisely on equal footing with yourself, in all respects. This cannot be, in any wise, unfair; and it is here made an indispensable condition to my meeting you on your present ground. On that condition I meet you cheerfully, and shall leave it to be judged by others, from the present and the future, whether I do, or shall, evade "a pitched battle."

The candor displayed in your last seems to me honorable, and, as such, I here record my appreciation of it. The propositions offered in your last but one, were not acceptable to me, however. They undertook to state doctrines on my side, instead of yours. Please now to send me five *propositions* which you will affirm, on the following subjects:

I. The influence of the Divine Spirit on man, in regeneration.
II. The right of unregenerate persons to pray.
III. The sinner's justification before God.
IV. The effect of the ordinance of baptism.
V. The nature of saving faith.

On the receipt of yours, if they be approved, I will send you five on the same subjects which I will affirm, subject to your approbation. I hope we may thus make an issue agreeable to you, and which shall suit me.

Very truly, and with much esteem, your friend and servant,

J. H. BOCOCK.

P. S.—Harbingers received. Thanks. All right. You will easily see why I did not consult with you about publication. I had another to consult, and had done so. J. H. B.

LOUISA, Va., March 22, 1850.

Rev. and Dear Sir: I write to you again, before there has been time for my letter to have more than reached you. You will see why.

I have just been informed, by a friend, that he has seen three of the letters of this correspondence, in addition to what have appeared in the Watchman and Observer, in print in the *Scottsville Christian Intelligencer*, "nearly a week ago." I myself have seen recently an editorial attack on me personally, in that paper, in connection with this correspondence. It bears date February 9, 1850. I need hardly call your attention to any considerations showing the nature of this proceeding. I respectfully ask your opinion of it. On the terms of that opinion much depends.

Very truly, your friend and servant,

Prof. W. K. PENDLETON. J. H. BOCOCK.

P. S.—**In case you should be meditating the publication of the Goss correspondence in the Harbinger, I hereby decline to consent to the publication of any part, save what has appeared in the Watchman and Observer.**

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AMERICAN AND FOREIGN BIBLE SCCIETY.

NEW YORK, May 25, 1850.

Dear Brother Campbell: The American and Foreign Bible Society has just closed its annual meeting, and such a meeting I hope not to attend again in this world. The indignity, the injustice, the insults that were shown the late President, Dr. Cone; the late Corresponding Secretary, Mr. Wyckoff; and the late Treasurer, Mr. Colgate, exceeded any thing I have ever witnessed in any society, civil, religious, or political.

I have known but little of those gentlemen, further than having been a member of the Board with them for several years, and have learned to love and respect them for the zeal, faithfulness and devotion with which they discharged their duties; and such zeal, faithfulness and devotion, I have never before seen in any men, belonging to any society.

I will give you, in few words, the origin of the whole difficulty; and although I am among those who have been thrust out, I will endeavor to state the case fairly, and the motive which actuated me, and which, I believe, actuated all who have shared the like indignity.

Sometime last spring, Mr. Colgate brought before the consideration of the Board his desire that, in publishing an edition of the New Testament, the word *baptize* should be translated so that every one could understand exactly what it meant. The great reasonableness of his request was seen and admitted by the Board, and the only objection raised, at the time, was, that the funds of the society (so much needed in the foreign field) could not be appropriated. Dr. Barker then said he would personally be responsible for the whole expense, so that it should not cost the society one cent. The Dr. accordingly made arrangements to carry the measure into effect, but before another meeting of the Board, he died. The matter was then at rest till late in the fall, or early part of winter, when it was again revived—Mr. Colgate taking the responsibility assumed by Dr. Barker. The whole subject was then, at several meetings appointed for the purpose, pretty thoroughly discussed. A large portion of the document of the President and Secretary, called "The Bible Translated," which has been since published, was read, when a most violent opposition was raised, which has been conducted with a degree of bitterness, towards those who favored the plan, that can hardly be conceived of.

A public meeting was called by the opponents, through the news-

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papers, to be held in the Oliver Street Church, for the purpose of denouncing the effort; and when it was held, I am very sorry to say, that ill-will and injustice prevailed over truth and righteousness. At that meeting it was declared by the speakers, or by one of them, at least, that they "believed the document made by the President and Secretary, was made with a high sense of duty towards the human family, and done in the love of truth and in the fear of God." For this discharge of a high responsibility to their fellow-beings and to their Maker, I was at that time informed, that a plan had been perfected to displace the President and Secretary, and to throw out of the Board all who had, in any way, sympathized with them. Believing this to be true, on the first day of May, at the last meeting of the "Committee of Publication and Finance," of which I was chairman, I stated my belief that it was our last meeting, and bade them farewell, thanking them individually for the great respect and kindness I had uniformly received. We then looked forward with interest to the annual meeting, in the hope of having an opportunity of proving the wrongs and injustice shown to our President and others, but our hopes were vain.

Delegates flocked in from all parts of the country, who knew nothing of the merits of the case, *and would not hear them;* declaring they came *to vote;* that their minds were made up, and they wanted no arguments. Thus our meeting, with the exception of two or three most interesting addresses, was one scene of confusion, from the beginning to the end.

I would here take occasion to speak of a most able and eloquent address from Professor Anderson, of Maine; and another, and most interesting one, from Mr. Sutton, of the Orissa mission—an English gentleman. Having frequently been in English assemblies, and having admired the dignity, the order, the respect and decorum with which assemblies in England are conducted, my heart was pained to see a Christian brother from abroad, the eye and ear witness of acts and language which plainly declared that, as Americans, we retain but little of the Christian courtesy that our forefathers must have brought with them from the fatherland.

The noisy and angry discussions having ceased, and the vote restricting the society in its circulation and issues being decided in favor of King James' version, the next step was to elect officers. Two printed tickets were prepared and circulated, contrary to all previous custom, just before voting; one with the name of Dr Welch, and one with the name of Dr. Cone, for President, otherwise identically the same. At the moment the votes were about to be

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cast, a voice was heard, smooth and soft as that breathed into the ear of Eve, from one of Dr. Cone's bitterest opponents, that he "*hoped Brother* Cone would be elected, and he should vote for him." Dr. Cone was elected unanimously; and on the decision being announced, the beloved and venerable man came forward; thanked his friends for their kindness; offered his resignation; made some allusion to the American and Foreign Bible Society, and said, "in it, I believe my work is done;" which sent a thrill of pain and sorrow to the hearts of all, save the stony ones of those who had insulted and maligned him, for conscientiously doing, in the love of truth, and in the fear of God, what he conceived to be his highest duty.

There was a manifest disposition, from the opening of the meeting, to assail his feelings in the most direct manner; and his opponents, seeming not sufficiently to have wrung his heart by personal allusions, made a most violent attack, in approbious language, upon his son, Mr. Wallace Cone, a man over thirty years of age; calling him "a beardless boy," &c., and charging him with saying what he *did not say*. This unmanly and unchristian conduct called Mr. Cone, Jr., forward, who, in as beautiful and in as appropriate an explanation as language could frame, denied the unjust and unwarrantable charge. Still, even after this, some two or three persisted in throwing it upon him. When no longer able to bear such rank injustice, I arose and requested that the matter might be submitted to the Assembly, to say whether the explanation, so nobly and so justly made, was not perfectly satisfactory. Upon which the clamor ceased.

I was not aware, when I paid money which made me a life-director, and persuaded others to do so, that I was joining a *sectarian Bible Society;* but one whose very foundation and first aim was to give to all lands and tongues the most perfect translation of the Holy Word that could be made. So, emphatically, did the noble and kind hearted Dr. Babcock represent it; and so Dr. Cone and the existing Board would have made it; but so it is not, and so it will not be, for I heard from the lips of one, "that, although these known and acknowledged errors ought to be corrected, it would not do for us to correct them, because, in doing so, we should lose the co-operation of men of other denominations, who thought differently; and, said he, *we want* their money." The man who spoke that, on the floor of the Bible Rooms—sacrificing principle for popularity, and conscience for money—is now President of the American and Foreign Bible Society.

With the firm belief, that the principle upon which the society

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was based, according to its constitution, would be carried out, you are aware of the deep interest I have felt in its success, and the earnest manner in which I have pleaded for donations. I have, with pride and pleasure, heard from agents of the kindness and liberality extended to them by brethren in the west. To them and to you, for the kindness you have shown, and the wide influence you have exerted in behalf of the institution, and to all who have contributed to its support from our representation of its aims and objects, I do most sincerely return my thanks, and the thanks of the former Board; and can assure all, that up to this hour, their liberality has been carefully regarded, wisely and prudently bestowed where it would be likely to effect the largest possible amount of good. How money will be hereafter used I know not, but from what I have seen and heard, I would not give one dollar to pass through the hands of any man, or set of men, who could bind King James' version, with its acknowledged faults, upon the society forever; who could thus give up principle for prejudice, truth for error, and duty for money.

I understand, that the plan of turning out of the Board all who had dared to express the honest conviction, that it was as necessary to have a perfect *translation of the Bible at home as in foreign lands*, originated with a New Yorker, and was at once acquiesced in in New England, before the merits or demerits of the individuals, *or of the case*, was in any way known or understood by them. I hope, out of love to New England, (my native land,) and out of respect to her sons for fair and just dealing, that that is not so; but if it is the case, they have, for this act of unmerited and bitter injustice, especially towards Dr. Cone, and to others equally blameless, fixed a stain upon themselves, and upon the American and Foreign Bible Society, deeper and darker than the blood stain upon the college floor of the murdered Parkman, and less easily will it be removed by the arts of misrepresentation and sophistry, than the other was by the science of alchemy and chemistry.

In conclusion, I will only add, that it never was proposed, or even hinted at, that the common version should be dispensed with, or that the corrected one should be substituted in its place. All that was asked by the friends of the measure, *and I say it emphatically*, was, that copies might be kept at the Depository, *without expense to the Society*, for the use of those who might wish to purchase them.

With high regard, I am,

Most truly and affectionately, yours,

E. PARMLY.

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A MOST PORTENTOUS DISCUSSION AND DECISION.

ONE of the most important debates and decisions of the present century, so far as the character and destiny of the Baptist denomination can be contemplated through the medium of current events, is that which has given birth to the previous communication, and which is spread out before us in the following details, copied from the *New York Recooder*. These we proceed to lay before our readers, presuming that, as they appear under the patronage of the denominational press, they are authentic and reliable in the highest degree. The importance of a grand conventional discussion of the merits of a true and faithful version of the Bible, is such as to warrant us in giving place to a detailed account of the proceedings in the case, as now laid before the American people. And without further comment, we quote as follows, from the Recorder of the 29th ult.: A. C.

The thirteenth annual meeting of the American and Foreign Bible Society, occurred in this city, commencing May 22d. The business meeting preceding the public services was held on Wednesday morning at 9 o'clock, the President, Rev. Mr. Cone, in the chair. Prayer was offered by the Rev. G. W. Eaton, D. D., of Hamilton, N. Y. After a few remarks by the President, the Rev. Isaac Wescott, of Stillwater, rose and remarked, that at about this stage of the proceedings last year, the resolution passed in 1838, restricting the Society to the circulation of the common English version, had been rescinded, and he had now to propose its re-enactment in the following terms:

Resolved, That this Society, in its issues of the English scriptures, shall be restricted to the commonly received version, without note or comment.

The resolution was seconded by Hon. James M. Linnard, of Pa.

A motion to lay the resolution on the table was lost.

The question on Mr. Westcott's resolution was called for.

Rev. O. B. JUDD, of New York, said that the resolution aimed to suppress discussion.

Rev. Mr. WESTCOTT replied that such was not the design.

Rev. Dr. IDE, of Philadelphia, thought we had had discussion enough on the subject through the press, and desired the question.

Rev. Mr. BURROWS, of Philadelphia, was not in favor of the new version, but hoped there would be full opportunity given to discuss the resolution.

Rev. Dr. DOWLING, of New York, expressed himself to the same effect.

The President announced that the hour for the public services had arrived.

Rev. Mr. KINGSFORD, moved that the discussion on the resolution proceed.

Rev. Dr. HAGUE, of Boston, thought the resolution before the

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Society the great business of the session, and hoped it would go on to a final conclusion.

The Society agreed to make the resolution the order of the day at 3 o'clock P. M.

This meeting was held in the new and elegant church edifice recently constructed by the Norfolk Street Baptist Church, of which the Rev. Mr. Armitage is pastor. The house was completely filled in every part. It was judged expedient, however, to meet for the discussion at a more central place, and the Trustees of the Tabernacle Baptist Church, in Mulberry street, having tendered that edifice for the purpose, it was agreed to hold the next session at that place. The Oliver Street Church was likewise offered by the Trustees, through the pastor, Rev. E. L. Magoon.

REPORT AND ADDRESSES.

A portion of the 119th Psalm was read by Rev. J. W. Taggart, and prayer was offered by Rev. C. Grinnell, of Patterson, N. J.

The President briefly spoke as follows: "Dear Brethren of the American and Foreign Bible Society—I will not occupy the time by delivering the address usually expected of the President on such occasions as the present, but will postpone my remarks till the afternoon session, as they will have a bearing upon the question which has been made the order of the day, and because our Brother Sutton is here and wishes an opportunity, before we adjourn this morning, to plead the cause of the heathen. He is from Orissa, in India, and will probably never see our faces again. You will be glad to hear him. The Treasurer will now read an abstract from his report."

The Treasurer, W. COLGATE, Esq., read the report, from which it appeared that the total expenditure for the last year was $41,235 33. The society has made grants—for scriptures in China, $1,500; in Siam, $1,500; in Assam, $1,000; for the Karens, $3,000; for the Teloogoos, $500; for France, $500; for India, $2,000; for Germany, $6,888 43. Total, $16,888 43. The income of the year from subscriptions and other sources, was $41,625. There is a balance remaining of $389 63. During the past year, there were received from legacies, $1,162 25; from church associations and individuals, $18,536 66; donations from auxiliary societies, $10,832 80; sales of Bibles and Testaments, $7,947 15; returns from books donated, $2,517 20.

On motion of Hon. F. HUMPHREY, the report was adopted and ordered to be printed.

W. H. WYCKOFF, Esq., Corresponding Secretary, presented an abstract of the general report of the Board of Managers.

Mr. ANDERSON, late Professor in Waterville College, Me., said: I rise to move the acceptance of the report, portions of which have just been read. It is extremely unpleasant to me, unaccustomed as I am to address assemblies like this, to speak to an audience, a very large portion of whom are anxious to be engaged in the discussion of the resolution which has just been presented, and which is exciting so much interest and feeling. But I remember that beneath the passing excitement of the occasion there beat hundreds of hearts warm with love to Christ and his Holy Word. On this inner heart

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of yours I shall rely for patience and sympathy while I plead for the Bible, which you all love and revere. I remember, too, that our denomination has been nurtured and had its growth in the atmosphere of stormy discussion and severe trial of every kind. We Baptists, too, I know, are in the habit of speaking right out and right on, when we have any thing to say, and I therefore feel no alarm at the discussion which we have already had, and apprehend none from the one that is to follow. In order to give wisely, we must have a clear idea of the specific object which we propose to effect by any society to which we contribute.

The proper work of the Bible Society is supplementary to that of the preaching of the gospel. The gospel was first preached, then written. The conversions that took place during the time of our Saviour and his apostles, were *mainly* the result of oral teaching. This has been the case substantially ever since. Much good may be done by Bibles and tracts, in isolated instances, where the gospel is not promulgated by the living teacher; but we believe that no great revival of religion, no great moral movement has ever, in the whole history of the church, taken place without the voice of the living preacher. We would not undervalue the Bible Societies, but we would magnify their real claims in putting them in their true relation and on their proper basis.

The Bible distributor should follow in the track of the preacher. What Christ did we may do. He has indicated the course for his followers in all coming time. Especially does this appear in relation to our missionary church, and all those who come in contact with them, or are brought within the range of Christian influence and teaching. The Bible must be distributed among these missionary churches, and studied by them in order to secure their healthiness and vigor, their freedom from false doctrine and practice.

In these infant churches we may expect to see a reproduction of many of the past phases of the history of the church. As these minds are aroused to think, with partially sanctified natures, we may expect to see heresies develop themselves. The seeds of false doctrine are in the depravity of the human heart. The whole history of the church shows a tendency to oscillate between opposite errors: Formalism and Spiritualism—Romanism and Pantheism. The same causes that have developed these systems necessarily exist in all our missionary churches. The gloomy supersition of the East prepares them for Romanism. The principles of the Pantheistic philosophy, which so imbue the literature of the entire East, prepare them to be affected by the opposite extreme.

How shall these tendencies be met? How preserve these infant churches from being swept over by a flood of formalism, or of philosophy so called? By means of the Bible distributor. The scriptures must be given to these, that they may read and understand them for themselves—that their whole moral and intellectual nature may be imbued with their contents and spirit.

These churches, too, are independent churches—they must govern themselves. Our missionaries cannot become bishops. How shall they be able to do this unless they learn to think and act for themselves directly from the inspired Word? Give them the means of

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studying the Bible for themselves, and these churches will grow and flourish, Christianity will take root in the social life of the Eastern nations, native preachers will arise fully competent to the work of preaching and training the churches. The speaker closed with enforcing the claims of the Bible distribution from motives bearing on Christians as well as upon all classes of men.

Rev. G. KEMPTON, of Philadelphia, presented the following resolution: [We have not the resolution. It related to our peculiar duties as growing out of present facilities for the work of the society.]

He had often heard of the advantages of political and moral power possessed by this country. Our editors and ministers are always speaking of the privileges that this country enjoys, and her ability to exercise a redeeming influence on the world at large. I believe that they are sincere; but I tremble at the awful responsibility of our position. It has been said that it is awful to live. I feel that it is awful to live as an American Baptist Christian. God has pleased to give us the light, and we here have the gospel in its simplicity. My brother, in his address to you just now, stated that the Word lay at the bottom of every thing, and that every thing was effected by it. And how can it be otherwise? The Bible brings back the human mind and unites it to God, from whom it has been separated. Whether we send a preacher or not, we must send the Bible to those nations who have been deprived of its light. If a large man-of-war were to throw hot shot into this city, we should think it a dangerous thing. When the Bible is shut out from a nation or people, if we can throw in a few copies over the walls, every Bible will prove more destructive to error, to superstition, and to tyranny, than hot shot would prove to human life and to property, if thrown into this city. The Bible is dangerous to every thing which will not let man prepare to meet his God. A little child in Canada, the other day, made a remark which was enough to bring the tears into one's eyes. The little fellow had been reading the New Testament. The priest—the man whose office it was to prepare his soul for eternal bliss—took the Testament away from him and threw it into the fire. Whereupon the little child remarked, "You will have to throw me into the fire, too."

I have recently seen an estimate of how much it cost the Government of England to burn Ridley and Latimer. But they did not burn *them;* they only gave them a guaranty. What one of them said about kindling a fire in England, which their foes would never be able to extinguish, has proved true, and we are met here to-day to help it burn. Let it burn on, then, until every vestige of hostility to the blessed gospel, in its simplicity and purity, has been consumed. It is a solemn thing to think of the immense work before us. If we cannot send the scriptures in one way, we must do it in another. There are, in this country, 686,000 baptized individuals—Baptists—and in making this estimate, I talk not of adherents to the Baptist name. Some say there are four millions of them. I speak of those only who are enrolled on our books. What can we not do—those 700,000 Baptists! By paying one dollar each, annually, we should have half a million to distribute bibles with, and two hundred thousand dollars over. This we could give to the Missionary Union.

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We could thus have money enough to do all we wish. The responsibility lies upon us in proportion as we have the ability, and in the same proportion that we do not make use of the ability are benefits withheld from those who need them.

Rev. Amos Sutton, missionary from Orissa, then addressed the assembly. He thanked the society for past assistance, and asked aid for time to come. By their assistance the missionaries had been enabled to give the Word of God, translated in its purity, to the heathen nations. What was the state of the country where the Bible was unknown? While other nations of Europe have been recently rent by divisions and drenched in blood, England has remained peaceable and quiet. The Word of God, freely read and honored in that country, is the cause of the tranquility which has prevailed there, while the other nations of Europe were in a ferment, and Papal States have been driven hither and thither like helmless barks, or the lost wanderers of the Alps, amid the storms of winter, without a guide. England, too, was full of disturbances before the Bible had become generally known and distributed in that country. One anecdote will illustrate the excellent effect of distributing the Word of God. Two gentlemen were traveling in the backwoods of America. One was a member of a church, but the other was an infidel. They were overtaken by a storm, and took lodgings at a log house situated in a very rude looking place—one of those places where dark deeds are supposed to be perpetrated. Feeling a little skittish about their entertainer and his rude quarters, they agreed that when they went to bed, one should watch while the other slept. The old man who officiated as host, entertained his visiters as well as he was able, and towards the close of evening, he announced to them that he was in the habit of reading the Bible and offering up a prayer before he retired to rest. He did so; and the Christian was, of course, pleased with this, and even the infidel did not object to it. The two guests went to bed. It was the infidel's turn to watch first, but he began to strip off his clothes. "What do you mean?" said his Christian friend. "It is your turn to watch." "I know it," replied the infidel, "but I don't think there is any need of watching; for a man who reads the Bible every night before he goes to bed, will not be likely to cut our throats, and cannot be a dangerous man."

It is said that he who has caused one blade of grass to grow where none grew before, is a benefactor to his race; and that he who has produced one grain of wheat is a still greater benefactor. How much more does he benefit mankind, who introduces the Word of God where it has never been introduced before!

The Bible is useful in any way, either with or without a preacher; either before the preacher, after the preacher, with the preacher, or in any other way. When we began to translate, we feared that our translation would seem tame and insipid to the natives, whose style of writing is florid and full of bold imagery and fanciful decorations. But we soon found, as we were able to turn off portions of scripture, that it met the wants and gained the love and veneration of the people. We used to see them sitting with these fragments under the shade of their houses or the banyan tree, and reading them with the greatest attention, and with evident pleasure and improvement.

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It was from the distribution of the scriptures that one of our most flourishing Christian villages took its rise. A number of copies of Mark were given away. One was given to a man with a bullock loaded with rice, who was going through the place. In the village where he went was a man inquiring anxiously the way to heaven. He heard of this book. He obtained it and read it. He was struck by its contents, and became sensible that he was a sinner. He went about the neighborhood seeking a cure for sin. He went to Juggernaut, and as he walked down the great road which leads from the place of Juggernaut, he saw a European, with a crowd around him, distributing tracts. Having listened to some words that the latter uttered, he rushed into the midst of the assembly and procured several tracts, though in doing so he received several severe blows from a stick in the hands of one of the crowd. He spent month after month in reading these tracts.

One day, at the close of the morning service, I was surprised to see three men enter our assembly, who requested to be baptized. One of them was the individual whose history I have just given, and the other two were a couple of his friends, whom he had persuaded to embrace the truth as it is in Jesus. We have now a flourishing village in that place, with a school-house, and three native preachers, all in consequence of the distribution of the Word of God. One of our native preachers was a teacher in a school, and of the order of Astrologers. When he began to read the scriptures, he said that their own Bible was like one of the large cow pastures, which are full of tracks leading in every direction, so that one could not tell where they would conduct him; but in the Christian Scripture he could see why God made the world, and all things were plainly stated, and the way of truth clearly explained.

Mr. SUTTON gave a fearful account of a people called the Khuns, who offer human sacrifices, lying in wait, on the outskirts of villages, to seize children, who are carried off and sold for sacrifices. They are then kept till they are ten or twelve years of age, when they are brought out for sacrifice. Being adorned with flowers and other decorations, they are held over a grave and chopped up piecemeal, beginning at the heels, and cutting off a slice of flesh at a time until they reach the head; the natives being anxious to get a piece of the flesh to plant in their fields, as it is supposed to give a red color to a certain plant which they are in the habit of raising. Five hundred persons doomed to this horrible sacrifice were rescued, in two districts, by the interference of the British government. A number were at one time rescued and put into our schools. One of them, whom we named Abraham, seemed to be a very dull and stupid boy. We could not get him to learn any thing. He ran away several times, and we recovered him as often. At last it was thought best to let him go, as he seemed determined not to continue with us. We mistrusted, however, that he was going off in some boats that were about to start up the river, and concluded that we would make one more trial of him, if he could be found. So I sent the superintendent of the school, who found him with the boats. When the superintendent made his appearance, Abraham said to him, "You remind me of the good shepherd, who left the ninety and nine sheep

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in the wilderness to go in search of the one which was lost." On the morning that he returned to us, I preached from the text, "Ye were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls." Poor Abraham came up to me as soon as I was done, and throwing his arms around my neck, said, "I was the sheep that had gone astray, and you have sought and found me, and I have come to remain with you now, and shall stray no more." He then applied himself with diligence and learned to read well. He was a very hopeful convert to the religion of Christ, and was to have been baptized, but he was suddenly cut down by the cholera, and went to join the church triumphant in heaven.

We had an excellent old man in the commissary department, who spent his time in distributing tracts. One day he met a number of natives taking a sick man to the Ganges, to put an end to his illness and his life—according to usual custom—by stopping his mouth and nose with the mud of the river. The sick man kept exclaiming: "I don't want to go to the Ganges, for I am a Christian. I won't have any Saviour but Christ." The history of this sick man is remarkable. Many years before, he had seen a missionary (the late Bishop of Madras) preaching from the Bible. He went up to the preacher and told him that he wanted that book. The preacher said he could not read it—it was English. The man insisted, and finally he tore out a fly leaf and gave him a translation of two or three passages; as, "God so loved the world," &c. The man had lived for a number of years, and, in consequence, refused to have any other Saviour but Jesus Christ.

Adjourned to meet at Mulberry street Tabernacle, at 3 P. M.

AFTERNOON SESSION.

The society met at the Mulberry street Tabernacle, at 3 o'clock in the afternoon. This house is larger than the other, and afforded better accommodation to the numerous audience. The galleries were filled with ladies, as well as the wings on the first floor.

Rev. Mr. WHEELOCK, of New York, offered prayer.

President CONE arose and stated that the question for the order of the day was the resolution presented in the morning:

Resolved, That this Society, in its issues of the English Scriptures, shall be restricted to the commonly received version, without note or comment.

He stated that he should not now debate the question treated upon in the pamphlet published by Cone and Wyckoff, whether *baptize* means to sprinkle or immerse. He hoped that other brethren would take up and explain that point; but if any explanation should be required from him, he should call a Vice President to the chair and make such explanation. But having been associated with the society from its commencement, he had wished to express his views of the constitution of the society. He had acted, as he supposed, consistently and conscientiously, and if the audience would listen to a document he had prepared, he would give them, firstly, his own views, and next the views of others, at home and abroad, and lastly, the action of the society. His views were all drawn from documentary evidence, printed, to which all can refer. This which I

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read will give you a view of my understanding of the matter, and a clear knowledge of the whole.

The document mentioned by Dr. Cone, states that the American and Foreign Bible Society was recognized in 1837. The Bible *translated* was our principle, for "the Word of God must not be bound." Such was the sentiment of our fellow laborers in the important enterprize of giving to all nations the Word of God faithfully translated. In retaining the word *baptize* more harm has been done, says the document, than if the translators had retained a dozen other words which have been carefully translated. What other denomination but this is willing to take this for its motto—"The Bible Translated!" What though men cry out shame upon us? We must bear the same; being confident of this one thing, that the God of the Bible will vindicate his Word. The great work to be done is to procure faithful versions of the Bible, and not merely to translate the word *baptize*. The document goes on to show that several great names connected with the Baptist denomination were always in favor of a correct version of the Bible; and in 1838, Messrs. Cone, Parkinson, and Sommers, were appointed a committee, and Rev. Archibald Maclay agent of the society, to go to England on the subject, that we might have the co-operation of every Baptist in giving faithful translations of the Bible. In 1840, the Bible Translation Society in England was organized. Dr. Babcock, Dr. Maclay, and Professor Knowles, were all in favor of procuring correct versions. In 1839, Brother Dowling wrote from Providence, to thank the sisters for making him a life-member of the Bible Society. His letter clearly expressed the opinion, that the principle on which our society was founded would sweep away the last vestige of Popery, which is sprinkling. Brother Judson also writes in favor of the Bible Translation Society in England.

The President then went on to state, that as an individual, as an American, he should, if terms were applied to him that belong only to the society of the low and vulgar, take the floor and explain his conduct, for his reputation was dear to his wife and children, and he trusted their feelings would never be wounded by the conduct of their father.

Rev. Mr. NEALE, of Boston, moved that the vote on the resolution be taken at 5 o'clock in the afternoon. He said that since this subject had been agitated, it had been heard of north, and south, and east, and west, and different churches and individuals had had it under deliberation. Speeches had been made at home, and members' minds had been made up. He trusted we were all as conscientious and decided as our brother, the President of the Society. No doubt he is sincere and conscientious, and the rest of us are also. There is not time for all to make speeches, but we have offered a resolution, that all may have a chance to vote, and I move that no brother be permitted to occupy more than ten minutes in speaking. I offer this resolution because there is considerable excitement throughout the house. Our minds are already made up. Do let us indulge in kindly feelings, and none are called upon to give up the privilege of giving their vote.

Rev. Mr. JUDD continued, and said he was sorry to trespass on the

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patience of the brethren and the congregation one minute, and would not, but his duty required it. He had been admonished by one who loved him, that his course was bringing the disrespect and displeasure of the brethren upon himself. He was sorry but could not help it. He loved his brethren, if he knew his heart. He loved all who bore the name of man and had the soul of a man. But the fear of man, his frowns or his favor, were nothing to him in a question of duty. They who attended the private meeting, night before last, could mostly tell of plans to cut off and prevent all deliberation, and send the delegates home with the story that the few brethren of New York had been worthily rebuked; and therefore we hear it asserted now that "our minds are all made up." One Baptist minister from good old New England, who dined with him, had declared that he was opposed to the new version, and also that he had read only one side. The New England Baptist paper has given but one side. Not that they *had not* both sides, for an account had been sent one of them and it had been held over until the anniversary should be concluded and the question decided.

Rev. Dr. HAGUE, editor of the *Watchman and Reflector*, said he would explain the point. It was held over because there was in the communication a personal attack [on a member of the Board?] without the proper signature of the writer.

Mr. JUDD continued: I sent a paper with the name of the writer, to be used if necessary.

Dr. HAGUE was understood to say, "But not to be printed."

Mr. JUDD—Those who aim to shut off all remarks on the merits of this question, assume a great responsibility; but minds that are made up (I don't care how intelligent they may be) without a discussion and examination of the subject, are not in a proper condition to appear in the presence of the God of truth. I hope that no such resolution as that which has been offered will be pressed on this society.

Rev. Mr. BURROWS, of Philadelphia, said he had been personally opposed to the new version of the scriptures, but he protested against all efforts to close discussion. It would be most calamitous in its influence, if brethren who take the side of the new version were not permitted to discuss the question. He believed that to establish truth, nothing was wanted but light. He believed that if we shut off debate at 5 o'clock, carrying a majority in favor of the resolution of restriction, it would be more disastrous than any other course that could be adopted. If brethren will only discuss the matter calmly, God will give us some light.

Rev. Mr. TUCKER, of Illinois, suggested that the question should be divided.

President CONE wished to be allowed to say two words. It was a question of conscience with him. He had not seen the main question touched. Does *baptize* mean only *immerse*? If it means only that, are we, as Baptists, bearing the best testimony we can for truth? If every one here voted now, it would only create more disunion.

Dr. DOWLING—Is it right to make an address on the general subject while a resolution is before the society?

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President Cone—There is a motion made that no one shall speak more than ten minutes.

Wm. Colgate, Esq.—I have spent much time upon this subject, and after great consideration, have come to the resolution to consult the society; and when brethren's minds are calm, I want to hear them consult upon it.

W. H. Wyckoff, Esq., observed that the President himself had expressed his desire to explain his position, and said that when the proper time came, he should put the Vice President in the chair, in order to do it. Ten minutes were not sufficient for that. Others were in the same position, and he was one. He could not explain himself in ten minutes. We have been told all along that brethren are not afraid of debate and discussion. Here, for once, we should be permitted to breathe the air of freedom and to explain our sentiments, and if they were weighed in the balance and found wanting, they should be condemned; but not condemned without a hearing. It would be doing this to cut off debate at 5 o'clock, or to restrict us to ten minutes. Let us have freedom; or let the speeches be confined to one hour—half an hour—but who can compress their views into the space of ten minutes?

Dr. Dowling was for the resolution. There have been remarks about policy to be pursued by the opponents of the new version. He might say there was policy on the other side—to make speeches an hour in length, so that the time should be consumed till the steamboat left to-morrow evening. Thus brethren would be compelled to depart to the east, and to the west, and to the south, and leave a handful of New Yorkers to do the business. We have not only to decide the question on the new version, but we also have officers to elect, and there is a difference of opinion in relation to the officers; and if we occupy a day or two in the present debate, many will have no chance to express their opinion in regard to officers. I am willing to be confined to ten minutes, in order that a large number may have an opportunity to speak.

One member proposed that fifteen minutes be the time allowed to each speaker, unless special leave be given.

Rev. Mr. Buckbee, of Conway, Mass., said that one of the greatest questions that ever came before God's disciples was about to be decided, and he wished all to have a full opportunity to express themselves and to examine the subject in all its bearings. He thanked God there was one minister in New England who believed that *baptize* meant something else besides immersion.

A vote was then taken on thirty minutes as the limited time for each speaker, and lost. The vote was then taken on fifteen minutes unless permission was granted to continue longer, and carried.

The question then came up on stopping the debate and voting on the original question at 12 o'clock to-morrow. After a short debate, the question was put on stopping the discussion and voting at 4 P. M. to-morrow. It was lost.

The question was then put on voting at 6 o'clock Saturday afternoon, and was lost. The question was then put on stopping the debate and voting at 12 o'clock to-morrow, and carried.

President Cone then read the original resolution:

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Resolved, That this society, in its issues and circulation of the English scriptures, be restricted to the commonly received English version.

Rev. Mr. ARMITAGE rose to offer a resolution:

Resolved, That it is the duty of the American and Foreign Bible Society to circulate the scriptures in the most faithful versions that can be procured.

Dr. DOWLING regretted that the resolution was presented before this society, for the purpose of defeating the original one. Why could not Brother Armitage simply vote against it? If we voted against the resolution now presented by Mr. Armitage, it would go out that we were not willing to circulate the most faithful version.

Rev. Mr. COLVER, of Boston, moved an amendment to the resolution of Mr. Armitage, by striking out all after the word resolved.

President CONE—The following resolution has been moved and seconded:

Resolved, That it is the duty of the American and Foreign Bible Society to circulate the Sacred Scriptures in the most faithful versions that can be procured.

It was moved to lay it on the table. The motion was ruled not in order. It was then moved to strike out all after the word resolved in the original resolution. It was lost.

Dr. DOWLING rose to speak on the original question. He was in favor of the commonly received version because the translators had seen fit to insert the word *baptize* there. He observed that in the President's address he had mentioned letters of his own quoted to prove that the ground which he now took as the opponent of a new version, was inconsistent with that which he had formerly maintained. In regard to translations *among heathen*, I entertained views perfectly consistent with those which I now hold. To give Burmans or Chinese a Greek word, would be just as improper as to cover up our English version by saying, "the Word was *Theos*." If I put in the word *Theos*, what would the English reader say? You give us Greek words. Now, had we transferred a foreign term into the English Bible, and given the Hebrew word *tauval* for baptize, the absurdity would have been palpable to all. But *baptize* is a known English word. It has been proved, beyond the possibility of confutation, that baptize was an English word when the version was made, and *meant to dip*. The learned Selden says of the priest, that "of late days he rather baptized his own fingers," than the neophyte; which shows that in those days the word was understood to mean *dip*. Authorities to confirm this statement might be given in great numbers, had he time.

But the position which I assume has been proved in print by myself already, and by others, abler than myself. The word immerse was introduced into the language at a later date than the word baptize. The President had referred to his former expressions. He had employed half an hour in reading quotations from his [the President's] own speeches, to show that his opinions were the same formerly as now. They were only the words of the President. At the time of those speeches, we understood them to allude to versions made in heathen languages. Dr. Dowling said he held in his hand

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documents signed by *Spencer H. Cone*, Dr. Tucker, and *William Colgate, Esq.* In one of these documents Dr. Cone says of the American Bible Society, "that there is no difference of opinion about English versions between them and us. Our society is confined to the common English version." One quotation more from Dr. Cone repels the charge of wishing to circulate a Baptist Bible at some future day. To use his own words, "*thus far Dr. Cone.*" At the Philadelphia meeting Dr. Cone maintained that baptize *meant immerse.* Dr. Cone there said that he and Dr. Milnor had a talk on that point. Dr. Cone explained to Dr. Milnor the apparent inconsistency, by saying that baptize was an English word. Dr. Cone had proposed, on a certain contingency, that he would offer this resolution in the Phiadelphia Convention:

Resolved, That this society shall distribute the most faithful version of the scriptures, and in English only the version in common use.

Did I suppose, said Dr. Dowling, that he had a meaning contrary to the one he expressed there? Was I not warranted in believing that he intended his remarks on the translation of the word *baptizo*, to apply only to versions among the heathen?

President Cone said, I believe I can make myself as consistent as Dr. Dowling. [Laughter.]

Mr. Wyckoff said, on rising, that he felt embarrassed, as he could not express his thoughts on the subject in fifteen minutes. He cherished no unkind feelings towards any individual here or elsewhere. He stood in the presence of Almighty God, whom he adored as the God of purity and truth; and the nearer we approach to him, the more shall we love that truth, and endeavor to give it to the nations of the earth. I believe in my soul that the English version is not a correct one, and it had been generally acknowledged to be so till Dr. Dowling undertook to show the contrary. In pleading for the circulation of this Catholic version, they say that its errors can be corrected with very little scholarship. How can I vote to confine ourselves to an erroneous version? If there was but *one* error, it would be our duty to correct it. One passage says, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." This is incorrect. By *damnation*, the people generally understand *the eternal loss of the soul.* Our brethren may tell us that damnation is an old English word, and it has been consecrated. Its proper meaning is the same as *condemnation*, and we must not change it! But when you take this plea before God, and He accuses you of having taught the Word unworthily, what will you say? Some would say, Brother Wyckoff's conduct deserves *damnation*, and thus try to bring the word back to its proper meaning.

We have twenty thousand errors in this book. When the second edition of the English Bible was published, two hundred changes were made in it, and they were made without any authority. We have been told that we aim only to change *baptize*, and say *immerse*, and that this will hurt the Baptist denomination, who will be charged with making a Baptist Bible. But I don't care what denomination it hurts. Let God's truth be honored; let his truth be sustained. I regard every truth that is concealed or perverted in that book, as a prisoner in a dungeon. It is that same truth which God has given

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which I wish to be given to the nations of the earth, and I include my own countrymen among the nations of the earth. A plan has been proposed by which that truth shall be given to the world. Shall we close down the gates and declare that there shall not be any such plan? Some plan must be adopted. I have in my pocket a letter from a member of a church in Baltimore, of which Dr. Fuller is pastor, in favor of a change. Dr. Fuller has very much changed his views on the subject, and now approves of a new version. Is it right that we should bind ourselves to an erroneous version, and prohibit societies from circulating any other version? For the sake of God and his eternal Truth—for the sake of clear consciences when we appear before his throne—for the sake of immortal souls, do not bind yourselves to a version which every Pædobaptist believes to be erroneous.

Rev. Dr. HAGUE said he lifted his hand to God, and in the name of the great Head of the Church protested against doing that which his brother had called on them in the name of God to do. But this new version is *not the main question* for our consideration. As respects the version of scripture now in common use, if it contains errors, what shall be said of the book written by command of a heathen king, called the *Septuagint*, from which John and Christ preached, and which the apostles quoted? If that work was good enough for Christ and his apostles, then the version of a Christian king, believed in by holy men, honored by the glorious dead, and defended at the stake, is good enough for me and for you. If we should change the word baptize into immerse, and win the suffrages of the world, we should have to do the same thing again in a few years. If you will now cross the Hudson river, and go a few miles from the shore, you will find the old Dutch minister using the Dutch word *doopen*, translated from *baptizo*. He says to the child which he holds in his arms, "I *dip* thee," and then falls to sprinkling its face with water. If *baptize* were crowded out and *immerse* prevailed, you would find that history would make known the difference between the meaning and the application of the word. The meaning is one thing and the application is another. The word *board* signifies a piece of wood longer and broader than it is thick. When as thick as it is long, it is called a block. But the word board is applied to twenty things; to deliberative assemblies, &c. The word *house*, meaning a human habitation, is applied to a commercial firm, to Congress, to Parliament; but it does not mean a Parliament. *Baptize* means *dip*: so says Richardson, the chronological lexicographer. What has been done with baptize can be done with immerse.

But all your debate, your time and money, are lost, while they are expended upon this subject, which is not the main question. Why are these brethren here? The great mass are not here to discuss the version question. It is another question which has called this concourse together. It is, whether a metropolitan Board, acting under a society composed of a few hundred individuals, shall commit 700,000 people—whether the metropolitan power shall stamp itself on millions of Christian men.

Were we impressed with such sentiments as underlie the words of the last speaker, who calls on this society to take action in this

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matter, all confidence would be lost. They are anti-republican, anti-baptistical. It was not so in the days of our fathers. It was not so when Messrs. Cone, Parkinson and Sommers, were appointed to consult with the English about a new version. For about a dozen men in New York, the most of them in secular life, to say, "We are the men to do this thing," is preposterous and absurd. The way to do it would be when the churches, from the North to the South, from the Atlantic to the Western Lakes, shall come up and give you the *authority* to do these things. Then do them. But if you act otherwise, and make the attempt on your own responsibility, you are unjust to men, and traitors against Christ. I speak as a Roger Williams man. These city Boards, attempting to do what they have no right to do, unless authorized by the churches, are the germs of those bloody and oppressive hierarchies which drove the Puritans from England, and Roger Williams from Massachusetts. I love this brother [pointing to President Cone] as well now as I did when he baptized me. It is to my honor that I was baptized by him, and to his glory that he baptized me in the name of Christ, and not in his *own name*. The building up of hierarchies is a gradual work. When a Roman Emperor made his horse a consul, it was a strange thing, and is so regarded by us; but when an American Emperor shall make his horse a consul, it will not be regarded here as a strange thing at all, for our debasement and corruption must be gradual.

The meeting adjourned to 8 o'clock in the evening.

The preceding report of the proceedings of the American and Foreign Bible Society, are taken from the New York Recorder, conducted by "Rev. S. S. Cutting," the new Corresponding Secretary of that Society. The half of the report only appears in the present number. We intend the remainder, with additional remarks, for our next number.

We have not, on any former occasion, given so much space to the proceedings of any ecclesiastic, or associational, or benevolent institution meeting of our own brethren, or of any denomination in our country. Our reason for this, I presume, will be understood by all who are acquainted with our views of the importance of a new and improved version of the Bible, but especially of the New Testament. We confess our very great mortification on the survey of all the premises laid before us, not only in this most extended development of the proceedings of this great body, but also in other reports from the Baptist press of the same meeting. I am aware that there are those, who, in view of all the treatment we, as a community, and I myself, as an individual, have received from that denomination, cannot duly appreciate the interest we still feel and take in the

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progress of that community, in the advocacy of the true character, import and bearing of the Christian ordinances and institutions, in the midst of a great Protestant as well as Papal defection and apostacy from those apostolic and divine ordinances which embody in them, and give a local habitation and form to the doctrine and spirit of the gospel of Christ. But we cannot dissemble our very great mortification, nor disguise our feelings of shame, in the review of the proceedings of the American and Foreign Bible Society, of which I am a life-member and a life-director, and in the advocacy of which I have been so successful as to induce many—I might say thousands—to take an interest in its proceedings, and to aid and to assist in furthering its great objects, both at home and abroad. But by one fell swoop the majority, at its last meeting, have blighted and blasted all our hopes and anticipations in that quarter, of a rational, manly, Christian, conscientiousness, frankness and dignity, in giving the *true gospel* to the benighted millions at home and abroad, under the influence of that great denomination.

Yes, the suppliancy, time-serving and mercenary policy, or, in one word, the worldly and temporizing spirit of the denomination, has given up the great and grand peculiarity—the salt, the conservative element of the denomination—a zeal for the ordinances of Christ, for the sake of a little cash and a few smiles from the denominations that, in heart, despise them, for the peculiarity which they have given up in the proceedings of this thirteenth anniversary of their separate and distinct incorporation.

I say, and I emphatically repeat it, they have given up the ghost—the very spirit and life of their associational and independent existence as an American and Foreign Bible Society. They ought to return to the bosom of their old step dame, and ask her for a few smiles and a little pap, confessing their sins in wasting so much time, in spending so much money, and in provoking so bad a spirit, for the sake of a sham battle—of marching up the hill ten thousand troops, and of marching them down again.

The old American Bible Society can print, do print, and can circulate for as little, some say less, cash, as many and as substantial Bibles at home, as the American and Foreign Bible Society have been doing or can do, provided, only, the Baptists will buy from them or contribute to them all they annually expend in printing and circulating King James' Episcopal and Pædobaptist version.

We, too, can now buy from the American Bible Society henceforth, *with a better conscience*, (shall I say,) with a better feeling at least; with more consistency and cheerfulness, than from the

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American and Foreign Bible Society; and for the reason, *they* profess to believe that the apostolic baptism was *sprinkling*, and, therefore, favor the common version very consistently, as they suppose, because more ambiguous, to say the least, and affording more pretext for their opinion. But our good, conscientious Baptists, believe that infant sprinkling is a pure and uncorrupted papal tradition, and that the common version favors it much more than their new one abroad, and a new one like it at home, circulated last year; and yet, in direct and positive conflict with these acknowledgments, they as a denomination, have said, we will give to the world, and circulate at home, a translation which our conscience does not approve, and suppress at home, amongst our own Anglo-Saxon brotherhood, a true and faithful New Testament, lest we should lose a few Pædobaptist smiles and dollars.

For my single self I will say, and I will vote for it, that we buy the common version, for domestic circulation, rather from the more conscientious and honest American Bible Society, than from the present constituted and acting American and Foreign Bible Society. We can buy the same Bible, and, to say the least, on as good terms, from the old Pædobaptist "American Bible Society," as from the less conscientious and consistent "American and Foreign Bible Society." In my soul, I prefer, always prefer, a consistent, conscientious errorist, to one who will compromize one precept, one ordinance, and teach men so, by word or deed, for the sake of a smile or a copper.

But we sympathize, strongly sympathize, with that portion of the American and Foreign Bible Society which were, so far as I can understand the report of the proceedings, denied a full hearing on the premises. It would seem that a majority had been ascertained and established in the minds of all who came prepared to vote, before they had respectfully and candidly heard what could be said upon either side of this great question. I have seen other reports of the proceedings of the society besides that published in the New York Recorder, which represent it as an uproarious assembly—forgetful of the dignity due to itself and the cause of the great Redeemer; that it was, at times, more turbulent, boisterous, discourteous, fitful, and tyrannical over its minority, than is usual in political or worldly meetings. I take this view from the Baptist press alone, and, therefore, must regard it as substantially correct. I will not, at present, go into an examination of the merits or demerits of this meeting and its proceedings, until I have laid its most authentic report before my readers, which I believe to be now in course of publication.

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I have not, at any time, taken the highest ground I can take, and, I think, maintain against all opposition, in favor of an improved English version of the New Testament. The common version has, of imperfections great and small, many thousand errors. I can prove them, too, from all the Protestant chiefs—Episcopal, Presbyterian and Congregational; from the most distinguished Bible critics living or dead.

Even the political press and the politicians of our country, acknowledge the errors of the common version, and pray for an improved one. Let us take a parable from Mr. Greely, who knows a little of every thing. I mean the New York Tribune, well known all over the Anglo-Saxon world:

THE BIBLE—NEW VERSION.

The Baptist denomination would seem to be a good deal convulsed by the resolution of a portion of their body to issue a revised translation of the scriptures, wherein the word "baptize" shall be rendered "immerse," and so on. So far as we have means of judging, we think a majority of the sect are opposed to the proposition.

While we express no opinion of the merits of this controversy, it seems to us that a revision of the received version of the Bible is exceedingly desirable. That version is, in the main, a good one, but it is hardly possible that the flood of light thrown upon the text by the researches of critics, scholars and commentators, during the last two centuries, should not enable translators now to render many passages more clearly and accurately than in the present version.

For example, the words *let*, *prevent*, and one or two others, are now used in a sense directly opposite to that borne by them at the time the received version was made, when to *let* sometimes meant to *hinder*, to *obstruct*, (see Isa. xliii. 13; Rom. i. 13; 2 Thess. ii. 7.) To *prevent* means to *anticipate* or *go forward*, and rather to *open* a way than to *close* or obstruct it. (See Psalms xvii. 13, lxxxviii. 13, xcv. 2, cxix. 148; Amos ix. 10; 1 Thess. iv. 15.) It strikes us that faults so obvious and undeniable as these, yet so calculated to perplex and confound the unlearned, ought not to remain uncorrected a single year. So with the glaring grammatical blunders, like "Our Father *which* art in heaven," (Matt. vi. 9, Luke xi. 2.) Many doubtless suppose that the many errors of this class pertain to the text, when they are simply faults of translation, which no one now would commit, but the grammar of our language was comparatively unsettled and chaotic when the received version was made.

The words printed in *italics* in the received version, are given as *supplied* by the translators, being necessary to complete the sense of the original. This statement gives a false idea of the case. In many instances, the words given as supplied were actually, though not literally, in the original—that is, they were implied, according to the idiom of the language, in the words actually given.

But in a good many places, our common Bible seems to read as if the translators had taken a very unnecessary trouble in supplying words which the text *did not* need, and which it would have been far clearer without. The notion justified by our received version, that the Bible needed a good deal of doctoring and fixing up in the translation, is wholly unwarranted, though the great contrast in manners, ideas, conceptions, between our people to-day and the Israelites and Asiatic Greeks of eighteen to twenty-five centuries ago, renders it sometimes difficult to find an expression in

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the English language of to-day that will fit the thought of a Hebrew seer or apostle of the time of Isaiah or of Christ.

If the work of simply revising and amending the received version, could be undertaken under such auspices as would absolve it from the imputation of sectarian bias or of inadequate scholarship, we should rejoice to see it effected. We believe that consummation would impel thousands to study their Bibles who now neglect them, and would enable many who now read the scriptures to understand them better than they do.

All this is true, but it is not a comma, compared with the numerous and various defects and errors, great and small, in the common version. Still, I acknowledge that no version, however erroneous, even the Douay itself, is so imperfect and erroneous as to jeopardize the salvation of any one who will devote his heart to the study of it and his life to the practice of it. A. C.

KENTUCKY CONVENTION.

LEXINGTON, Ky., May 9, P. M.

Bro. C. J. SMITH offered the following resolutions, which were adopted:

1st. *Resolved*, That it is desirable to have a permanent State Meeting, for a more efficient co-operation of the churches, and for the spread of the gospel, without affecting the independence of the churches.

2d. *Resolved*, That a committee of seven be appointed to present a plan for the consideration of the Convention.

The following plan was presented and adopted:

Constitution of the Kentucky Annual State Meeting.

For the purpose of securing the united and efficient action of the Christian churches of Kentucky, in extending the kingdom of our Lord, we, the messengers of the churches here represented, in compliance with the recommendation of the General Convention of October, 1849, and in accordance with the call of many brethren lately expressed through our periodicals, adopt the following plan of co-operation:

ARTICLE I. A State Meeting shall assemble annually, which shall be composed of messengers appointed by the churches, or through district meetings, as the churches may choose.

ART. II. In all votes where the *yeas* and *nays* are demanded, each church, whether represented directly or through the messengers of a district meeting, shall be entitled to one vote.

ART III. The officers shall consist of a President, Vice President, Secretrry, Treasurer, and a Board of Managers, to be elected at each annual meeting; but any vacancy occurring after adjournment, may be supplied by the Board of Managers.

ART. IV. The Board of Managers shall consist of eleven persons, *six* of whom shall be a quorum for the transaction of business, and *seven* of whom, together with the Treasurer, shall reside in Lexington, (or its vicinity;) which shall be the place of the regular meeting of the Board.

ART. V. It shall be the duty of the Board of Managers to select evange-

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lists and assign them their field of labor; to determine the amount of their compensation, and all other matters necessary to the objects of their mission; *Provided*, that nothing in this article is intended to interfere with the churches in their individual character, in the exercise of the power to ordain and send forth such evangelists as they may think proper.

ART. VI. All funds placed in the hands of the Board of Managers shall be under their control, unless otherwise directed.

ART. VII. No money shall be drawn from the Treasury, except upon a written order from the Board of Managers.

ART. VIII. The Board of Managers, and also the Treasurer, shall make annual reports to the State Meeting.

ART. IX. All questions appertaining to the general welfare of the kingdom of Christ, not infringing upon the action or discipline of individual churches, shall be considered as proper subjects of investigation and action at the annual meeting.

ART. X. It is not the design of the State Meeting to interfere with the appropriate work of the societies adopted and constituted by the General Convention held in Cincinnati, in October, 1849, but rather to aid them by the more general diffusion of information among the churches of Kentucky, relative to their noble aims, and by receiving and forwarding such funds as may be sent up for those specific objects.

ART. XI. This plan of general co-operation may be altered or amended by the concurrence of the majority of the churches represented at any annual meeting.

The following were chosen to fill the offices provided for in the above constitution:

J. T. Johnson, President; G. W. Williams, Vice President; J. Curd, Treasurer; G. W. Elly, Secretary; J. Wasson, H. Foster, A. O. Redd, W. Morton, J. Henshall, T. Smith, J. G. Allen, W. Standeford, J. Smith, G. Poindexter, Managers.

On motion of Bro. MORTON, the following resolution was adopted:

Resolved, That the church of God, as ordained and organized through his holy apostles, is primarily, essentially and constitutionally, a Bible, Missionary, Benevolent and Temperance institution; and that she is, therefore, solemnly bound by the authority of Jesus Christ, her Lord, to circulate the word of life every where; to preach the gospel to the world, and to teach Christianity, so far as she has ability and influence, in the family circle, in schools and colleges, and to be temperate in all things.

A committee was then appointed to prepare and report some plan for the organization of district meetings. The following was reported and adopted:

The committee appointed to submit a plan of organization for district meetings, respectfully submit the following:

That the churches be requested to district themselves according to the plan of Senatorial districts, giving them the privilege of uniting two or more Senatorial districts to suit the conveniences of the churches.

That the churches be requested to hold annual meetings, by their messengers, in each district thus formed for the purpose of concert and co-operation, in every thing that concerns the conversion of the world and the glory of God.

That they then and there appoint messengers to the State Meeting; report the number of evangelists; their field of labor; the number of Sunday Schools; their pupils and conditions; the number of members in each church; together with the wishes and wants of their respective districts.

That the annual meetings in each district be held one month previous to the time of holding the State meeting. And that the evangelists and elders throughout the State, be particularly requested to recommend and carry out the foregoing plan.

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On motion of Bro. MORTON:

Resolved, That the Female Orphan School at Midway, is an object of pure Christian benevolence, and, consequently, has a high claim upon the church of God for support.

On motion of Bro. P. S. FALL:

Resolved, That the delegates from each congregation represented in this meeting, be requested to obtain the pledge of his congregation, to contribute to the use of the Orphan School at Midway at least the sum of ten dollars every year, until 1854.

On motion of Bro STANDEFORD:

Resolved, That all the churches in the State, not represented in this convention, be invited to contribute ten dollars each for the Orphan School, on or before the first of January, 1851.

On motion of Brother SCOTT, the following preamble and resolutions were adopted:

WHEREAS, there is among the baptized a slow and doubtful progress in the literature of the Holy Oracles—perhaps consequent decadence or falling away among them, and, in many instances, an improvement in spiritual life scarcely appreciable: *And whereas*, it is the will of our Lord and Master that the called should be preserved in Him; that the saved should be perfected; that the justified make higher attainments in sanctification, and all of us be kept holy, unblamable, and unreprovable in His sight.

1. *Resolved, therefore*, That we recommend to the churches, without exception, that they adopt a plan of instruction, or of teaching the holy scriptures, that shall meet the necessities of all the new converts; and that they cause these converts to study the word of God regularly and permanently, under the supervision of the constituted superintendents of the church.

2. *Resolved*, That we also recommend to the churches, that, in order to strike out the best plan of teaching the scriptures, they make this subject a matter of solemn, religious, and frequent contemplation and reflection.

On motion of Bro. MORTON, the following resolutions were adopted:

1. *Resolved*, That we recommend to the favorable consideration of all the brotherhood, Bethany College, and especially the chair of Sacred History, as being subservient to the sustaining and advancement of the kingdom of Jesus Christ our Lord.

2. *Resolved*, That we regard the prosperity of Bacon College as standing connected with our honor and interest as a Christian community.

3. *Resolved*, That the Trustees of Bacon College be requested to establish a chair of Sacred History; and to enable them to do so, we pledge ourselves to use our influence among the several churches to raise the sum of $20,000. within five years, for the purpose of endowing such a chair.

4. *Resolved*, That we regard female education, in all its departments, as being inseparably connected with the present and future good of the human race; we do, therefore, heartily recommend to the patronage of our brethren, and to the community generally, all those female institutions conducted by our brethren in different parts of the State.

Bro. G. W. ELLY then offered the following, which was adopted:

Resolved, That five hundred copies of the minutes be printed for public distribution, and that a committee of three be appointed to prepare an address to the churches in Kentucky.

On motion, Brethren J. T. Johnson, G. W. Williams and J. G. Tompkins, were appointed the committee.

Bro. J. HENSHALL offered the following, which was adopted:

WHEREAS, the sources of knowledge are increasing, and the channels of communication enlarging, and the periodical literature of our country is becoming daily more efficient, in the form of weeklies, semi-monthlies, monthlies and quarterlies, moral, religious and literary: *And whereas*, every State having its own work to perform, must employ its own *mind* and *means*

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in the dissemination of truth, in the defence of our common cause, meeting the opposers on its own soil: *And whereas*, the Millennial Harbinger has been the means of enlightening thousands of our cotemporaries, and is still elevated, in the judgment of all our intelligent brethren, far above all successful competition; but inasmuch as in its objects and its aims it looks to the world, and not to any particular State or territory: therefore, be it

Resolved, That in addition to the Harbinger, we recommend the warm support and wide dissemination of the "Ecclesiastic Reformer," in our own State, as a proper medium through which to communicate church news, evangelical appointments, and the knowledge of district and State meetings, together with essays and treatises tending to the improvement of individuals, of families, and of churches.

And be it further resolved, That all our brethren be invited, and warmly urged, to contribute their portion in aiding in this good work, by contributing to its pages, by increasing its subscribers, and by giving character and permanency to the paper.

Bro. J. T. JOHNSON offered the following preamble and resolutions:

WHEREAS, the supreme importance of giving a faithful translation of the Bible into the languages of all nations, in order to its universel dissemination, is felt and acknowledged by all Protestant denominations in America and Europe: *And whereas*, this convention, convinced of the necessity of consistency of conduct in a matter involving the destiny of man, and the high and solemn responsibility resting upon it, most deeply regret the timidity which has heretofore operated to hinder the undertaking to give the American Republic a correct and faithful English translation of the Bible. This convention feels that it is due to the republic of letters—to the high and solemn issues involved—to themselves, as the advocates of a return to pure, primitive Christianity—and, what is more important than all, to the great Head of the Church, our Lord and Saviour Jesus Christ: *And whereas*, the American and Foreign Bible Society having taken this high ground, in regard to foreign languages, it is deemed courteous, and every way fit, that they should participate in an enterprise so responsible and important. Therefore,

Resolved, That we recommend to the favorable regard of our brethren generally, the efforts made by our Baptist brethren in having a new version of the Holy Scriptures, and would be happy to concur with them in this great and important undertaking.

Resolved, That the Corresponding Secretary of the American Christian Bible Society, be requested to communicate the above resolution, with the preamble, to the Board of Managers of the American and Foreign Bible Society.

Bro. YOUNG offered the following resolution, which was unanimously adopted:

Resolved, That this meeting, impressed with the vast importance of Bible circulation and translation, and of preaching the gospel in the United States and throughout the world, most heartily recommend to the liberality of the churches in Kentucky the Christian Bible, and Christian Missionary Societies, lately adopted and organized by the convention held in Cincinnati.

Bro. PAYNE offered the following, which was adopted:

WHEREAS, in the judgment of this convention, a chair of Sacred History, in which the Bible history, its sublime, moral and religious facts, precepts and promises, is essential to every college that proposes to educate youth rationally and scientifically, with a proper reference to the entire destiny of man; to the full development of his intellectual and moral constitution: *And whereas*, Bethany College, Virginia, has first instituted such a chair, and continued it from its foundation till now: *And whereas*, the failure of said college, and of such a chair, would, in our judgment, on this account

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alone, to name no other, be a very great injury to the cause of Reformation, affecting not only its reputation with the whole community, now so much interested in intellectual and moral progress, but, also, its ability to raise up and furnish such ministers and missionaries as are now every where called for, at home and abroad. Therefore, be it

Resolved, That we earnestly and especially recommend to our brethren in Kentucky, the duty and importance of contributing a sum sufficient to complete the endowment of the chair of Sacred History in Bethany College, with the express condition, that all the students of said college, whether devoted to the cause of preaching or teaching Christianity, shall always have the full benefit of the teachings and instructions of said chair.

Bro. ELLY offered the following, which was adopted:

WHEREAS, we have the most unshaken confidence in the integrity of the Trustees of Bacon College: *And whereas*, from the exhibit of the management of the funds, given in the report of the Board of Trustees read before us, their faithfulness to the interests of the institution cannot be questioned: *And whereas*, we feel justified in the conviction, that when these facts are made fully known to the brotherhood, they will arise to its rescue and permanent endowment. Therefore,

Resolved, That a committee of five brethren—viz: H. Foster, G. W. Elly, Sam'l Ayres, Wm. Morton and R. C. Ricketts—be appointed to inquire further into its wants, and report at the next State Meeting what, in their judgment, is best to be done, in order to its future prosperity and permanency.

Bro. WILLIAMS offered the following, which was adopted:

Resolved, That we recommend to the churches of this State to encourage young men, of unimpeached character, of sound morals, and of fervent piety, to devote themselves to the ministry of the word.

It was then resolved, that the following brethren be requested to raise each the sum of $500, to complete the endowment of the chair of Sacred History in Bethany College, viz: W. Morton, S. Ayres, John Smith, J. Wasson, A. Raines, J. G. Tompkins, W. Scott, R. C. Rice, James Fall, J. N Payne and J. W. Parrish.

Bro WASSON offered the following, which was adopted:

Deeming an intimate and accurate knowledge of the Holy Scriptures all-important in the formation of Christian character, and knowing that the young mind, before the contamination of the world has blotched its fair surface, is the best page on which to engrave the words of Jehovah; therefore,

1. *Resolved*, That this convention recommend the establishment of Sunday Schools in all the churches, to be under the strict supervision of the officers of said churches.

2. *Resolved*, That great attention to the character and information of the teachers is necessary, in order to successful instruction in the oracles of heaven.

3. *Resolved*, That as good text books, und a suitable hymn book, a good moral and religious library, are important adjuncts to these schools, we recommend to the attention of the churches a series of sacred books published, and now in progress of publication, in Cincinnati.

The following resolution was then unanimously adopted:

Resolved, That the thanks of this convention be tendered to the brethren of the city for their hospitality and kindness enjoyed during its sittings.

Adjourned till Thursday before the first Lord's day in November next.

Benediction by A. CAMPBELL.

OUR very correct and accurate Brother Kendrick, seems to have forgot-

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ten nothing (at least remembered by me) except the very eloquent speech made by our venerable Brother Jacob Creath, Sr., at the close of the convention.

Though his once brilliant eye is quenched in darkness, and his soul-subduing voice is broken into weak tones, still, he rises in his soul while nature sinks in years; and with a majesty of thought which naught but heaven and hope can inspire, he spoke to us a few last words, which so enraptured my soul, that, in the ecstacy of feeling produced by them, when he closed there was silence in my heart for half an hour; and when I recovered myself, every word had so passed away, that nothing remained but a melancholy reflection that I should never again hear that most eloquent tongue, which had echoed for half a century through Northern Kentucky, with such resistless sway as to have quelled the maddening strife of sectarian tongues, and propitiated myriads of ears and hearts to the divine eloquence of Almighty love. Peace to his soul; and may his sun grow larger at its setting, as his soul expands in the high hope of seeing as he is seen, and of loving as he has been beloved!

I had the pleasure of spending some twenty-four hours in his company, during my late visit to Nicholasville, and though intending to devote a chapter to that scene, I have yet delayed to execute a purpose which, I fear, I never can do justice to. A. C.

EXCURSION TO BALTIMORE AND WASHINGTON CITY.

I HAVE recently had the pleasure of visiting the brethren in the cities of Baltimore and Washington. The church in Baltimore gave me a pressing invitation to pay them a visit, in consequence of a promise made to them some years since, that when they erected for themselves, in a proper place in the city, a suitable meeting-house, I would give them one week's lectures in it, on the great themes of our common faith and hope. They have, indeed, in the midst of a venerable and beautiful grave-yard, at the corner of Lombard and Paca streets, erected a commodious and handsome meeting-house, which, when well packed, will seat some seven or eight hundred persons. It has a very neat and comfortable basement under it, well fitted up for Sunday School and library. Its principal room, in all its arrangements for convenience and real beauty, is regarded by the tasteful as an architectural gem; and yet there is nothing in it of that affected grandeur or ecclesiastic magnificence indicative of that lordly pride and prelatic arrogance, so often copied, in the

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eastern cities, from the world beyond the Atlantic. There we often find, in the midst of immense Gothic architecture, a chamber in which "Divine service is performed," aided by choir and organ, in a pulpit crimsoned over with rich embroidery, not really so large or so beautiful, in the educated eye of good sense and good taste, as this very neat and comfortable building.

But it is not a pile of brick, of granite, or of marble, however compacted or adorned, that constitutes a church of God—an habitation or temple of Jehovah. He dwelleth not in temples reared by human hands, nor is worshipped with gold or vermilion. His residence is in a pure heart; and an assembly of such, meeting to worship him in spirit and in truth, constitute the habitation of God through his Spirit. Hence, as David says, "God delights in the gates of Zion above all the habitations of Jacob."

Meeting in this room, we felt ourselves in the midst of a healthy and happy community, delighting in the gospel and rejoicing in the hope of glory. We had scattering brethren from different portions of the country—amongst whom were Brethren Mingus and Rowzee, elders of the church in Philadelphia; Brethren R. Y. Henley and Dr. S. Henley, of Virginia; some from York, Pa., Washington, and Hartford county, Md., &c.

Aided by Brother R. Y. Henley, we had some nine or ten meetings and discourses during our stay. I delivered, in all, seven discourses, to large and attentive auditories, composed of what are sometimes called clergy and laity, of different denominations. We had, indeed, both in the number, character and standing of our auditors, greatly the best hearing we ever enjoyed in that or any other eastern city. Some demons were dispossessed, some Christians were edified, a few penitents were baptized, and all the Christians present were happy. We declared the truth with boldness; were heard with attention and candor, and, we hope, with profit. Besides these spiritual repasts and happy meetings, we had almost as many love-feasts as days of meeting, while in the city. We went about, from house to house, feasting with gladness, and, I hope, with singleness of heart. At our much esteemed and beloved Brother Dungan's, and in his amiable family, during our residence, we had a continual feast. There we enjoyed visits from many brethren and sisters—amongst whom were Brother Austin and family; Sister Hammond and family; and others from the country. Very agreeable Christian parties were held during the week at Brother William M'Clanahan's, Brother Brown's, Sister M'Comas', Brother M. Sitlar's, and

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at Brother R. M'Cledowney's. So that really we had a sort of Christian feast of Tabernacles while we tarried in the city.

During my sojourn in Baltimore, Brother George E. Tingle, of Washington City, brought to me a very pressing invitation from members of both Houses of Congress, requesting me to deliver them an address in the capitol on Lord's day, the 2d of June. I considered it my duty to accept an invitation from such a quarter, tendered in terms so importunate and acceptable.

Leaving Baltimore at 7 o'clock A. M., Lord's day morning, in the cars, accompanied by more than twenty brethren and sisters from Baltimore, in two hours I found myself comfortably located at Bro. Tingle's residence, in our great National Metropolis. After a repose of two hours' meditation, I was introduced into the Hall of the House of Representatives by Mr. Phelps, of Missouri. I found the Hall crowded to overflowing with the representatives of the nation, of both branches of our Legislature, members of their families, and many citizens. After a hymn and prayer, I addressed the assembly on the Divine *Philanthropy*, in contrast with patriotism and human friendship. My motto was John iii. 17—"God so loved the world," &c. We abjured patriotism and friendship from all the categories of Christian morality, and opened the doctrine of the divine benevolence and philanthropy; from creation, providence, divine legislation, and human redemption. We spoke one hour and a half on this great theme, and to an audience as attentive, and apparently as much interested and absorbed, as any congregation I have had the honor recently to address.

In the afternoon, we met the little flock of disciples in this great National Metropolis. They are but few, indeed, and, for the most part, obscure—not occupying the high places of the city. They enjoy themselves, however, in keeping the holy ordinances on the Lord's day, and in regularly meeting for this high and gracious privilege, edifying one another in love. I was delighted to observe their godly sincerity, and to hear from Sister Phelps, wife of one of the Missouri members of Congress, so good a report of their godly sincerity, their piety, and good order. This excellent lady, unlike some other ladies of illustrious rank that visit Washington during the winter, is not ashamed to meet with the little flock in some upper room, and to participate with them the honors and blessings of the family of our exalted Lord. She told me how much she enjoyed the hallowed meetings of the little band. On this occasion, accompanied by three members of Congress, we made a few remarks on the institution of the Lord's day and the Lord's household, and

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very much, indeed, enjoyed the communion of this select band. They have no meeting-house, but are about calling on the brethren in general for aid. We publish their memorial on another page.

We spent a pleasant evening with Bro. Tingle, formerly of Columbus, Indiana, and on Monday morning took a walk, accompanied by Bro. Brown, of Virginia, now of Baltimore, to the President's house, the National Gallery and Patent Office, and spent the after part of the day in the capitol, hearing some speeches in the Senate, and in surveying the public grounds around this splendid edifice.

During my tour in Europe, especially in England and France, I had concluded that we had, as yet, nothing in the department of state grandeur to compare with the magnificence of European palaces, courts, and legislative halls, nor could we, in the spiritual department, compare with them in ecclesiastic grandeur—whether in the form of patriarchal or metropolitan palaces, ancient abbies, or archiepiscopal cathedrals. But while conceding to the old world the meed of praise—if praise be due, for such architectural pre-eminence in church edifices—I must affirm that, in my humble opinion, judging from what I have seen and what I have heard said of other capitols, palaces and towers, our capitol in Washington, and our President's palace, transcend in beauty, in fine taste, if not in real grandeur, any capitol, parliament house, court, or legislative hall, in Europe.

The President's house is a splendid palace of the finest Ionic order and style, the capitol of the Corinthian, and the Patent Office of the Ionic. If they have not around them all that antique hoary Gothic magnificence, they have more real beauty, more republican simplicity and grandeur, both in the buildings and in the rich beauty and exquisite taste of the pleasure-grounds around them. I consider the grounds on the front of the President's house, as laid out, planted, ornamented with mounds and shrubbery, commanding the Potomac river and surrounding country, with all its natural beauty, as one of the most delightful displays of a most felicitous combination of nature and art, that I have ever seen. And why should not our country, so vast in extent, so diversified in scenery, so rich in all that contributes to human comfort, and our people, a new edition of the Anglo-Saxon family, enlarged and improved, surpass every other people in the world?

Having spent some three hours in the Senate Chamber, so replete with wisdom and eloquence, viewing and hearing the great men of the day—some of them, indeed, the greatest statesmen of the world; satisfied that the eye was never to be satisfied with seeing, nor the

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ear with hearing, I hied away to the cars at 4 o'clock, and found myself in Baltimore in two hours, and, in another hour, in the church, addressing a very full house, on the subject of *Education*; especially on the necessity and importance of making Bible development the foundation of every school and college in our country, and of having, in every college, a chair set apart, not to teach theology or partizan divinity, but sacred history, or Bible facts, precepts and promises, as the only real and veritable foundation, both of religion and moral science.

At 8 o'clock next morning, after a painful adieu, accompanied by Bros. Dungan and Austin, I was conducted to the railroad cars starting for Cumberland. While in the cars, I had the pleasure to be introduced to a distinguished minister of Maryland, educated at Carlisle, three years under the presidency of Dr. Mason, of New York, and who had also studied three years at the Princeton Theological School, who, having heard my last discourse in Baltimore, candidly acknowledged the truth and importance of the views I delivered on the subject of introducing the Bible, and teaching it scientifically and inductively, in schools and colleges. In proof of the soundness of my positions, he gave his own history and experience, declaring that although he left the school of theology with proof-texts and scholastic theology well digested, he did not understand the Bible, for he had never studied it, and that because he had never been taught it.

I had a pleasant trip during the day and night; and in thirty-three hours from Baltimore, was met by my family at West Alexander, Pa., whence, in two hours, I found myself safely landed at home, after an absence of fourteen days. A. C.

DR. WM. E. CHANNING'S OPINION OF CONVENTIONS.

Brother Campbell: I thank you for your last two letters to me, tendering the privilege of expressing my opinion of conventions through the Harbinger. I always feel humbled and subdued when I am treated with justice and kindness, and I am confident I shall never be convinced nor conquered by injustice and oppression. If I have advanced any thing on this subject, heretofore, offensive, it was unintentional, and it was elicited by the treatment which I have received from others. I never saw Dr. Channing's opinion of associations until recently—since I wrote my last essay. He

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has so fully expressed my views, that I have concluded to substitute his remarks in place of my first number. He admits, as I have done, that there are advantages and disadvantages attending these meetings. He says, vol. 1, page 305:

"Associations often injure free action, by a plain and obvious operation. They accumulate the power in a few hands, and this takes place just in proportion to the surface over which they spread. In a large institution, a few men rule—a few do every thing; and if the institution happens to be directed to objects about which conflict and controversy exist, a few are able to excite in the mass strong and bitter passions, and, by these, to obtain a vast ascendency. Through such an association, widely spread, yet closely, by party feeling, a few persons can send their voices and spirit far and wide; and where great funds are accumulated, can league a host of instruments, and, by menace and appeals to interest, can silence opposition. Accordingly we fear, that in this country, an influence is growing up through widely spread societies, altogether at war with the spirit of our institutions, and which, unless *jealously watched*, will gradually, but surely, encroach on freedom of thought, of speech, and of the press. It is very striking to observe how, by such combinations, the very means of encouraging a free action of men's minds may be turned against it. We all esteem the press as the safeguard of our liberties—as the power which is to quicken intellect, by giving to all minds an opportunity to act on all. Now, by means of Tract Societies spread over a whole community, and acting under a central body, a few individuals, perhaps not more than twenty, may determine the chief reading for the great part of the children of the community, and for a majority of the adults, and may deluge our country with worthless sectarian writings, fit only to pervert its taste, degrade its intellect, and madden it with intolerance. Let associations devoted to any objects which excite the passions, be every where spread and leagued together for mutal support, and nothing is easier than to establish a control over newspapers. We are persuaded that, by an artful multiplication of societies, devoted apparently to different objects, but all swayed by the same leaders, and all intended to bear against a party, as cruel a persecution may be carried on in a free country as in a *despotism*. Public opinion may be so combined and influenced, and brought to bear on odious individuals or opinions, that it will be as perilous to think and speak, with manly freedom, as if *an inquisition were open before us*. It is now discovered, that the way to rule in this country is by an array of numbers, which a *prudent man will not like to face*. Of course all associations, aiming or tending to establish sway by numbers, *ought to be opposed*. They create tyrants as effectually as standing armies. *Let them be withstood from the beginning*. No matter whether the opinions they intend to put down are true or false. Let no opinions be put down by such means. Let no errors be suppressed by an instrument which will be equally powerful against truth, and which must subvert that freedom of thought on which all freedom depends. Let the best end fail, if it cannot be accomplished by right and just means

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For example, we would have criminals punished, but punished in the proper way, and by a proper authority. It were better that they should escape, than be imprisoned or sentenced by any man who may think to assume the office; for since we see, that by this summary justice, the innocent would suffer more than the guilty; and on the same principle, we cannot consent that what we deem errors, should be crushed by the joint cries and denunciations of vast societies, directed by the tyranny of a few; for truth has more to dread from such weapons than falsehood, and we know no truth against which they may not be successfully turned. In this country few things are more to be dreaded than organizations or institutions, by which public opinion may be brought to bear tyrannically against individuals or States.

"From the nature of things, public opinion is often unjust; but when it is not embodied and fixed by pledged societies, it easily relents; it may receive new impulses; it is open to influences from the injured. On the contrary, when shackled and stimulated by vast associations, it is in danger of becoming a steady, unrelenting tyrant—browbeating the timid, proscribing the resolute, silencing free speech, and virtually denying the dearest religious and civil rights. We say not that all great associations *must* be thus abused. We know that some are useful. We know, too, there are cases in which it is important that public opinion should be condensed and act in a mass. We feel, however, that the danger of great associations is increased by the very fact, that they are *sometimes useful. They are perilous instruments.* They ought to be suspected. They are a kind of irregular government, created within our constitutional government. *Let them be closely watched.* As soon as we find them resolved or disposed to bear down a respectable man, or to force on the community measures about which wise and good men differ, let us feel that a dangerous engine is at work among us, and oppose to it our steady and stern disapprobation."

I will let our readers say how far these sentiments correspond with my former essays on this subject, and if this language against conventions is not as strong as any I have used. Hoping that we may prove all things, and hold fast to that which is good, I subscribe myself

Your obliged brother, JACOB CREATH, Jr.

I FULLY accord with all that is said in the preceding objections offered against conventions, by Dr. Channing, and endorsed by our very able Brother Creath. But there is a still small voice that whispers in my ears—1st. "*That the abuse of any thing, is no reason, no argument against it;*" and 2d. That if these objections constitute any valid reason against associational union or conventions, then *do they also annihilate both church and State,* seeing both are *conventional. Every particular church, every State in this Union, is, in fact,*

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conventional, and the result of a convention, and the whole United States are the result of conventions, and could not exist without occasional conventions.

Dr. Channing is one of the most beautiful of American writers—one of the most plausible in argument—an author of great candor, of very elegant attainments; yet, I am sorry to say, he is occasionally wanting, greatly wanting, in logic, as well as in theology. As a sound guide to public opinion, in the matter we have on hand, he is not at all to be regarded as oracular; and having been himself condemned, in his religious theories, by conventions, he is not an impartial witness in the case. He is incompetent to be even a juryman in the trial of the utility or inutility, the right or the wrong, the innocency or the guilt of conventions.

I have suffered, and we all have suffered, by and from conventions. So did the prophets, the Saviour, and the apostles. But neither our Saviour nor his apostles ever denounced conventions, sanhedrims, or public assemblies, as such. If denounced, it was because they had sinned against apostles and prophets.

But it may be farther alledged, that conventions are always dangerous; always fatal to the prosperity of truth. But that is assuming what is not the fact. The Jewish conventions, nor the Christian conventions, held in Jerusalem, did not always err. It would be as dishonorable to the scriptures as to the church, to hold that all conventions are without precedent, and must necessarily err. "In the multitude of counsellors there is safety," said the wisest of men. Certainly, there is ordinarily more wisdom in a convention than in an individual.

But what is a single church, but a convention? And do not all the objections of Dr. Channing lie equally against a *congregation* as against a *convention*? Nay, are not the term congregation and convention verbal equivalents! Because two or three bad men in a church, by means of its coustitution and interior influence, can sometimes infuse into it a bad spirit, institute fierce discords, create schisms, and work ruin and mischief on a much larger scale than is possible to one or two unassociated individuals, must we then abandon the church—the great congregation—and set up something else?

We certainly must, if logic there be in Dr. Channing's objections to conventions, for every specification he alledges against the one, lies equally against the other. A single church, composed of one hundred members, is, in times without number, controlled by six or seven individuals, for weal or for woe; for good or bad report and destiny. Indeed, this is the excellency of reason and of law, that a

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few individuals, perhaps ultimately one, must govern every community. The British and the American Senates are controlled by three, seven, or ten master-spirits, frequently by one. This is often the case, where our optics are so perfect as to discover the connexions. Perhaps, in the true analysis of every government, human or divine, angelical or demoniacal, hierarchial or satanical, when reduced to its elements, one man, one master-spirit, governs without knowing it, and the rest obey without feeling it, and, therefore, peace and harmony are better secured and retained thus, than in any other way or form of government that can be imagined. But we do not, at present, travel out of the record; our remarks are circumscribed by the communication which precedes them. Of course, then, the objections which are offered to our conventions being equally opposed to every other convention or association of men, if they are good and valid, would annihilate both church and State, and every meeting of men for conference, deliberation, or action; and these being both ordained by God, of course the objections are not relevant nor logical, and, therefore, affect not in the least the peculiar conventions of which Christians have always been, more or less, the advocates. But we must hear our correspondent farther, before we fully enter into the spirit and merits, the expediency and inexpediency, of such matters. Full discussion, as well as free discussion, is essential, if not to truth, to our individual satisfaction. I have no apprehension that, in the main, there will be any real difference amongst us upon either the occasional necessity or utility of conventions or general meetings amongst Christians.

A. C.

A GREAT QUESTION.

Shall we, our children, and posterity, through all coming time, be obliged, by church canons or ecclesiastic prescription, to read in our families and in our public assemblies, King James' Episcopal version of the Old and New Testaments?

This question is now brought before the American people by the largest denomination of Christians in the United States. We have had it before our brethren for almost thirty years. A number of

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speeches are reported and being reported against a new version, and especially against translating certain terms. I gave a synopsis of them from one of the most authentic journals of the denomination. So far as these speeches are concerned, I am resolved to review the speeches against said new version, as now before the public, and to examine, with candor, the objections made to any improved version.

That the question will not, cannot be rocked to sleep by all the logic and rhetoric as yet developed, is, to my mind, a self-evident proposition. One of these indications appears in the following extract from the Journal and Messenger, Cincinnati, of June 14:

"Since the above was written, the last number of the New York Recorder has reached us, in which we see the following notice. We give it a more prominent place than it finds in the Recorder:

At a meeting of the friends of the Bible, in favor of procuring and circulating the most faithful versions of the Sacred Scriptures in all languages, held on Monday, May 27th, the following preamble and resolutions were passed, viz:

WHEREAS, the mind and will of God, as conveyed in the inspired originals of the Old and New Testaments, are the only infallible standard of faith and practice; and therefore, it is of unspeakable importance that the Sacred Scriptures should be faithfully and accurately translated into every living language: *And whereas*, a Bible Society is bound, by imperative duty, to employ all the means in its power to insure that the books which it circulates as the revealed will of God to man, should be as free from error and obscurity as possible: *And whereas*, there is not any general Bible Society in this country, which has not more or less restricted itself, by its own enactments, from the discharge of this duty; therefore,

Resolved, That it is expedient to form a voluntary association for the purpose of procuring and circulating the most faithful versions of the Sacred Scriptures in all languages.

Resolved, That in such an association, we cordially invite all persons to co-operate with us, who embrace the principles upon which we propose to organize, without regard to their denominational positions in other respects.

At an adjourned meeting, held May 31st, the requisite arrangements were made for organizing, and the following resolution was passed:

That a public meeting be held on Monday, the 10th of June, at 3 o'clock P. M., in the meeting-house of the Tabernacle Baptist Church, in Mulberry street, to organize the proposed association, by adopting a constitution, electing a Board of Managers, &c.; and a meeting be held at 8 o'clock P. M., of the same day, in the same place, to hear addresses and to obtain subscriptions and contributions.

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Addresses will be delivered in the evening by Brethren Cone, Armitage, Remington, Clapp, Eddy and Radford.

SPENCER H. CONE,
THOS. ARMITAGE,
A. C. WHEAT,
ORRIN B. JUDD,
WM. H. WYCKOFF,
} Committee.

I can only, at present, say, that the above is a rational, moral, and Christian-like attitude in which to place the subject before the American people in the Reign of Grace 1850. A. C.

DR. WALSH'S RENUNCIATION OF DESTRUCTIONISM.

I CONGRATULATE Dr. Walsh on his deliverance from the soul-withering influences of destructionism; and seeing he has mastered this snare of the devil, I trust he will also escape from the opinion of a fractional resurrection of mankind. I must believe, till Paul returns to correct me, that when he said he believed that there would be "a resurrection of the just and of the unjust," he used the word *resurrection*, in both cases, in the same sense—not, in the one case, denoting the resurrection of the body, and in the other that of the soul!

I wish the Doctor could re-baptize Dr. Thomas. I have understood that he baptized him into what Dr. Thomas (they say) has recently diluted into a volume, called "*Elpis Israel*," or *The Hope of Israel*. I have no doubt but a few words—that is, a homœpathic dose of good sense, or a few apposite remarks dispensed by Dr. Walsh—might be of some use to his son in that faith, who is now seeking, in his usual zeal, for new speculations, to make a few converts in England to his "*Elpis Israel!*" A. C.

KINDNESS, FORBEARANCE, MEEKNESS, LOVE.—Sweet virtues! Let them be cultivated in every bosom. Who would feel like fretting or scolding, if he had in exercise a forbearing spirit! Who would seek for opportunity for revenge, if love reigned in his bosom! Oh, be kind, tender, and forgiving! Study to possess and cultivate these blessed social virtues—these virtues that make up the happiness of heaven.

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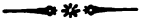
NEW BOOK—ALTISONANT LETTERS.

CAMBRIDGE CITY, Ia., June 3d, 1850.

Brother Campbell: Accompanying this, I send you a copy of a little work I wrote for the young, called *Altisonant Letters.* It is intended to exercise learners in reading hard and unusual words thrown into sentences, with facility. It is expected that its fustian phase will be overlooked, and the little humor running through it be considered essential to keep up interest in the youthful student. It has imperfections, and the rigid critic's eye, no doubt, will descry many palpable errors. Yours, truly, S. K. HOSHOUR.

Not very many, so far as I have examined; but if there were a few, it is a work of much labor, and a very useful little volume to those who desire to be good readers and to trace the pedigree of words. You will please, by the first opportunity, send to me at Bethany, a package of some fifty copies, addressed to the care of John Perry, Wellsburg, Va., with the bill, and oblige yours, in the hope of rest, A. C.



[I must defer, because of want of time and space, remarks on this and the following document till next month. They both commend themselves to the consideration of our brethren.—A. C.]

MISSIONARY AND BIBLE SOCIETIES.

The action of the Disciples of Virginia, in general meeting convened at Emmaus, Caroline county, upon the subject of co-operating with the Cincinnati Missionary and Bible Societies—May 4, 1850.

WHEREAS, the brethren of Cincinnati have formally requested our co-operation, with them, in the Missionary and Bible Societies organized in that place, in October last: *And whereas,* upon the examination of their constitution, we find objections involving cardinal *principles,* dear to us and essential to our ecclesiastical existence; some of which are to be found, first, in the *principle of membership* recognised by them, which admits members by virtue of *pecuniary consideration,* (the sum of one dollar,) and not by virtue of any appointment by, or authority from, their respective churches; and secondly, on the ground that they admit Christians, Jews and Infidels, as members—thereby amalgamating the church and the world. We further object to the provisions for life-membership, which makes an invidious and unchristian distinction between the rich and the poor in the kingdom of our Lord; and which secures to the former, in consideration of the sum of twenty-five dollars, which the latter, in a higher degree, may merit, but which, for the want of money, they can never obtain; and further, we object to this same provision, because the purchaser of this right of life-membership may apostatize from all faith, piety and morality, and still hold, for life, his membership in these societies. The same objections, in a higher degree, exist against the *fifth* article; which, for the sum of one hundred dollars, enables a man, though destitute of all moral worth, and wanting in every other qualification to exercise, so far as his vote is concerned, the same influence with the wisest and purest members in the Board:

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Whereas, these objections tending to worldlyize these institutions, and to obtain funds by appeals to improper and unchristian motives, as well as other minor objections, not here stated, do exist: *And whereas*, we do desire, nevertheless, to engage in Missionary and Bible efforts. Be it, therefore,

Resolved, That until these objections be removed, by reforms effected in these organizations, that we deem it expedient to enter into an independent State effort, to accomplish the great end contemplated by these national societies.

Resolved, That Thomas D. Quarles, of Richmond, be appointed Treasurer and Agent for the department of foreign missions connected with this body, and that he be instructed to pay over all funds received by him to Dr. J. T. Barclay, to aid him in his contemplated mission; and that he be further instructed, to return to any church objecting to this disposition of her funds, the amount contributed by her.

Resolved, That the report of the committee be adopted; which was unanimously agreed to.

Resolved, That the report of the committee, with the resolution appointing an agency for foreign missions, be sent to the "Millennial Harbinger" and "Christian Age and Protestant Unionist," with the request that they be published in their respective papers.

R. Y. HENLEY, Sec'y. P. WOOLFOLK, President.

CIRCULAR.

The Church of Christ at the City of Washington, D. C., to all the Brethren throughout the United States:

Beloved Brethren: In view of the obligations, resting alike upon all Christians, to use every means within the scope of Bible injunction to promote the proclamation and spread of the gospel of Jesus Christ; and believing that, to make known to you the necessity which invokes your intervention in aid of the good cause in this city, is our imperative duty, we address you this letter.

The church here consists of eighteen members—nine males and nine females. It was organized about seven years ago, and owing to our destitution of means to erect a house for purposes of worship, we have been wholly neglected by the transient preaching brethren, who occasionally sojourn for a time among us; and for the same reason, those who labor in the neighboring cities and towns do not visit us. We do not mention this as a reflection upon our preaching brethren; several of them would gladly come to us if we had a house to invite them to. But experience having shown that a congregation cannot be assembled here, at any house other than one known and recognized by society as appropriate to the purpose of worship, we have ceased to importune them, and have been obliged to content ourselves with a regular weekly attendance upon our duties at the houses of each other. Upon these occasions, we are always alone, and thus the simple but imposing rites of our holy religion, not to speak of the all-potent and convincing arguments of the gospel, are withheld from the dying multitude around us. Many have been interested from conversations with the brethren, and have expressed the wish that we had a public place of worship, that they might learn more of the truths we profess.

The Roman Catholics are very numerous here, and are supplied with every necessary convenience to publish their faith to all around them; and all of the Protestant denominations common to this country, are accommodated with spacious and comfortable houses of worship, while the disciples of

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of our Master are alone destitute of a house, and even a name, in the metropolis of the greatest nation of the earth.

Are you willing, brethren, that this state of things shall continue, or will you each contribute your mite for the erection of a house for the worship of our God, that here, too, a people may be brought together to His glory and their own salvation?

A small contribution from each congregation would suffice for our necessities, and this could be raised, by a general participation among the members, without even inconvenience.

Will you not, then, help us, beloved brethren, to send forth the word of life to this forty thousand people, who are strangers to the meek and lowly teachings of the gospel?

We would suggest to the brethren, that one or more in each congregation in the United States will act as special agents for us in soliciting donations, and that as soon as the sense of the congregation is ascertained upon the subject, we be informed, in order to the speedy commencement of the building.

We hope that all publishers in the United States, friendly to the cause of Primitive Christianity, will publish this letter.

All communications will be addressed to the Elders of the Church, whose names are affixed to this letter, they having been charged by the church with the management of the business.

We cannot conclude this communication, beloved brethren, without saying to you again, help us in our weakness and destitution. We are, indeed, poor in this world's goods, but rich in the hope of eternal abundance, and we would have you to share with us the blissful consolation of unfurling the banner of our Lord and Master in this strong-hold of the enemy.

GEORGE E. TINGLE, } Elders.
WASHINGTON, May 21, 1850. H. H. HAZARD, }

OBITUARY.

WASHINGTON, Pa., June 1, 1850.

Brother Campbell: Our beloved brother, HENRY LANGLY, is no more! He died in Philadelphia, on Monday, the 26th ult. For many years previous to his death, he had suffered constantly from dyspepsy. But during last winter his disease became so malignant, and so much effected his nervous system, that his physicians advised him to seek relief in the Philadelphia Hospital. He remained there about seven weeks, and on the 26th of May, he calmly fell asleep in his Redeemer.

His character is embalmed in the hearts of a wide circle of friends in this community, who will ever respect his name and memory. I have known him for a period of eleven years, and can truly say, that I never knew a more conscientious man. This strongly marked feature of his character, with an order of talents very respectable, a sound practical education, and the command of ample means, rendered him one of our most useful citizens. He was the rich man's counsellor and the poor man's friend. Howard-like, he sought out the abodes of poverty and wretchedness, where he administered liberally of his substance to helpless orphans, and made the widow's heart sing for joy.

But reverence for God and for his Word, was, perhaps, his most distinguishing characteristic. He made a profession of Christianity in early life;

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and till the day of his death, he sustsined a high reputation for Christian benevolence, active piety, and a growing zeal for the cause of his Redeemer. He not only contributed very liberally of his means to the distribution of the Bible and the preaching of the Word among the destitute, but he also devoted much gratuitous labor to the proclamation of the gospel. His discourses, it is true, were not distinguished by eloquence, or any of the other graces and peculiar fascinations of the orator; but they were characterized by good sense, and enforced by a course of conduct which was always in harmony with his profession.

His death, therefore, though a great loss to society, to the church, to a brother, a sister, and many other relatives and friends, is, no doubt, infinite gain to himself. "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Yours, fraternally,

ROBERT MILLIGAN.

Bethany College participates, with many others, in the loss sustained by the death of our much esteemed and beloved Brother Langly. He was one of her Trustees, and an efficient officer of the institution. I enjoyed an intimate acquaintance with him of some thirty years' standing, and cannot but feel that I have lost much in his removal. The loss of an active, efficient Christian brother, who has never disappointed us, but who has always been at his post, and true to every engagement, is not easily appreciated, much less overrated. But he has gone to his reward, and we hope to see him before a long time. A. C.

PITTSBURGH, May 29, 1850.

Brother Campbell: Death has been in our midst! On Thursday morning, the 23d inst., about 8 o'clock, he made a prey of our beloved Sister, MARY H. SCOTT, wife of Brother John P. Scott, and daughter of our beloved brother, Samuel Church.

Whilst assembling, on Saturday afternoon, to convey her remains to the silent chamber of the tomb, intelligence came that her grandfather, Dr. WM. CHURCH, was also his victim, having been visited by him between the hours of 12 and 1 o'clock.

Being assembled, on Lord's day afternoon, to perform the same sad office to his remains that we had to those of his grand-daughter on the previous day, the tidings came that our beloved Sister, MARGARETA JANE BARNES, wife of Bro. Charles Barnes, and daughter of Sister Cable, formerly of Wellsburg, Va., had also been visited that day, between 2 and 3 o'clock.

The instrument employed by death, in two of these cases, was consumption. In the case of our beloved Father Church, it was a violent attack, which resulted in an inflammation of the bowels. To all these, however, to die was gain. It was to depart and be with Christ. They were all in that state of mind which would enable them to exclaim in prophetic and apostolic language, "O death where is thy sting! O grave where is thy victory! The sting of death is sin, the strength of sin is the law; but thanks be to God who giveth us the victory, through our Lord and Saviour Jesus Christ." Their departure was calm, peaceful, serene. They literally "fell asleep in Jesus." Blessed be God, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for the faithful. With love to all, I abide, affectionately and truly,

Yours in the Lord, CHAS. D. HURLBUTT.

It was with much sympathy, on my return from Baltimore, that I learned

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the melancholy details of the above communication; and moreover, that our Brother Church, since the above affliction, has been bereaved of his youngest son, an infant of some 18 months. But how great the consolation, that "as by Adam all die, so by Christ shall all be made alive"! The infant and the patriarch, dying in faith, meet in Abraham's bosom, and continue for ever with the Lord. This is the Christian parent's solace, when God is pleased to call his children home. May it assuage the sorrows of all our bereaved brethren and sisters as it has assuaged mine, on such distressing bereavements! A. C

Todd County, Ky., May 6, 1850.

Brother Campbell: I ask the favor of you to insert, in your next Harbinger, the death of my dear companion, ELLEN B. NEW, for the satisfaction of our friends and relatives; which sad bereavement, to me and my family, took place on the 23d of November, 1849, in the 52d year of her age. We have no doubt she has gone to a better and brighter world, having left the witness behind. Her death was as triumphant as her life had been pure and useful. I expect soon to follow; and that I may be as well prepared, is my prayer to Almighty God. Her last words were, "praise, praise the Lord." We have five children, who will soon be orphans, lacking, as I do, but a few days of 65 years of age. May the Lord bless you and yours, for Christ's sake! W. B. NEW.

And may the Lord comfort Brother New!—A. C

New York, May 24, 1850.

Brother Campbell: I am again painfully necessitated to announce the decease of another faithful disciple of our Lord, from the congregation of God worshipping in our city. Brother JAMES OVINGTON departed this life on the 21st day of February last, aged 51 years.

Our dear brother was one of those steadfast and unmoved followers of Christ, that nothing could draw him aside from the truth. He and his partner in life (our dear Sister Overton) have walked together in all the commands and ordinances of the Lord for above a quarter of a century. He was saved from the baneful effects of sectarianism and humon dogmas, by the teaching and example of a worthy pious father, who was an elder of a Christian church in this city for many years, and sustained his office honorably until he was called up to join the church above. Brother Ovington confessed the Lord Jesus in early life, and progressed in his Christian cause step by step, until he found himself based on the sure foundation of apostles and prophets, Jesus Christ himself being the chief corner stone. On this foundation he stood firm to the end of his mortal existence.

I conversed with him shortly before his demise from this world, when he told me that he believed, obeyed and enjoyed the gospel of the blessed God for many happy years; and now, in view of dissolution, he humbly claimed the promise of eternal life through divine grace.

He left a bereaved widow and three sons to bemean the loss of his protection and guardianship through this weary pilgrimage. May the Lord be pleased to prove, in this peculiar trying case, to be the widow's husband, and a father to the fatherless. Most affectionately yours,

D. MONROE.

Warsaw, Ky., April 29, 1850.

Brother Campbell: I regard it as my duty to inform you of the death of Brother TWYMAN CRAIG, of this county, who acted for some years past as agent for the Harbinger in this neighborhood. After a painful and

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trying illness of eighteen days, which he sustained with pious resignation, he fell asleep in Jesus on the morning of the 28th inst. Brother Craig was a little over 61 years of age, long and favorably known in the various relations of life—as husband, father, friend and christian. A bereaved family mourn his loss, but not as those who have no hope. The church in this place has lost one of her oldest and most faithful members; and, permit me to add, I have lost a tried and valued friend. I trust his humble name is written on high, and his memorial is with the just.

Yours, in hope, BENJ. TILDEN, Elder.

INDIANAPOLIS, Ia., May 22, 1850.

Brother Campbell: On the morning of the 4th of April last, JOHN H. SANDERS, M. D., departed this life. He was returning home from New Orleans; to which place he had gone, during the latter part of the winter, for his health; and far from home and friends, fell a victim to cholera, after an illness of forty-eight hours. His lady, (Sister Sanders,) was his only earthly support and comforter during his last moments. The deceased was a native of Kentucky, and had long been a citizen of Indiana, and in both these States, as well as in Missouri, in which he resided for about two years, was favorably and extensively known as a gentleman and a Christian.

He was a member of the Baptist church for some years, in the State of Kentucky, and was among the first in that State who entered into the views stated and defended in the Christian Baptist. After moving to this State, he was one of sixteen that went into the constitution of the first church in the capital of Indiana, upon the Bible platform, in the year 1833. He continued, up to the time of his death, a faithful, consistent and active member of the church of Christ; and in his death, the church in Indianapolis feels that it has sustained an almost irreparable loss.

He died in the fullness of the blessings of the gospel of Christ, leaving behind an example of devotion to the cause of Christianity rarely to be found in this degenerate age. L. H. JAMESON.

ANNUAL MEETING IN WASHINGTON COUNTY, PA.

☞ THE Annual Meeting of the brethren in Washington County, Pa., will be held with the congregation meeting at Williamsburg, on the National Road, two miles east from Washington, commencing on Friday preceding the fourth Lord's day in August, (being the 23d day of the month,) at 2 o'clock P. M. L. P. STREATOR.

I hope to be present.—A. C.

☞ THE Carlton Family having, for some months, been considerably scattered, their Conversations on the Romans have been suspended, but to be resumed soon as they are all in their place again. Our Notes, also, on Acts of Apostles, will be resumed when the Conversations on the Romans shall have been finished.

Third response to Dr. Humphrey's Letters is crowded out of the present number. Also, communications from churches, on the Progress of the Truth, received and laid over for next number. A. C.

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THE

MILLENNIAL HARBINGER:

SERIES III.

VOL. VII.] BETHANY, VA., AUGUST, 1850. [No. VIII.

BACCALAUREATE ADDRESS,

DELIVERED TO THE GRADUATING CLASS OF BETHANY GOLLEGE:

July 4, 1850—By A. CAMPBELL.

Young Gentlemen: "Better is the end of a thing than the beginning thereof," is a maxim of Solomon, the wisdom of which we may not always appreciate; but in your case, at present, and in reference to the event which has just now transpired, you will, no doubt, concur with the King of Israel. But the end is not yet: for the end of one thing is but the beginning of another. True, indeed, the final cause, which in logic indicates the end in view, if a benevolent one, is always better than the means by which it is secured.

But the end of one act or series of acts, in the great drama of human life, is but the beginning of another. This is especially true in the whole subject of education. Our education is never completed. The end of one chapter is always succeeded by the beginning of another. The next chapter with you, gentlemen, so far as literature and science is concerned, is called *Self-Education.* You have now acquired the use of the tools, or instruments, by which real education is acquired. Your business now is to apply these tools, not to lay them upon the shelf with your old school-books, but to employ them in the mines of science and true learning, for the sake of acquiring the means of usefulness and happiness in the social relations of life.

To-day, then, you commence a new epoch in life; and it is in reference to this that I request your attention to a few valedictory

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remarks, as the last duty I have to perform in the relation which has hitherto subsisted between us.

It is a judicious, as well as a benevolent remark, made by Smithson, the philanthropic founder of the great scientific Institute at our City of Washington, which, to distant times, will transmit his memory as one of the public benefactors, not of his country, but of mankind, that "the man of science has no country; the world is his country, and all men his countrymen." This is true of every well educated man, who contemplates himself in the light of true science, and in the full magnitude and grandeur of his relations to the universe, and especially to the great family of man. The true philosopher, the man of science, the real scholar, as well as the Christian, belongs not to any one country, age, or party; but to future ages, and to all mankind. Every enlightened man must contemplate himself as belonging to the human race, and both feel and act as though his contemporaries and posterity had some interest in him.

If Terence, the comic poet, could say, *Homo sum et humani, a me nil alienum puto*, surely a scholar and a Christian may say, in our vernacular, I am a man, and nothing which relates to man can be alien to my heart. This should be the motto of every graduate, who is morally, as well as literally, qualified for the degree of Bachelor of Arts. The ability to do good, as well as the opportunity to do it, must necessarily precede the pleasure of doing it. We are, therefore, happily obliged, first to seek the ability, and then the opportunity, that we may enjoy the luxury of doing good.

You have been, for some time, seeking the ability to do good. Have you decided what that good is, which you should pursue all the days of your life? Or have you, as yet, no definite purpose or plan of action laid out for the future, as to the end to be pursued, and the means by which that end is to be secured! I presume you all have a definite object in view, in the pursuit of which you promise yourselves "pleasure, ease, content," or what is usually called happiness. Permit me, then, to suggest to your consideration a few thoughts on this subject.

I presume, indeed, that some, perhaps all of you, have already made choice of some calling in life, as most congenial with your taste, or as most attainable in your circumstances. This is always essential to a well-directed use of means, but, if premature, often fatal to a young man's destiny. Few persons, at your time of life, can select a calling the most rational and conducive to usefulness and happiness. Your views and your horizon are not sufficiently enlarged. Our laws and our taste have enacted, that we are men

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at twenty-one. Some, however, are nearer majority at eighteen, than others at twenty-five, and others are minors all their lives. Latitude and climate have more to do with human development than the statutes and enactments of politicians and lawgivers.

"Soon ripe soon rotten," is an adage of both philosophy and experience. It is certainly an orthodox saying as respects fruits, and sometimes its moral is applicable to human bodies, if not to human minds. Great men, indeed, partake more of the oak than of the willow. They are of slow growth, but they are firm and enduring. History furnishes myriads of proof. Dr. Johnson wrote his lives of the English poets, and his tour to the Hebrides, after he was seventy years old. Cato, the elder, learned the Greek language after seventy; went as an ambassador to Carthage at eighty-four, and made an elaborate speech before a Roman Tribunal, in his own defence, in the eighty-fifth year of his life. Col. Stoddard, of Massachusetts, was a boy till thirty; but after his full development, to quote the words of Dr. Dwight, "he managed Massachusetts nearly as a man manages his walking stick." Benjamin Franklin, in his eightieth year, was made President of the Supreme Executive Council of Pennsylvania, and, not long after, became a delegate to the convention which formed the constitution of the United States. President John Quincy Adams died an octogenarian, in the Congress of the United States, with all his political harness upon him; and Baron Humbolt, as old as he is, is still traveling the earth around, and giving new volumes of speculations and musings upon the wonders and beauties of nature. Dr. Dana continued to preach till his eighty-fifth year; and after following nine hundred of his parishioners to the grave, closed a ministry of sixty years' toil, with manly vigor, in the hope of a better life in a better world.

But, gentlemen, most of these, and of all such distinguished men, were born poor, and were compelled to employ their own powers in order to their own advancement. This is the real *vis a tergo*, the grand impulsive law of human development and aggrandizement. The *vis inertiæ* of our nature is such, that few persons, and especially few young men, having the means of self-indulgence, can ever deny themselves present animal pleasures; comparatively very few can forego the momentary enjoyments of their sensitive nature, for any future object of a merely intellectual, moral, or spiritual character, unless compelled by the force of adverse circumstances. Affluence and rank are all-sufficient, with the great majority, to paralize every energy of nature, and to prevent that application and cultivation of their powers essential to a full development.

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Hence, the poor and the humble of one age are often the parents of the merchants and bankers of the next. This were a small matter, indeed, if mere wealth and power were the only attainments worthy of human effort and aspiration, or if they were the only objects to be secured by a proper direction and employment of our powers. But they are neither the one nor the other. They are not an equivalent for the price paid, and they are not the only end to be accomplished and gained by a proper direction and application of our powers.

Moral greatness, moral goodness, moral excellency, moral happiness, are the noble ends to be attained by noble men and by noble means. They are, it may be said, offered to us at a fixed price, and as attainable as any of the objects presented to human cupidity or human ambition, in their respective markets.

The folly of follies of human life, is the folly of inconsistent expectations. If a man labors to be rich, he must pay the full equivalent of labor, care and pain; but he must not, when he has gained that point, complain that he is not learned, respected, and admired. He did not pay the price of these commodities—he only paid the price of wealth; and he ought not to complain that he has only that which he bought. If a man seek worldly glory from worldly men, he ought not to complain that he has no spiritual or celestial glory from the spiritual nobility and grandeur of the universe. He did not pay that price, or, in other and less offensive words, he did not use the means leading to that end.

Poets, authors, and men of genius and taste, are generally poor. Dr. Samuel Johnson, at the close of his fifty-third year, obtained an annuity of forty pounds sterling! How many myriads of day-laborers, in both Europe and America, at that age, are in possession of a larger income! Dryden died a beggar. Savage, the great poet, died worse than a beggar. Butler died in jail. Burns was not worth a penny. Otway starved; and the immortal author of Paradise Lost, after writing a dozen of volumes, died at sixty-six, with a surplus of sixty pounds sterling! But these gifted sons of genius labored for literary fame and the reputation of great poets. They, indeed, gained that object. How preposterous and absurd for them to have complained that they lived poor, and must leave their families pensioners on the bounties of the world!

But many a mean and contemptible fellow has died worth millions, under the satire of a coat of arms upon his carriage, and a motto under it which he could not translate to save his soul from purgatory. But he rioted in splendor, died, and was buried in stately pride and

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grandeur. He, however, paid the price; and would you, young gentlemen, envy his bargain? What, then, shall we choose?

"The steep ascent must be with toil subdued;
Watchings and cares must win the lofty prize
Proposed by heaven—true bliss and real good.
Honor rewards the brave and bold alone,
She spurns the timorous, indolent and base.
Danger and toil stand stern before her throne,
And guard, so Heaven commands, the sacred place;
Who seek her must the mighty cost sustain,
And pay the price of fame—labor, care and pain."

Know, then, gentlemen, that "whatsoever you sow, that you must reap." If you design to be great and good, you must labor for these objects. If wishes and aspirations made men learned, and wise, and eloquent, and noble, we should have myriads of philosophers, orators, poets, saints, and public benefactors. But you might as well sigh for a magic wand, or the rod of Moses, to work miracles, as to calculate on any end, object or achievement, without paying the price.

Do you desire to be learned and wise? You must, then, grow pale over the midnight lamp. Do you desire to cultivate a classic taste! You must patiently distil sweetness and beauty from Greek and Roman springs. Do you wish for poetic fame? You must clamber up the steeps of Parnassus, and scale the summit of Mt. Helicon; you must enter into the city of Delphi, surrounded by its cl ud-capt precipices; you must penetrate within its two lofty rocks its inmost penetralia, and drink the pure Castalian fount, as it oozes from the rock frequented by the Pythian priests; you must even enter the Corycean cave, sacred to Pan and the kindred nymphs, and enjoy communion with the genii of the place.

But do you wish to be useful men in the hive of social life! You must choose some rational, and useful, and honorable calling, and devote to it your constant attention. You cannot be a successful agriculturalist without science, learning and industry.

"For he that by the plow would thrive,
Must either hold or drive."

You must personally and habitually attend to any and every profession, to make it honorable, useful and profitable to yourselves and others.

But do you ardently desire to be good and useful men! The Book of Books must, then, be your text-book; your every-day bill of intellectual, moral, and spiritual entertainment. There, and there only, can you find the great mystery of man unfolded. 'Tis there the veil of human destiny is lifted up; there the telescope and the

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observatory of heaven are kept. There stands revealed Mount Zion, with its heavenly bards of divine poetry and eloquence, whence emanate the melodies that gladden and inspire the citizens of heaven. There rises the river of life, "clear as crystal, issuing from the throne of God and of the Lamb," on whose flower enameled banks the Tree of Life forever blooms, and on whose verdant boughs hang the ripe clusters of celestial fruit, which impart unfading beauty and eternal youth to those permitted to participate of them.

But you will say this is a busy world, and one that calls for great exertion, on our part, to fill up the measure of our destiny on earth, and that we cannot retire from its labors, its duties, and its rational pleasures, to the privacy and seclusion of monks or friars. That there is much prose, as well as poetry, in human life, and that to be useful, we must do more than sip nectar, eat ambrosia, and recline under the star-spangled canopy, on the silken sofas of seraphic contemplation and heavenly rapture. It is ordained by high heaven, that if a man will not work, he shall not eat; and we desire to work in that profession which is most lucrative in reward, and most agreeable to our idiosyncrasy, taste and talent.

Then, gentlemen, you have at least seven classes of learned professions from which to select your business in life. Make man the theme, the subject of every calling; for all human pursuits and professions, except religion, have man as their ultimate and exclusive object. Thus, for illustration, we shall assign the human body to one profession, with all its diseases and their remedies; the human mind or understanding, with all its powers and capacities, to another, or second profession; the human heart or affections, with all their virtuous and vicious states and conditions, expressed in human conduct, to a third profession; human rights and wrongs, or virtuous and vicious actions, to another and fourth profession; physical nature, or the material universe, to be sub-divided into as many sciences and arts, with their professors, as the present amount of human science and the demands of society now require. We have, then, doctors of medicine, doctors of letters, doctors of religion, doctors of morals, doctors of law, doctors of physics, doctors of the signs of number and magnitude. True, these may be partitioned amongst seven times seven special callings and professions.

A *Doctor*, as you know, simply indicates a teacher. But the term is frequently extended to practitioners, as well as to teachers. Hence, a doctor of medicine is both, *eo nomine*, a teacher and practitioner of medicine, and of course, by implication, he under-

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stands and can develop the patient or subject of his science and art. And so of all other doctors. The doctor of letters teaches any thing in the form of language, from the vernacular alphabet to the highest philosophy of language living or dead, ancient or modern. The teacher or doctor of religion, teaches the whole Bible—its author, its subject, and its object. It comprehends God himself, and man in his origin, nature, relations, obligations, circumstances and destiny. It develops the physical, intellectual, and moral universe, in all that pertains especially to God and man, as they stand to each other, and as all other existences stand to them. Therefore, of all professions, this is, indeed, the most learned, august and sublime. It levies a tribute on heaven, earth and hell, matter and spirit, time and eternity, things celestial, terrestrial and infernal.

But I am not presuming to develop any thing, specially, in reference to any branch of learning, science, art, or profession; but simply opening to your view the area of enterprize and action allotted you in this our age and nation, leaving you, from this survey of the vast and yet unmeasured fields that open to your vision, and invite you to an active, enterprising and useful life, to select a calling adapted to your talents and taste; to the demands of reason, conscience, and the spirit of benevolence; to the God that created you and the Saviour that redeemed you; and to those impulses which his providence and benevolence, as developed in your circumstances and education, are daily working in your bosom, and prompting you to an honorable and useful consecration of your talents and acquisitions to promote your own eternal interests and those of your contemporaries. The field is open and large. The harvest is yet great, and the laborers are few. The invitations and impulses to an energetic industry, are numerous and strong. But think not, gentlemen, whatever your talents or fortune may be, comparatively great or small, that there is nothing for you to do; no room, no reward, no need for you. Such a conclusion would be proof of the most erroneous and fatal proposition in my horizon. It would be to assume that God has created you for no purpose; in truth, that he has made you in vain!

What a monstrous aberration from reason and truth! What worlds are yet to people—what new realms to fill—we know not. One thing we do know—that half the New World is yet empty of men. And another truth is equally obvious—that more than half of the human race are yet pagan, savage, and barbarian. To come nigher home—there are not half enough schools and teachers, in four and twenty States of this Union. There are yet many myriads

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of adults in Virginia, Kentucky, Missouri, to go no farther from home, that can neither read nor write, nor even make one decent cypher with pen or pencil. Besides, there is not one well accomplished farmer in every score. Of the labors of husbandry, one-half is lost to the world for the want of science and well directed industry. A large portion of our fellow-men are about as ignorant of themselves, and of a life to come, as though they lived in Central Asia or Central Africa. Diseases, physical and moral, more than we can name, are preying upon the very vitals of the body politic. The present race of doctors cannot cure many of the common diseases of the country. Our lawyers cannot safely interpret and apply the laws to many cases daily occurring. Our preachers are not generally well read in the five books of Moses, and few of them understand the Acts of the Apostles. Half the graduates in half the colleges in christendom, cannot read one chapter in the Bible grammatically, logically, and rhetorically; nay, not half the teachers of the colleges in America can correctly and eloquently read the Sermon on the Mount.

Say not, then, my young friends, that there is not need of you, room for you, business for you, or reward for you in the present crowded hive of humanity. Nothing is farther from truth or fact. Discipline yourselves; keep your armor bright; read Latin, Greek, but especially English, every day. Read one book—the Book of Books—till you superlatively love to read it. Go out as missionaries of humanity into the world, to make it better than you found it. Presume not to say, I have nothing to do but to receive my fortune from my father, and then to eat, drink, dance, and die. Go to the ant, thou sluggard, consider her ways, and be wise! She has no overseer or ruler, yet she provides her food in the summer, and stores away her provisions in the harvest. If you cannot be as wise as Solomon, be as prudent as the ant, as industrious and frugal as the bee, wise as the serpent; harmless as the dove, patient as the ox, and in truth, honor and virtue, as bold, as daring, and as unyielding as the lion. Your work will thus ever be before you, and your reward with you. You will pass usefully, honorably and virtuously through life; and when earth's pilgrimage is past, the journey of life ended, your race run, we may all meet again, but never till that day when faith shall be turned into vision, hope into fruition, and the labors of life into the fulness of joy and pleasures that never end. A consummation, this, most devoutly to be wished for, and for which we should ever labor, and, without ceasing, pray!

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RESPONSE TO DR. HUMPHREY'S LETTERS—*No. IV.*

WE have yet a few remarks to submit on one or two points in Dr. Humphrey's letters, merely alluded to in our preceding responses. The destiny of our efforts at reformation is, indeed, the chief point to which I now allude. The Doctor predicts—not, however, as he very properly says, with oracular authority—that, on my demise, the community that has rallied under the banners that we have unfurled, will dissolve, scatter, and be absorbed in the great Babel which now is, and is in bondage with her children. Such prophecies are sometimes uttered as though they were intended to work out, at least in part, their own accomplishment. I do not, however, accuse our very candid and magnanimous friend with any such intention. Yet he intimates that such an event would not be at all incompatible with his views of propriety, for he "cannot bid us God speed;" consequently, he could not pray for our continued union and harmony. He could more conscientiously say, "Lord divide their tongues," and "let confusion on their banners wait!"

To the same effect, we observed the other day, a very flattering notice of our lectures in Baltimore, in the "METHODIST PROTESTANT," from the pen of its very respectable and courteous editor, the "Rev." E. Yates Rheis. He speaks in much the same style as Dr. Humphrey, of my efforts there, and, like him, concludes in the following words: "A few years longer, at most, will close his ministry. How long his followers will exist, as a separate denomination, after his demise, time will show; but we apprehend a few years will be sufficient to number them with the things that were." This is the rebate and discount appended to a very complimentary notice of my lectures in that city.

Now, that Mr. Rheis intended, by this remark, to neutralize or weaken my efforts in that city, I presume not to affirm. But I must, however, mention another compliment. A notice of my address in Washington, delivered in the Hall of the House of Representatives, June 2d, which appeared next day in a Baltimore paper. It was written by one of the political "letter writers" of Washington City, whose communications make a portion of the political news of the day of our own country. This correspondent, in terms full as complimentary as either of these clergymen, notices my lectures on that occasion. But there is no prediction annexed; no *caveat* superadded. On the contrary, he would rather indicate my chances for a few years yet.

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But it may be said that he is not professionally a prophet, nor an interpreter of dreams. Nor has he any theory or interest to be affected by my life or death. I offer this apology for my very kind and courteous contemporaries, engaged, as they are, in building up parties which, I presume, in their accredited wisdom and penetration, they do not think will continue to the end of the world; or, perhaps, till the dawn of the millennium.

But a larger and graver view of the subject must be taken, and one growing out of a broader horizon than appears to have attracted the notice of these distinguished and highly respectable advocates of Presbyterianism, Congregationalism or Methodism, whether Protestant or Episcopal.

There is one essential and most differential attribute as the basis on which all merely Protestant parties found their institutions, and that on which we build. Their churches and communions are mainly founded on *the mere politics* of their systems; not on their religious, moral or doctrinal views of Christianity, but on their theory of church polity.

Hence the radical idea of their communion and brotherly affection, is found in the names they have assumed as their cognomen or symbol, in the great sectarian family. Time was that Athanasius, Arminius, Pelagius, Luther, Calvin, &c., were the centres of attraction and radiation, and their followers voluntarily assumed their names. But Calvinism, Lutheranism, Armenianism, became too common and indefinite, and ceased to represent a class of opinions sufficiently peculiar. Then the causes of alienation became prefixes to their names. Ultimately, speculative differences grew and increased, and ecclesiastical politics, rather than doctrine, or faith, or piety, or morality, became the centre of attraction, the bond of union, and the condition of communion. Protestants commune no longer as Calvinists, Trinitarians, or Arminians; but as *Episcopalians, Presbyterians, Congregationalists, Independents, &c.*

When a portion of any one of these sects grew too fast for the remainder, it swarmed off and made a new hive, with some affix or prefix to the old peculiarity. This opinion not only designated the new party, but became the foundation of a new alliance; its bond of union and its terminus of communion. Calvinists became Episcopalians and Presbyterians. Episcopalians became high and low church. Presbyterians divided into Old School and New. In Scotland, they swarmed into Burgher, Antiburgher, Covenanter, Relief, and Free church.

Methodists, so soon as they defined themselves, if yet they be

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defined, formed sundry new hives—Whitfieldites, Wesleyans, Primitives, Episcopals, Protestants, Independents, Bryanites, and Ranters.

But the time would fail me to tell of the Gideons and the Baraks of modern fame; of the hundred new associations formed on a single differential idea, but, most generally, on church politics. These are now the life and the soul, the marrow and the fatness, the beauty and the boast of our big and little ecclesiastic corporations. The consequence, the lamentable consequence, is, that Christian—pure original Christian affection, has left the earth; and for it, a cold, speculative, schismatic or political liking, or congeniality of liking, has been substituted for the *one faith, one Lord, one baptism, one God and Father of all, one body, one spirit,* and ONE HOPE. Religious sectarian affection and sympathy differ nothing from pure political Whig or Democratic affection.

There is not one denomination, and scarcely one distinguished preacher in the country, out of our immediate communion, that understands our views, our aims, and the great principles for which we are warring a good warfare. Neither do some, who affect a very special knowledge of our views and principles, and presume to write against them, understand what they say or whereof they affirm. They neither understand nor wish to understand them. The parties are joined to their special differential ideas, their beloved shibboleths, and their venerated founders.

The Baptists love *immersion.* Some love Gill, some Fuller, some Hall, some Gale; but all love and glory in immersion. Man-worship, and the fear of losing the name *Baptist,* strangled the American and Foreign Bible Society. At least, so I understand it. They were prudent enough to foresee, that if they translate baptize to *dip* or *immerse,* they could no longer call themselves *Baptists.* They must be *dippers* or *immersionists,* and that would be a very great humiliation, indeed. Better forego an improved version in America, as abandon a venerated matronimical name, dear to them as an only child.

The Congregationalist, Independent, Presbyterian, Episcopalian, may be Calvinistic or Arminian, just as he pleases; each one, now-a-days, must stand up for his politics ecclesiastical. Giving so much attention to the politics, I wonder not that they choose political, rather than doctrinal or moral designations.

True, as in the case of Baptists and Methodists, having no differential politics—the Baptists being Congregational and the Methodists Episcopalian, excepting the dissenting sects of that fraternity—they must choose some prefix by way of distinction. Hence, there

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are Particular and General Baptists—as High Dutch and Low Dutch Hollanders, Sublapsarian and Supralapsarian Calvinists.

Such is the spirit of the age and the genius of modern sectarianism. Men baptized into such theories and views, and moulded in embryo, are incompetent to judge the merits of a change so radical, as that of building a church on the foundation of apostles and prophets, or on the simple belief *that Jesus is the Messiah, the Son of God*, as attested and developed by the prophets of the old, and the apostles of the new dispensation. Our faith is founded upon divine attestations; our obedience on divine precepts; our hope on divine promises. Our religion is, essentially, gratitude to God our Father, through Jesus Christ our Saviour. This is very different from the metaphysics of a catechism, or the prescriptions of a rubrick; from the abstractions of speculative Calvinism, or the cold formalities of bald orthodoxy. It has sometimes happened, that contemporaries in one sense, are of different ages in another. Contemporaneous millions knew as little of Luther, Calvin and Knox, as they did of the antediluvians; and there are many of our contemporaries who know as little of us, of our views and spirit, as they do of the schools of Egypt, of Zeno, or Socrates. While they declaim against our views and positions, and impute to us theories that we abjure, they know, practically and really, as little of us, as they do of the kingdom of heaven, or of the trialogues of Shem, Ham and Japheth, during the deluge.

But enough of this. These speculative friends of ours, no doubt, imagine, that when I die, there must be an immediate death of the great community which has rallied under the banners of a restoration of Primitive Apostolic Christianity. They might as rationally predict, that when the present generation dies, the Bible will die, because some men may become sceptics, and others may return to the world from the bosom of the church.

Such thinkers know as little of us as Leo the Tenth did of the destiny of the theses of Martin Luther, pasted on the walls of the University at Wittemberg. We have men among us, of whose spirit, and attainments, and talents, and devotion to Christ, they know nothing. But it is presumable, indeed it could scarcely be otherwise amongst so many, that there are a few spirits amongst us, ambitious and covetous young men, who think that I have lived too long already. These are young men fond of writing, debating, and making new books—not over-scrupulous as to purloining other men's labor and property. They are voluble talkers, shrewd writers, smart fellows, happily freed from a too squeamish conscientiousness.

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Still, I presume to say, that fewer persons of this class, among so many noble men—among so many myriads of the excellent of the earth—can no where be found. Nor are we wanting in the department of men of enlarged minds, of elevated conceptions, of uncompromising principle, to control, neutralize, and dispose of such ambitious and worldly spirits. "Sufficient," however, "unto every day is the evil thereof." Our duty and our privileges are neither to be neglected nor abandoned, because of evil forebodings, gloomy apprehensions, or any uncertainty as to the future.

We are not responsible for the future any farther than, by voluntary neglect, we fail to endeavor or to make it what it ought to be. Our present time, and our present privileges and enjoyments, are the future of our ancestors, and the result of their actions. We feel more or less indebted to them for all that we boast of in our patrimonial inheritance, and just so much, at least, do we owe to our children, as our fathers have bestowed upon us.

Our contemporaries know not the amount of able and faithful men, of really great and noble minds, found in our ranks. Nor do they comprehend, that not mere unity of opinion or of theory, but the belief of great facts, the obedience of divine precepts, clear and express, and the hope of rich promises, free and comprehensive, are the bond of our union and the centre of our attraction. A person and not a theory, faith and not an opinion, good works and not good professions, are our foundations of church union, communion, and cooperation. We can bear with the infirmities of the weak and not please ourselves, but bear with a weak brother to edification.

We have, it is confessed, the most powerful, eloquent and efficient ministry in christendom. Their success proves it. They are not, indeed, all, comparatively few of them, educated men. And yet, in the true sense of the word, they are better trained and educated for their work, than half the prelates of Great Britain or America. You may turn out all the Bishop Onderdonks in the great States of our Union, and all the hoary doctors of letters and of theology, and we will send into the same field a few of our evangelists, and mark the result! Yes, mark the result!! We have it already. There are but a thousand episcopal communicants in Kentucky, and not much over three thousand in all Virginia. But they are very genteel, aristocratic, and dignified Christians. They wear no cross, and, consequently, have no need of a crown as a reward or an honor. There are, too, very genteel, old fashioned, and very well educated Presbyterian clergy in Kentucky; but we have already three, four

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or five members to their one! and in nearly the same ratio in some other States. Their ministry is, proportionably, greater than ours.

No one esteems education—literary, scientific or moral—more highly than myself; and yet I must confess, that the literature, science and policies of orthodoxy and heterodoxy, as displayed in sectarian schools and in sectarian churches, are, in my judgment, wholly inadequate to raise up, furnish, and equip, an able and efficient ministry in the great work of proselyting men to Christ. Calvinism, in its best forms, aims too much at the head. Arminianism addresses itself more to our sensitive nature, to the passions, and what is called natural reason. The apostolic gospel simultaneously addresses the understanding, the conscience, and the heart.

But I am not writing a treatise on these subjects, nor contrasting the respective claims of antagonist systems or theories of successfully preaching or teaching Christ. I merely defend our position from an ominous and forbidding attitude in which it is made to stand in the forebodings and ghostly anticipations of some of our most worthy and respectable contemporaries and competitors. My apology for Dr. Humphrey, and some other magnanimous and distinguished men who differ from us, is, that they are by no means well read or informed in our history, and that they have, in the main, formed their opinions and judgments on misrepresentations, on imperfect views, or on a very partial examination of our premises.

We are always thankful for the candid objections of well informed minds to any tenet or position we assume. We owe much, indeed, to the objections made to our views, and to the zeal and talent which have been developed in opposing them. Such persons have done good service to the cause of truth. If they have failed to sustain their positions, they have, notwithstanding, been public benefactors. By their good learning and talents, and by their indefatigable zeal and efforts, they have shown how mighty the truth is, even when opposed by the light and talents, the genius and learning, of such gifted and honorable men; amongst whom, I must always award a very high and distinguished place to our much honored and esteemed friend, Dr. Humphrey. A. C.

LANGUAGES.—There are three thousand six hundred and sixty-four known languages now used in the world. Of these, nine hundred and thirty-seven are Asiatic; five hundred and eighty-seven European; two hundred and seventy-six African; and one thousand six hundred and twenty-four American languages.

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A MOST PORTENTOUS DISCUSSION AND DECISION.

THE following is the conclusion of the report of the American and Foreign Bible Society, continued from page 339, which we copy from the *New York Recorder*, of May 29, 1850:

EVENING SESSION.

Rev. Mr. KENNARD, of Pennsylvania, offered prayer.

A motion was made, seconded, and adopted, to adjourn at 10 o'clock, and to meet on Thursday morning at 9.

Rev. Mr. TURNBULL, of Hartford, Conn., said that he would take a few moments in the present lull to say a word or two in favor of harmony and peace. He should regret to hear the question discussed with any personal reference, and trusted that nothing would be said to disturb the unity of feeling which so happily distinguished the Baptist denomination. He wished to consider the question on its own merits, and to speak on it with no other than the most fraternal sentiments. Several attempts have been made to define the position of individuals. This was comparatively of slight importance: such considerations should be kept in the background. The subject should be looked at in the broad light of Christian truth. He did not agree with what had been said by many, that the question turned on the meaning of the Greek word for baptize. There was also a prudential view which must not be lost sight of. Admitting that the received version is not free from faults, is it not, on the whole, the best that we are likely to obtain?

It has been argued that the word *baptize* is not an English word, because it has been transferred from the Greek. But this, he would take leave to submit, is a *non sequitur*. A very large portion of the English language consists of elements transferred from foreign tongues. We have terms in common use from the Norman, Greek, and especially from the Latin. But they are none the worse for that. They have become good words by adoption, even if they are not native, just as many of us have become good citizens by adoption, although we are foreigners by birth.

As to the history of the word *baptize*, its use can be traced back to a more remote period than is often supposed. The old Italic version was in use at the time of St. Jerome. This was the basis of Jerome's version, which has since gained such wide celebrity, the approved version of the Catholic Church, under the title of the Vulgate. The word *baptizo* was transferred from the Greek into this Italic version in Latin. It had been translated by the words *mergo*, *tingo*, *immergo*, but the Latin had become Græcized and these words lost their original force; the idea of immersion which they conveyed was softened down, and hence *baptizo* was substituted in their place. The patristic Latin modified the meaning of those terms, which originally meant immersion, just as Milton has modified the word itself in English. He has the expression: "A cold, shuddering dew *dips* me all o'er;" that is, in fact, sprinkles. Now *baptizo* was more definite

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than any of the correlative terms; it meant to immerse—nothing more and nothing less. At an early period, to be sure, what was called clinic baptism came into use—that is, the baptism of the sick, to whom the rite was administered in their beds; but here the subjects were wetted all over with water, showing that the idea of immersion was intended to be realized as far as possible. The ancient baptiseries of Rome, at Pisa, and other Italian cities, show what was the universal mode. They are over four feet deep, and large enough to immerse a dozen persons. The word *baptizo*, it thus appears, from every source of evidence, signifies immersion. It was at first transferred into the Latin, then into the English, though not by King James. It is a good, sound, authentic, significant word; its meaning cannot be mistaken; it is entitled to its place in the English Bible; it should not be eliminated from the sacred record; it is not a stranger and foreigner, but a fellow-citizen with the saints and with the household of God.

Nor is the change under contemplation easy to be introduced. Language cannot be made the subject of arbitrary legislation. If you expunge this word from the literal copy, it will still live in the heart and the memory. The measure proposed, therefore, is altogether superflous. And it is as needless as it is superflous. The common people do not demand it. The interests of the church do not demand it. The mass of the people now, when left to the free, unprejudiced study of the Bible, turn out Baptists, with no other translation than this which is now condemned. He would rather, said Mr. T., trust them than scholars.

He must confess that his reverence for the Bible had been greatly wounded by the language which had been used in regard to the imperfections of the present version. He did not like to hear it said that it contained 20,000 errors. Dr. Blaney had said the same thing of the Greek original from which the translation was made, but upon examination they proved of a very insignificant character. He hoped that these trivial imperfections, whether in a Greek manuscript or in the English version, would not be forced into a magnitude which did not belong to them.

Rev. Dr. IDE would give three reasons why he wanted the resolution to pass. We did not need a revised version—we ought not to attempt to make one—and we could not accomplish it if we did try it. Much was said in reference to the imperfections of the authorized English version. Nothing which comes through human hands can be perfect; but after examination it will be found that, for the purpose for which it was designed, for the masses, for the fireside, for the highways and by-ways of ordinary life, a more appropriate, idiomatic, and expressive version, could not be produced. It was superior to the version of Luther himself. We could not have a version of scripture which, in all particulars, would be so well adapted to the masses—to the homes of our land. Some words are obsolete—antiquated; but the smallest scholar in our Sabbath schools can detect the intended meaning of the writers. *Baptize* is not the correlative of *immerse*. Sir, immerse is not the word. First, Tertullian uses the word baptize. In Hermas it does not occur at all; with him circumlocution is invariably resorted to. But Tertullian

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has *tingo, baptismus, mergito*—never *mergo* or *immergo*. None of the Latin writers down to the sixth century use *mergo* or *immergo*. Tertullian settles down upon *baptizo*. Minutius, Felix, Cyprian, all use the word before Jerome. The word came into the Anglo-Saxon by way of Augustine. In the reign of Alfred, *baptize* occurs as an English word. It is eight hundred years older than immerse. Immerse simply signifies *to sink*. It is not necessary to take the person or thing out again. If you sink it, you immerse it. *Dip* is the correlative of *baptizo*.

William L. Stone, now deceased, charged us, in the *Commercial Advertiser*, with being a Baptist Bible Society. Brother Wyckoff replied to him that we never published, and never designed to publish, a Baptist Bible. Brother W. was the editor of the *Baptist Advocate*, the known organ and public defender of the American and Foreign Bible Society. Think you that he uttered this without the sanction of the Board? He says: "We have always occupied this ground. Even if we were not pledged, we ought not to attempt it." There were several versions of the Bible—the Genevan, Lutheran, &c. King James was called upon, two hundred and forty years ago, to furnish a standard Bible. We have learned this English Bible at our mother's knee. Ought we to shake the confidence of the people? Can you put any stop to the course of the Infidel, if you thus shake the confidence of the community in the Bible? Whatever differences there may be between the various denominations of Christians, while we have that good old English Bible, there is a broad golden band that unites us all together—that still makes us one family and household of faith. If we have a new Bible, this band will be sundered. We shall be the Ishmaelites of Christendom. Even if we voted for a new version, it would be impossible to carry it into effect. You may appoint a congress of theologians; but think you that the associations of two hundred and forty years can thus be erased? Think you that Christians who have learned to lisp their Saviour's name from this book, can thrust it aside and take up with a new version? Dear old English Bible! we will not forsake thee. Thou may'st be slandered, charged with "*blasphemy*," but we will not part with thee; and when we lay our heads on our last bed of sickness, this slandered, blessed book, shall be our pillow, and in its own glorious words we will breathe out our last prayer, "Lord Jesus, receive my spirit!"

Deacon COLGATE was sorry to be obliged to speak. There were learned brethren here whom he desired to learn from. But the circumstances in which I have been placed seem to demand that I should address this meeting. I have been astonished, while sitting here, to hear the remarks which have been made. I was one of the earliest to bring this matter before the public. I felt it a duty incumbent on me to turn a deaf ear to the most learned members. I listened to all the debates of the first divines in the American Bible Society. They treated us well in all their debates. All the arguments that I have heard were the recommendations of expediency. All principle seems to have been uniformly discarded or made subservient to expediency, but nothing is said of our duty to our God. The Baptists are said to be inconsistent. They say, "see what the

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translation has done for Baptists." But my little experience tells me that we have been driven from every nation except England and America, where we can live in spite of the translation. I stand up for the common people. When they tell me that the translators altered "*in* water," and said "*with* water," I can see that it is an erroneous idea conveyed by a false translation. Much has been said about "this precious Bible." It is precious for its *truths;* but who thinks it precious for its *errors?* If our fathers took the errors of the Bible for the ground of their consolation, it was not a true one. We have been charged with bringing up this subject clandestinely. *I* brought it before the society, and am willing to bear the blame and the censure. I do not believe in consecrating error or ecclesiastical fraud. I read that "if you add to or take from the Word, God will take your name from the Book of Life, or add to you all the plagues mentioned in that book."

I wish to put a few questions, which I have written down, to the society, as Baptists. Why do the translators of the classics translate *baptizo*, if it be an English word? Is it right or wrong to translate it? If it is wrong to translate this word, why is it not wrong to translate other words? Is there any doubt of the meaning of the word in Greek? If not, why should it be used in English in a doubtful manner? How would the common people know that baptize meant to immerse, if they were not told so by their ministers? Are not millions on millions deceived by the word? What is the meaning of baptism? Are there not more to tell you that it means to *sprinkle*, than there are to tell you it means to *immerse?* Is it of man or of God that we are afraid? Is every good man bound to serve the truth? and can he say it is the love of truth and hatred of error that induce him to object to the translation of this word? If baptize is English, why are so many volumes written to explain its meaning? Is it consistent to say that the word means immerse, and then be ashamed to translate it so? Is not our refusal to translate placing our professions and actions in antagonism?

To translate the word for the heathen, and not for the English people, is a manifest inconsistency. This may not suit the learned; but I tell you that multitudes of my poor ignorant Baptist brethren need to be informed. Do let me read our resolutions, and see if we are such heretics as to merit the severe rebuke which they say they came here to administer. *We* came here to get advice; but they came here to rebuke. [Here Mr. Colgate read the resolutions of the Board on the subject of translating.] Mr. Colgate then signified that he would offer the stereotype plates of the revised edition to the society, if they would accept of them.

Dr. Dowling said it might be thought that if those plates were not offered to the society, there would be an end of it; but the Board had a perfect right to print from them, and the restriction must be replaced.

Spencer Wallace Cone, Esq., said that he felt called upon to say a few words, showing that he had not so learned Baptist doctrines as some who had preceded him. If there was any thing to which he was more opposed than the resolution itself, it was that figure of the golden band which one speaker had made use of. If

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ever there was a fraud to be covered, or a gigantic swindle to be perpetrated, this figure of the golden band was sure to be called into requisition. When Luther first stepped out from the Catholic communion, and began that revolution that has been rolling on ever since, he was met every where by this golden band. "Do nothing to break down established usages or to injure this good old church, in which you have been nursed and brought up. You turn every thing awry; you open every door to infidelity." No, the Bible, as God gave it, is adapted to man as he is. Whatever else you damage, as you regard the welfare of the world and the will of God, do not destroy the fitness of light for human vision, or food for human nutrition. Never corrupt the Word of God. Poison, if you must injure humanity, poison your Croton fountain, but not the source of human salvation.

A pious Brahmin once desired to offer a sacrifice to God, and looked about him for a fine sheep. Three rogues determined to cheat him. They procured an old, blind and lame dog, and having put him into a sack, one of them contrived to waylay the pious man, with the dog for sale. Accordingly the lame and blind old dog was offered to the Brahmin. On seeing the animal the Brahmin said, "Friend, either thou or I must be blind, for this is no sheep. It is nothing but a dog, and a very poor one, too." But the fellow insisted that it was a sheep; and presently one of the conspirators came up and says to his coadjutor, "What will you take for that very fine sheep!" "You must be drunk, to call this a sheep," said the Brahmin. They then agreed, however, to leave the decision of the question to the first man who made his appearance. Presently the third rogue came along, and to him the question was put, "What animal is this!" He immediately replied, "It is a sheep, and a very fine sheep, too." Then the Brahmin bought the dog and offered it in sacrifice to his god, who, as the story reads, was so wroth that he inflicted a grievous disease upon the Brahmin.

Now, there is no Baptist minister who has not reiterated again and again that this translation of King James is a lame dog; and yet we are asked to endorse it for all time to come, and place it side by side with the inspired original.

Rev. R. JENNINGS, of Connecticut, said he was afraid, before he came, that there was a great deal of wrong on both sides, and he found it was true. He did not fall in with either party. They were both to blame—he did not know which was the most so.

The present translation was the fruit of a compromise. They had compromises in those days, as they now have in Washington. The Puritans were attached to the Geneva Bible. King James objected to it. He was unwilling that its use should prevail in the kingdom. He had found that it left out the word Bishop and put in Overseer. Who knows, thought he, but somebody else may take out the word King, and leave nothing in its place! He was for the Bishops', or Cranmer's Bible. But that was not liked by the Puritans. I'll tell you what, said he, I'll compromise. If you will turn out the Geneva Bible, I will give up the Bishops', and we will have a new translation out of whole cloth. So, he goes to work; he gets his translators together, and tells them to mend up the Bishops' Bible, but to

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mend it as little as possible. This is the origin of the present version. It is no better than it should be, but it ought not to be put aside too hastily.

You may call me an Ishmaelite if you please, said Mr. J., for I am opposed to the whole of you. You cannot be upright when you squirm so much. A man may get to heaven, if he looks sharp, with the present version, but for himself, he must say that he had often been led by it into great errors. He hoped the discussion would be conducted with a better spirit, more kindness, more prayer; but he thought the time had not come for a new translation, though he was not disposed to make an idol of this.

Lest I may be misunderstood, I will say that I am opposed to the use of immerse instead of baptize, for I think the common people understand it correctly. I give you my reasons. A few years ago, a great many of all sects thought the end of the world was at hand, and they all of them, with one consent, took to immersion. For they followed their honest convictions, and they all obtained them from the common English Bible.

Rev. Dr. IDE said: In my figure of the golden band, I said that it held together the different denominations of Christians. Shall this golden band be compared to the Papacy that encountered Luther, and sought to turn back his steps! Shall the English Bible, to which all Protestant Christians refer, and to which they do reverence, be compared to the Papacy! Has it come to this, that a beardless youth shall stand up, in such an assembly as this, and compare that Bible to a blind and lame dog, which ministers of the gospel offer as a sacrifice!

Rev. Mr. WESTCOTT, of Stillwater, did not believe that the American and Foreign Bible Society were the body to make the translation. Their business was to circulate the Bible, and furnish the means of translating to our missionaries. He did not believe the American and Foreign Bible Society could give a version that would take the place of the commonly received version. It would be a Baptist Bible. The question would come up, "Will you be baptized, or will you be immersed?" The Pædobaptist would adhere to the old Bible. We do not want a new Bible. We do not need it for the advancement of our sentiments, nor for the advancement of the truth. The great essential truths necessary to salvation, are brought out in the old English version. I will not now touch upon the subject of a new version by the aid and consent of all the other Christian sects. When we asked for incorporation in 1845, we denied, through Judge Harris, whom we depended upon to plead our cause in the Senate of this State, as well as through others, and also by public documents, that we had any intention of making a new version of the scriptures. I think the Society and the Board are bound by these pledges.

Prayer by the Rev. Mr. COLVER, of Boston.

Adjourned to 9 o'clock on Thursday morning.

THURSDAY MORNING.

A letter was read from a meeting in Baltimore, held on Monday, May 20th, and composed of Baptists. The meeting deprecated any

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change in the present version of the Scriptures, and adopted several resolutions to be transmitted to the American and Foreign Bible Society at their anniversary. They say they deeply deplore the present movement in favor of a new version—the making of it would be a violation of pledges held as sacred; and that such a version, by any denomination, would be abortive and mischievous. Julius Cæsar, with all his power, could not give currency to any new word. The publication of a new version would recoil disastrously upon the sect which issued it, and the Bible would be a sectarian Bible, which the people would treat with contempt, if not derision. It would be said that the attempt to sustain our doctrines by the old Bible having failed, we were obliged to have a new one.

Wm. Crane, Esq., of Baltimore, said that the Rev. Dr. Fuller was desirous to have attended this meeting, and these resolutions might be regarded as such a speech as he would have made if he had come.

A communication from a meeting at Buffalo was read, protesting against the reception of the stereotype plates, and against the publication of a new revised edition of the Bible by the society. A remonstrance, proceeding from this meeting, was signed by about 130 life-members of the society. The Boston remonstrance, equally numerously signed, was presented. The President announced that he had thirty such papers at home.

Dr. Dowling moved the order of the day.

The resolution was read by the chair.

Rev. Mr. Grafton expressed his fullest confidence in the old-fashioned Bible, and his regret that the society had made any movement respecting a new one. For more than forty-five years this Bible had sustained his soul, and buoyed it up while called to wade through sorrow, of which he had had his full share; nor would he exchange it for any thing that any man could make. He regretted the movement of the Board, as it would strengthen the hands of sceptics and infidels. He understood that a remark was made here last evening, which, if he had heard it, would have compelled him to leave the house. That book was compared to a "blind, lame dog."

S. W. Cone, Esq.—The word *baptize*, not that Holy Bible!

Dr. Dowling.—Not so. It was that book. It was pointed at with the finger at the moment of speaking, and was called a lame dog.

S. W. Cone, Esq.—It would be ridiculous to suppose I should say any thing against that Holy Bible—*my* Bible—and my father's Bible, and a book which I hope, as has been observed by another, will pillow my head and sustain me in the hour of death! What I say is, that every Baptist minister has been, for years, trying to prove that the word *baptize* was a blind, lame dog.

Rev. Mr. Kingsford.—He termed the book itself so. His hands were put upon the Bible when he uttered the approbrious epithet.

President Cone said he was surprised that brethren should suffer their minds to be so much prejudiced. He hoped that his son would not be put down. He had feared that his words would be misunderstood, and had told him so; but did not think that he intended to do any thing amiss.

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Mr. PARMLY, of New York, wished that, in justice to the young man who had so nobly explained himself, the sense of the meeting might be taken on the acceptance of his explanation.

Mr. GRAFTON would show that this Bible was a Baptist Bible. Thirty-three years ago he visited some places in New England that were overrun by Unitarianism. A man there was converted to God, and by reading the Bible became convinced that it was his duty to be immersed, and sent for me to baptize him. It was a bitter cold day, and the place for baptizing was a large pond. The ice was twelve inches thick, and it was thought this would be a test. He came and said, "Will you baptize me!" You'd have been delighted [to the President,] because I know you. [Laughter.] I observed that it was a Unitarian place. Nobody was ever immersed there before. Col. Brooks said to me, "Did you know the remarks that were made about your baptizing that man!" I told him I did not. He said that "there was a great diversity of opinion about the manner that you would accomplish the feat. Some thought you would lower him down with a rope; others imagined some other method: but a little girl who had been to see the performance with the rest, was asked, on returning home to her mother, how the baptizing was accomplished. 'Why,' said the little girl, 'he did it just as Philip baptized the eunuch. He led him right down into the water, and then walked right out.'" Could you ever make a better Baptist Bible than that? Give this book to men and women without comment, and all will be Baptists. Now, what do you think of the old lame, blind dog? [Laughter.] This girl had her eyes anointed. I felt extremely bad yesterday, after we'd been to Buffalo making efforts to evangelize the world, to come here and listen to such things as I have heard. I had seen seventeen go forth to proclaim the riches of Christ, and we had been baptized with an unction from on high.

Rev. Mr. WOOLSEY, of Connecticut, believed this society was not the proper one to make a new version of the Scriptures. Do we need a revision? If so, from what body should it come forth? The word baptize was introduced somewhere about the eighth century. The word was rendered wash and dip. From that time, successive versions down to King James, retained the word. It was an ecclesiastical word, and King James had respect to old ecclesiastical words in the Bishops' Bible, which were not to be translated, and I can give proof on proof that it was retained as an old ecclesiastical word. I am unwilling to sacrifice that word. I believe that we can better make the word definite in its application, and make it speak as God's Spirit spoke. Every successive individual that occupied the throne, from Henry VIII. down to Cromwell, bloody Mary excepted, set about improvements in the church. James was never a Presbyterian, and when he became to be King over England, he thanked God for bringing him into the land where God was purely worshipped—alluding to the English church. Dr. Reynolds proposed a new version of the Scriptures. The King favored a new version. He said he had never seen a version that he liked, and that the Genevan version was the worst. He said that the new version must be submitted to learned men, Bishops, the Privy Council, and

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then to himself, to receive *his* sanction. It was to come forth first by a Council of the Bishops of England, with the crafty, cunning, and learned Bishop Bancroft as the superior. This Bishop Bancroft was to James what Cardinal Wolsey was to Henry VIII. The Bishop secured this version. They elected the men that translated it; and Bishop Bancroft says to them, that the King had been informed of them, and highly approved them. Mr. Lewis says, one of the complaints against this version was, that it had retained the old ecclesistical words. After the translation had passed through the hands of the Bishops, Bishop Bancroft altered fourteen words to make it speak prelacy. Mr. Smith, who wrote the admirable introtion to the present version, says, "It was a great pity that Bishop Bancroft did it, but he was so potent that there was no controlling him." I mention these facts to show that there is an occasion for a revision of that sacred book. If God has spoken faithfully to us, let us speak his words faithfully to others. I wish that we had a true version. Mr. W. proceeded to name a defect in illustration. He said that the present version states that God prohibited the numbering of the children of Israel, and forbade David to do it, and he did do it; for this seventy thousand lost their lives; and then it says that David was moved to do it by God; and then it says that Satan moved David to number the people. See the contradictions; see the need of a revision. I hope that Christians will rise up with one spirit, and that the various denominations will unite in making a revision. When I turn to look at texts, I find them altered. Where is there a standard? Ours is fast passing away by constant emendations of Bible Societies and individuals.

Mr. ARMITAGE.—I rise to second the motion of Mr. Magoon, that the fifteen minutes' rule be suspended to allow Brother Judd, and all others in favor of the new version, till 11 o'clock to speak.

Rev. Mr. CUTTING was in favor of the restricting resolution. He did not intend to speak, and had very little to say. I wish to make a remark on the historical points relating to the making of our present Bible, as set forth by the brother from Connecticut. I believe him mistaken in several essential particulars. I venture the statement, that it was very little King James had to do with the version of the Scriptures which we read. It cannot be proved that the translators even understood what was said about ecclesiastical words. They asked for explanations which we have no proof that they ever received. The version published under King James' nominal authority was never imposed on the English people, but came into use because the people preferred it; because it was the better version. A better version, if one should be made, by our venerable President, or by any body else, would come into use in the same way, and displace the one we now use. If you desire authority on this point, you may find authority in the chapter on this subject in Anderson's Annals of the English Bible. Mr. Anderson is a Baptist minister, and his work has no superior in its department. The chapter alluded to is printed in the same pamphlet with Dr. Williams' Letter on the New Version.

Mr. Cutting then read from a letter, which he had just received from a very distinguished Episcopalian, vindicating the historical

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position assumed in the *New York Recorder*, that *baptize* was introduced into our language and scriptures as meaning *to dip;* and saying, that among profoundly learned men, the controversy was really between adult and infant immersion.

Mr. JUDD said that fifteen minutes was not long enough to explain his position, or to discuss the merits of the question. One hour would not be long enough. But it became him to be modest, for he, too, was a beardless youth. It should be remembered, however, that some men were older in the greenness of youth than others were in the grayness of age.

President CONE stated that his son was on the wrong side of thirty, and had two or three children.

Mr. JUDD.—Dr. Wayland and other have maintained that our present version was perfect. Such an idea was expressed last night by a Doctor of Divinity.

Dr. DOWLING.—I said the best version, not a perfect one.

Mr. JUDD.—I don't wish to be interrupted. The time will come when the press will be unshackled and unmuffled. It is hard to know on what this title of King James' translation is founded. It has been revised four times since it came from the hands of the forty-seven translators, and once it went through a thorough revision at the hands of a single man. Dr. Geddes says: "The truth is that James' translators did little more than copy the Geneva version, which James had called the worst." We read that "the Cretans are liars, slow-bellies," &c. Can any body tell me what slow-bellies are? Dr. Geddes says that James' translation has less merit than any of its predecessors. Joseph Bellamy, the distinguished New England divine, took strong ground against King James' traslation. Shall we virtually reject all the improvements of the last two hundred years? Mr. Judd produced a large number of authorities to show the imperfections of the present translation, and cited some obsolete words.

Rev. Mr. ARMITAGE felt this to be a grave question. To bind the society to the use of a defective version would have a bad effect, and might create a separation. Two infant societies would then be in existence, neither of which would ever grow up out of infancy. Mr. Armitage wished to unite the two parties and heal the breach, by offering the following substitute for the resolution before the meeting:

Whereas, numerous criticisms of the learned of all denominations of Christians, demonstrate the susceptibility of many improvements in the commonly received version of the English Scriptures; *and whereas*, it is deemed inexpedient for any denomination of Christians alone to attempt these improvements, provided the co-operation of others cannot be secured; therefore,

Resolved, That a committee of [naming the number] pious, faithful and learned men in the United States of America, or elsewhere, be appointed for the purpose of opening a correspondence with the Christian and learned world on all words necessarily involved in the question of revising the English Scriptures. That said committee be requested to present to the society, at its next annual meeting, a report as to their investigations and correspondence, with a state-

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ment of their views as to what revision of the English Scriptures it would be appropriate to make, if any. That until such report and statement shall have been acted upon by the society, the Board of Managers shall be restricted, in their English issues, to the commonly received version; and that all necessary expenses attendant upon the above correspondence and investigation be paid by the society.

No vote was taken on the substitute.

Rev. Mr. GRANGER thought it was cheaper to purchase Bibles than to print them, and went into an examination of the Treasurer's accounts. Bibles, he said, could be obtained from England much cheaper than they could be printed by the American and Foreign Bible Society.

Here some explanation took place about the mode of conducting the pecuniary affairs of the society.

Mr. GRANGER suggested an amendment of the constitution—that the society be restricted to the issuing and circulation of the Scriptures in foreign lands.

Rev. Mr. LATHROP, of New York, had been called away by severe domestic affliction. He wished to give his reasons in a few words, for voting in favor of the resolution. He regretted that he was compelled to vote upon the matter in its present shape, but the subject had assumed such an attitude as to compel him to vote for the resolution, and in a few words he hoped to justify himself. He was not opposed to a revision of the whole canon. It was admitted that it contained defects, good as it was, and he would be the last to undervalue it. It might be revised and corrected at the proper time, and by the proper men; but this society is not the body, and this is not the time for accomplishing the work. It is not the office of this Board to undertake the revision of the English Scriptures. I vote for the resolution, not as being hostile to a new version at the proper time, and by the proper persons, but under my conviction that this is not the proper body and this is not their proper work.

All here present know that every personal consideration would lead him to go against this resolution, [turning to the President.] He said that he esteemed and revered him as a father. He would sit at his feet as a learner; he would labor with him in the cause of Christ. He loved and reverenced his aged Deacon, the venerable Treasurer. But as a man, as a Baptist, he felt himself bound in conscience to give his vote, not against a new version, as such, made by the proper men, at the proper time, but to express his conviction, that the making of a new translation was not the legitimate work of this society.

Professor EATON, of Madison University, would not speak at this late hour unless he saw it important to vote against the resolution. He had not been involved—had not participated in the excitement. He had been engrossed by other matters. He had hoped the Board would have made a full explanation of their course, and made some recommendation to the society. The Board would have taken no offence, if the society had affectionately and respectfully refused the recommendation of the Board. The resolution was not simply restoring the restriction of last year, but went far beyond it. It goes

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the whole length of binding the society in perpetuity [denied by several persons] to circulate this version. He did not wish to shake the confidence of the common people in that Bible. Still he believed it had its defects. He could not honor errors, however much mixed up with God's truths. He could not value imperfections, however much mixed up with the history of God's perfections. He had no sympathy with those who wished to rebuke the Board.

Twelve o'clock had arrived, and the question was called for.

Mr. TURNBULL offered the following resolution:

Whereas, by the constitution of this society, it is its object to aid in the wider circulation of the Sacred Scriptures in all lands:

Resolved, That it is not the province or the duty of the American and Foreign Bible Society to attempt, on their own part, or to procure from others, a revision of the commonly received English version of the Sacred Scriptures.

Dr. DOWLING called for the previous question.

The meeting decided in favor of taking the original question.

The original question was then put. The meeting voted by a show of hands, and the resolution was CARRIED by a large majority.

Mr. CUTTING moved the passage of Mr. Turnbull's resolution, and that it precede the one just passed on the record. Carried by a vote still larger than the preceding one.

Mr. GRANGER then moved to amend the second article of the constitution, in such manner as to restrict the operations of the society to the *foreign field*.

After considerable debate, this subject was referred, on motion of Rev. Mr. Perkins, to a select committee, to report at the next annual meeting of the society.

The proposed amendment reads as follows:

ART. II. It shall be the duty of the society to aid in the wider circulation of the Holy Scriptures IN FOREIGN (instead of the original word ALL) LANDS.

The committee of seven, appointed by the Chair to report upon this subject, consists of the following gentlemen: Rev. J. N. Granger, of Providence, R. I.; A. Perkins, of Conn.; Dr. Ide, of Philadelphia; E. Lathrop, of New York; Hon. F. Humphrey, of Albany, N. Y.; R. Turnbull, of Hartford; Dr. E. Tucker, of Illinois.

It was then moved and seconded, that when the election of officers take place, they should be elected by ballot.

Mr. JUDD suggested that there were some ulterior object in electing officers by ballot at this particular time.

A member asked if it was right to impugn motives. Both were declared by others to be out of order; and the question was then taken on electing by ballot and carried. So the society decided to elect the officers by ballot. Adjourned to 3 o'clock P. M.

AFTERNOON SESSION.

The society met at 3 o'clock P. M. Rev. Mr. Perkins offered prayer.

The chair announced that officers and managers would now be elected for the ensuing year.

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It was moved, seconded, and carried, that tellers be appointed by the Chair, which was accordingly done.

Dr. DOWLING said he rose to convey a message. One whose name had been circulated as a candidate for the office of President, Dr. Welch, was unwell, and had requested him to say that he would decline being a candidate in opposition to Dr. Cone.

Mr. JUDD suggested that a ticket had been made up and kept secret, for the purpose of creating a general proscription. This was denied by several members, who said that the proceeding was open and well known.

The voting commenced.

President CONE said that while the tellers were engaged in taking the votes, he should wish to read a page. A pamphlet had been got out by Brother Wyckoff and himself, containing a list of the errors of the New Testament, and the reasons why a faithful version should be made. Copies were sent gratuitously to all the life-members and life-directors, to examine for themselves. Was there any guile in this? Was there any plan to circumvent or entrap? Our object was to bring it before Bible readers, that they might see for themselves. We had proposed a revision of the New Testament. Hard names were lavished upon us. I must place this subject before you in its true light. I pretend to little knowledge of Greek, yet I taught it three years after I left Nassau Hall. I gave Brother Wyckoff a number of errors that I had been digging out, to compare with the Greek, and make such alterations as were needed, as Bro. Wyckoff was well able, having prepared several students for college, among whom were one or two of my own sons. The whole was then submitted to several learned Grecians, who say that the emendations are few and properly stated. As these brethren did not wish to commit themselves, I have preferred not to make them known. Several suspicions as to these learned men have found their way among the brethren. Whoever can suspect me of telling a falsehood, is welcome to all the honor and all the comfort to which their suspicions can entitle them in the eyes of God or man. We have been mere editors. We availed ourselves of the commentators of the last two hundred years. All these corrections I have preached to the churches under my care. As to *baptize*, we needed no scholarship to prove that meant immerse. We pretend not to have corrected every error, but many of the most objectionable blemishes. It is the result of my studies for thirty-five years.

Rev. Mr. BENEDICT, of R. I., offered prayer.

Rev. Mr. KINGSFORD wished to know by what authority the Board had made alterations in the text, as "*living creatures*" for "*beasts*," in the Revelation, and *Holy Spirit* for *Holy Ghost?*

Pres. CONE.—The Board had no authority.

Mr. KINGSFORD said it appeared, then, that these changes were made without any authority whatever.

Pres. CONE said that when, in '38, they were restricted to the use of the common version, they obtained a copy of King James' edition, 1611; they spent six months in preparing the Bible, and then every body laughed at them for printing it, and said, "What alterations are these that you have been making?" Our friends would not re-

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ceive it. We then altered it, and took later copies of the American Bible Society. We stereotyped and printed two or three editions, when the British and Foreign Bible Society came out with amended editions. Then we heard of a discrepancy between the British and Foreign Bible Society and the American Bible Society. The American Bible Society then resolved to conform their plates to those of the last edition of the British and Foreign Bible Society.

Dr. IDE.—Are these changes chiefly in punctuation, capitals, and spelling, or in the words themselves?

Pres. CONE.—There were a number of alterations in obsolete words, but chiefly in punctuation and capitals.

Dr. DOWLING wanted to know by what authority the passage "God be thanked that ye were the servants of sin," had been altered, in the shape of *though*, which has been thrown in before the word *ye*. It is no doubt correct as far as the meaning is concerned; but who gave the Board authority to do this? If they have a right to change Holy Ghost to Holy Spirit, they have the same right to change baptize to immerse.

The tellers reported. There were 297 votes cast for the President, Vice Presidents and Managers. The tellers reported that the number of votes cast for the other officers was much less. Result: SPENCER H. CONE was chosen President unanimously.

The rest of the the ticket was as follows—all chosen:

Vice Presidents—Bartholomew T. Welch, Edward Lathrop, C. G. Sommers, C. M. Langworthy, Eli Noyes, Simeon J. Drake, D. D. Pratt, J. H. Kennard, Peter W. Dean, George B. Ide, Rufus Babcock, William Crane, Jacob Bacon, Peter S. Gale, Henry Marchant, E. Tucker, O. M. Stilman, J. T. Johnson, Friend Humphrey, W. M. Pratt, John L. Dagg, Robert Ryland, J. C. Furman.

Corresponding Secretary—Sewall S. Cutting.

Recording Secretary—Morgan J. Rhees.

Treasurer—Nathan C. Platt.

General Agent—J. R. Stone.

Managers—N. C. Platt, Warren Carter, J. R. Stone, A. B. Capwell, Wm. Hillman, John Dowley, I. E. Taylor, M. D., S. R. Kelly, Roger Pegg, Palmer Townsend, I. R. Steward, John Dowling, M. J. Rhees, J. W. Taggart, Geo. C. Germond, Wm. Winterton, J. L. Hodge, Wm. Hague, S. H. Cone, Samuel Raynor, Wm. Hagar, E. L. Magoon, Ed. Lathrop, S. S. Cutting, C. W. Houghton.

As soon as the result of the election was announced, the President arose and said, that he would now tender his resignation of the office to which he had just been re-elected. He would have done this before the election, only it seemed too egotistical to take it for granted that he would be elected, and to resign in advance.

Rev. Mr. KINGSFORD hoped that the President would not press his resignation.

PRESIDENT C.—My mind is made up. I am old, and it is high time that I was out of the way.

Several expressed a wish that the President would reconsider the matter and retain his place. It was moved and seconded, that Pres. Cone's resignation be not accepted. One member proposed

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declining an election to fill the vacancy. Others agreed to this, and wished the chair to remain empty one year.

Mr. JUDD trusted that no one there was ignorant of the character of our venerable President. No one is ignorant of the principle involved in the resolution which has just been passed, and whoever knows the President, knows that the two cannot go together. It is, therefore, a scheme to refuse to elect a new President, in order that the report of our proceedings may go before the public with the name of Spencer H. Cone attached to it as President. This would cap the climax of the proceedings of this society.

Several here expressed their great esteem and love for the President, who replied that he thanked the society from his heart, and that he loved them all, and wished them success; but that he had something to do in the world, and could not do it there. He had the fear of God before his eyes, and must act independently.

Mr. COLVER then moved that the resignation of the President be accepted, and a new President appointed.

Mr. JUDD said that we all hear that with the President it is a matter of conscience, and he cannot remain. He *must* resign.

Pres. CONE.—It is moved that the President's resignation be accepted. [This motion was seconded and carried.] I have it in my mind to resign every office I hold in all our benevolent associations.

Mr. COLVER moved that Bartholomew T. Welch be the candidate.

After a brief discussion, Dr. Welch was elected by a show of hands.

Mr. CUTTING felt grateful for the confidence shown him by the society in electing him to the office of Corresponding Secretary. It was not only a pleasant but useful station in a united and harmonious society; but I am oppressed with the idea that I come to this office under circumstances widely different. I hope the brethren will find no fault if, before I signify my acceptance, I consider the subject farther. I ask your prayers that I may know what is my duty in the premises.

President CONE then took an affectionate leave of the society, and left the house with Mr. Wyckoff.

Rev. C. G. SOMMERS, Vice President. took the chair.

A motion was made that Hon. Ira Harris be appointed first Vice President in place of Dr. Welch, who had been elected President.

Mr. S. B. KELLY resigned his office as one of the Board of Managers, and Dr. Welch was put in his place.

The following resolution, offered by Mr. CUTTING, was then passed unanimously by the society:

Resolved, That this society entertains a high sense of the valuable services of the Rev. Spencer H. Cone, D. D., President of this Society from the beginning of its history, and profoundly regrets his retirement, and that he will bear with him our best wishes for his long life, and his continued usefulness and happiness.

The minutes were then read.

A member proposed a resolution of thanks to Deacon Colgate, for his long and faithful services as Treasurer. After some discussion, the resolution was withdrawn at the request of Deacon Colgate's son, who thought the resolution a reflection upon his father, and

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that the society had passed a vote of censure upon him by choosing another in his place.

This led to a general expression of esteem for Mr. Colgate, and Wm. Murphy remarked: "Mr. Colgate needs no vote of thanks. His praise is in all the churches. All churches have been made recipients of his bounty. His fame is beyond our reach, and it is untouched by any action of ours. He needs no vote of thanks from this society."

Mr. COLVER hoped the meetings of the society would be held *triennially* instead of annually.

Rev. Mr. KINGSFORD led in prayer. Adjourned.

AMERICAN AND FOREIGN BIBLE SOCIETY:

A REVIEW OF THE DISCUSSION AND DECISION ON THE QUESTION OF ISSUING A NEW VERSION OF THE HOLY SCRIPTURES—*No. I.*

WE need not say, that as the Bible is the charter of life and immortality to man, it is the most precious book in the universe, and worth infinitely more to the world than all the other books that it now contains, or shall hereafter contain. Every sober and enlightened reader of the Bible will not hesitate a moment to yield an unqualified assent to this avowal. That it should be faithfully and accurately guarded and translated into all living tongues, from the dead languages, in which it is preserved and embalmed, is so much like an axiomatic truth, that to set about proving it, appears to me like an attempt to prove that a living man is better than a dead lion, or that the whole of any thing is greater than the half.

And yet, strange and marvellous though it be, there are not wanting Christian men, and ministers of Christ, too, who affirm the conviction, that the common version of God's own book has in it some twenty thousand errors, verbal and literal, in the form of mistranslations and misprints, and yet oppose the correction of any one of them, because, if they concede that one error should be corrected by private authority, to be consistent, they must admit a second, and then a third, and so on till the last error is to be removed.

When, on Mount Sinai, God gave a volume to Moses, he added this charge: "See that thou make all things according to the (type or) pattern showed to thee on the Mount." The elders of Israel said to Moses: "Speak thou to us all that the Lord our God shall speak to thee, and we will hear it and do it." This is essentially the voice of all the elders of the church to the Lord Jesus Christ. Of course they will expect to hear his word in their own dialect or vernacular, in order that they may do it.

If, as the Saviour taught, God counts the "jots and tittles" of his law,

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the smallest letter and the smallest point, and gives them all a value, affirming that, however minute and trifling to us they may appear, in his sight they are all-important; and to solemnize this great fact, says that "heaven and earth will sooner pass away than one jot or tittle of his law shall pass away" unfulfilled or dishonored; if the ancient Hebrews counted the letters of the Pentateuch, and gave the sum of them in the corrected editions of the law; and if the Scribe Ezra, and the Levites, after the return from the Captivity, "caused the people to understand the law, and gave the sense, and caused them to understand the reading," alas for those who are careless and lukewarm in the cause of Bible translations, not to say opposed to giving a true version of God's word, or a true revelation of his will, to the church and to the world!

"Thus saith the high and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high and holy place: with him, also, that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "To this man will I look, even to him that is of an humble and contrite spirit, and trembleth at my word." Now, we ask any intelligent Christian whether, with these premises in our view, we can, as Christian men, be indifferent as to the preservation and faithful translation and transmission of the Holy Scriptures?

Why in reason, and before reason's throne, can Baptist Protestants complain of the infidelity of the church of Rome—rather of the priesthood, in keeping from the laity the true Bible—while they themselves are, in principle, doing the same thing? For to give a Latin version to an English people, or to withhold from any people a version in their own vernacular, or to impose an unfaithful and treacherous version on them, is equally at war with every principle of reason, righteousness and benevolence.

These positions are, with us, axiomatic, or self-evident; therefore, I wonder not that the more enlightened and conscientious of the Baptist denomination, who endorse them without equivocation or reserve, are very sensitive and conscientous on the subject of giving to their own denomination, and to the world, a correct and faithful version of at least the Christian Scriptures. It is not, indeed, to strengthen their position against the assaults of Pedobaptists, for hitherto it has proved impregnable, whenever besieged by any of the church militant Pedobaptists, and, for that purpose, the old version is alone sufficient. But for other objects of great importance, it is essential that the apostolic writings be faithfully translated. I have frequently, and with great gratification to myself as well as to others, affirmed the conviction, that there is not extant a version of the Holy Bible made by the Greek church, the Roman church, or any Protestant church; by the most vaunting Catholic or the most fastidious heretic; by any orthodox or heterodox schismatic, from the study of which a wayfaring man may not satisfactorily learn the way of salvation. Yet, though this be true, undeniably true to the letter, I as boldly, and with as much evidence and assurance, affirm the conviction, that there is not, known to me, in our vernacular, nor in any other modern or ancient version, so far as I can

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judge, any translation of the New Testament from which any one could have so clear, correct and complete a view of the whole revealed will and counsel of God, as is developed to one of equal talents and honesty, well read and learned in the original scriptures. This ought not to be the case. For whatever can be learned from the original text by a discriminating mind, ought to be so perspicuously and fully expressed in our language, that any one, of the same discernment and attention, could as clearly, fully and satisfactorily apprehend and comprehend it, as though he himself read it in the original.

It is, indeed, equally true, and as worthy to be noted, that *no one can, by the aid of dictionary and grammar, translate that which he does not understand.* Hence, it has come to pass that, as *not one of the modern popular translations of the Christian Scriptures was made by any individual, or assembly of individuals, that fully understood the Christian religion in all its doctrinal developments, facts, precepts and promises—its ordinances and details—we have not any one version of these scriptures from which such knowledge could be acquired.* In speaking thus, I again say, that the way of salvation can be certainly and most satisfactorily learned from any version that I have ever read. But there is an affluence of light and knowledge—a largeness of mind—a full assurance of understanding—a standing perfect and complete—a sage-like eminence, in the whole counsel and grace of God, for which any one that has ever "tasted that the Lord is gracious," cannot but ardently pray, and to which he cannot but constantly, anxiously, and most devoutly aspire. "Open thou mine eyes, O Lord! that I may see wondrous things in thy laws!"

No Pedobaptist or Pedorantist could possibly translate those passages that pertain to baptism, direct and indirect, with that accuracy and exactness as one that understands this holy institution. Could one who believes in Roman prelacy or English episcopacy, accurately translate passages that pertain to the officials of the Kingdom of God? Do Calvinists and Arminians alike translate those passages which they cannot, or do not, understand? It is not to be expected. And just as obvious to him that understands the whole subject of Christianity, as developed in the New Testament, in the law and in the prophets, that no man, however learned in Hebrew and Greek, can translate the prophets and apostles, who does not fully comprehend their meaning. But of these matters we may give satisfactory examples in the sequel. Our present business is calmly to review the discussion which we have laid before our readers. From a superficial reading of which, the following conclusions appear to me irresistible:

I. That the convention was morally incompetent to discuss the question. The majority had predetermined, in their sovereign good will and pleasure, that the question of the expediency or necessity of a new and improved version of the Holy Scriptures should not be discussed in that body. This may have been pre-arranged by a few master-spirits, but transfused through an all-controlling majority.

II. This majority having so willed, they had the power to prevent the

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discussion, *by limiting the time of discussion*, before the calling for the question. This made it intellectually and physically impossible to discuss the question, for no individual person, much less a large body of orators and divines, could, in a few hours, discuss such a momentous question.

III. The convention could not, indeed, wholly suppress the subject, and was, therefore, from respect to itself and to public opinion in general, constrained to make a show of reasons why the denomination and the society should plod along as they had done, and restrict themselves to the circulation of the common version, with all its admitted imperfections and errors on its pages.

IV. In doing this, there is a revelation of the motives that govern the denomination, so far as the majority of the convention fairly represents it, from which we may, more or less, distinctly augur and predict the future course of the denomination on this subject.

V. The harmonious and successful action of the denomination in the great missionary movement, as well as the fortunes and destiny of the American and Foreign Bible Society, are deeply involved in the movement.

VI. The sum of the whole matter, as indicative of the moral and religious progress, spirit and attitude of the American Baptist Society, is equal to a demonstration that denominations, *as such*, cannot reform.

On these comprehensive items it seems expedient that we should make a few remarks, by way of development and illustration; and first, on the *moral incompetency* of the convention to discuss a question so spiritual, so profound and momentous, as whether the acknowledged errors of the common version should be now corrected, indefinitely postponed, or remain forever.

By moral incompetency, I need not say that I mean disposition and will. But I mean a little more than the simple lack of a heart and will to do this work. I must add to this a manifestation of a fleshly and worldly spirit. In proof of such a spirit, I refer to the preceding report itself. From the mooting of the question to the final vote, the convention was, confessedly, superexcited, acrimonious, wrathful, and, on the whole, uproarious—more like a tumultuous and worldly crowd of fitful politicians, than a calm, spiritual and Christian assembly, deliberating on the most momentous question ever mooted in these United States. To this excitement, Professor Anderson, of Maine, Dr. Neale, of Boston, Messrs. Judd and Colgate, of New York, with many others, allude, in terms indicative of the existence of great exacerbation of feeling in the assembly, bordering on inurbanity and positive discourteousness of members to one another. On this account alone the convention was, both rationally and scripturally, disqualified to act at all upon a question so grave and solemn.

But in the second place, the time allotted to such an investigation, divided into ten or fifteen minute speeches, was admirably adapted to prevent an investigation of the question, and to force a decision favorable to the views of the managers of this affair. The question, therefore, could not be examined, and the decision was, incontestibly, mobocratic, tyrannical and

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arbitrary, every way contrary to the genius, spirit and letter of the gospel and doctrine of the kingdom of heaven, and cannot be contemplated with pleasure, neither by the triumphant majority nor by the vanquished minority.

But there was a show of argument in those speeches offered, which might serve as an opiate to the understanding, and a quietus to the disturbed conscience of the majority, but wholly wanting in authority or evidence to satisfy the inquisitive, or to reconcile a down-trodden minority. I have no judgment to express as to the intentions or motives of the advocates of the exclusive circulation of the common or Episcopal version of the New Testament, but I have to demur, both at the logic, the learning, and the religion of those by whose management this measure was carried. This, however, I purpose to do by a brief review of the arguments offered against a new version. This I defer to another month.

But that I may be understood as to one point of some importance in the proceedings of the convention, I must distinctly state, that the majority was right in one important point, viz: that the convention had no authority, either to make a new version or to appoint any persons to do it. The question legitimately before it was Bible manufacturing, Bible distribution, and not Bible translation. Still, what Bible version they should circulate at home or abroad, was a question legitimately before the convention, and had it simply confined itself to that question, no offence could have been taken, if, after a full, candid, and mature hearing of the case, they should have preferred this or that version for different fields, as the case might be. The arguments offered against a new version, we propose to consider in our next. A. C.

"THE NORTH-WESTERN CHRISTIAN UNIVERSITY."

From sources which I cannot but deem reliable, I have been informed that my remarks on a communication from Brother O. Butler, of Indianapolis, Indiana, touching the contemplated North-Western Christian University, have been construed into an attack upon that project, and as indicative of an unfriendly feeling towards the proposed effort to establish such an institution. I am, indeed, sorry that there could be found any one, called a brother, capable of imagining such a feeling on my part; much more, that any one could, under any pretext, give utterance to it.*

* There is, indeed, I am grieved to learn, one man, now in Indiana, from whom something better might have been expected, who has been at much pains, and in divers ways, to avenge my critique on his "Christian

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Instead of attacking the project of a North-Western Christian University, I simply aimed at defending the institution at Bethany from an imputation of subserviency to one section of the Union. This is the head and front of my offending. I presumed, from the communication made to me by the excellent Bro. Butler, that the views expressed in it were generally entertained by the brethren of Indiana, and that, consequently, in their judgment, the institution at Bethany could not answer the purpose designed and proposed, but that another institution, looking more to the general interest of the North-West and the whole country, must be got up on that imputed failure. In this view of the premises, and of the impression presumed to be made, I appeared, not as the assailant of the projected institution, but in defence of Bethany College from a strongly implied subserviency to one section of the Union.

I would to God that every State in the American Union had at least one Christian College, if not a "Christian University;" for,

Psalmist." I objected, from no unkind feeling whatever towards him, but as I was wont, on other occasions, to object to other persons of bad taste, who thoughtlessly desecrated Christian psalmody, by converting it into a sort of Guido Aretine *hexachord*—a *sol, fa, la, mi* practice—in which saints and sinners, by profession, united in profaning the divine names, titles and attributes, by substituting them, occasionally, for *sol, fa, la, mi*, as taste or custom might occasionally bear rule over them.

I objected, also, to setting the praises of God to the notes of a love song, an amorous ditty, or a bacchanalian lilt, as, in many instances, a profanation of the divine name and worship, by associations of ideas wholly incompatible with that reverence and devotion due to the Almighty, before whose throne angels prostrate fall and cherubim veil their faces. The grave, sweet melody of the Christian worship, demands more lofty and more hallowed strains than these. Because of such objections as these to the "Christian Psalmist," and its author's method of conducting singing-schools, in which some of our sublimest anthems were often thus desecrated, it seems as though he had vowed, instituted, and, ever since, carried on a uniform opposition to the Millennial Harbinger, the Christian Hymn-Book, and Bethany College. And from all that I have learned of his zeal and address, and dexterous management, I can recommend him as a zealous and indefatigable agent to any institution or undertaking that might desire to rival or prostrate any thing that bears my name, or might extend my influence in society.

While such men as he belongs to every cause and to every party, I venture to say, that few equal and none excell him, in a cheerful ability, and with a persevering industry to serve his employers. I do him and the brethren but justice, when, before God and all the people, I freely, candidly, and dispassionately express my too well documented convictions of him, as I now do in this imperfect tribute to his worth, as a good agent for any person, or cause, or institution, supposed to be opposed to me. I presume Mr. Leonard to be as worthy of contemporaneous, if not of as perpetual fame, as was Alexander the Coppersmith, though, perhaps, in talents and influence, as much inferior to the Coppersmith as I am to the apostle who immortalized him.

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of course, such college or university would, of necessity, be founded on the Bible.

As to the practicability of a Christian University in any or every State having colleges of law, physic and divinity, constitutionally under its benign auspices, I confess my inadequacy to dogmatize. But that we may have languages and sciences, in general, and Christianity, in its facts, precepts and promises, in particular, under the care, superveilance, and patronage of a college, there is no debate. And that we may have, and ought to seek to have, these as numerous as the calls of the church and of society demand, is my conviction, and will always have my advocacy. We do not, and will not allow ourselves to feel or cherish, *after the flesh*, any sectional pride, partiality or preference, merely growing out of geographical or sectional politics. Nor have we any worldly interest of such importance as to influence a vote for or against any spot, city or State, with regard to the location of such an institution.

Indeed, we know that neither our prejudices nor our partialities—neither geography nor politics—State rights nor State pride—neither splendid charters nor august titles—neither liberal donations nor State appropriations, can create, perpetuate and maintain, either college or university, worthy of this age.

We must, indeed, have *men* and *money*, *professors* and *trustees*, *students* and *proctors;* but it is not the money, but the *men;* it is not the trustees, but the *professors;* not so much the students as the proctors, that build up a school, a college, or a university. Hence, we see the youth of Europe and America crossing seas and oceans, leaving their native countries, their colleges and universities, and crowding to a far foreign Leipsic, a Berlin, a Geneva, an Edinburgh or a Glasgow University. Neither seas, nor oceans, nor climate, nor foreign language, will restrain young men or their parents within State lines and boundaries, when the claims of rival institutions, for real merit and value, come into competition. Those of greatest worth will, in equal time, have the preference.

My policy has been, and yet is, to do one thing at once. It is no easy matter, nor the work of a few years, to build up a college. It requires a large expenditure of money to erect the buildings and to furnish them with libraries, and every species of apparatus for all the physical sciences and useful arts, now forming the materials of a liberal and useful education. And when all these things are acquired, and in ample requisition, we want men thoroughly versed in languages, sciences and arts; and possessing not only these on a large scale, but the still more rare and useful endowment—the fac-

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uity and the facility of communicating, readily and clearly, the necessary instructions. There are few, very few good teachers, even amongst learned men. A good lecturer, a good linguist, a good scholar, is not necessarily, nor very commonly, a good teacher. The art of acquiring learning is, indeed, a great gift—a noble art; but that of communicating it is much greater, and more rare and useful. To do it well, to do it tastefully, to do it pleasingly, and to do it thoroughly, are acquisitions much rarer than most men conceive, than most men would believe. Hence, we sometimes find learned faculties and great men that are not so competent to instruct youth as persons of much inferior attainments and much less renown.

It is true, that no one can teach what he does not know; and though not so evident to every one, it is equally certain that many men, possessing great stores of learning, have them so packed up and assorted, that they can seldom command their resources when needed. Some men have large funds, but little ready money. Their capital is locked up in lands and tenements, in public stocks and banks, that they sometimes lack market money for even the necessaries of life.

Some generals command great armies, but few of them, during an engagement, can promptly bring to a given point, at a given moment, the requisite force to carry a strong position, or to repel an advancing line. But he is the greatest and most successful general, that can soonest see a weak point in the enemies' lines or position; who can, in the shortest time, bring an adequate force to bear upon it, without jeopardizing his own army in any one point; and who can, in the shortest time, with the least loss of men and means, take possession of the whole field. Such men were Buonaparte and Wellington; such, too, were Alexander and Cæsar; and such have been our most distinguished generals and conquerors. So is it in fighting against ignorance and vice; so is it in pleading for truth and virtue; so is it in warring against irreligion, and in communicating true knowledge and religion.

But, at present, I intended no more than to place myself in my proper position—in the true attitude in which I stand to the North-Western Christian University. I saw myself alluded to, but not named, in a report made by an anonymous correspondent, signed L., in a late "Christian Age and Protestant Unionist," and made to stand in the attitude of imputing the "North-Western Christian University" to State pride! If the words "State pride" were used, they were used to disclaim any such feeling as entering into any Christian's motives in regard to building up colleges, or any thing

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else connected with Christ's Kingdom, and to commend that single-mindedness which alone is rewarded in heaven.

But I intended no dissertation on colleges, no disquisition on universities, christian or political; no developments of any man's character, friend or foe; but to say, emphatically, that I have been acting in the defence of Bethany College, and not against any college in Kentucky or Indiana. A. C.

From the British Millennial Harbinger.

BIBLE CIRCULATION.

THE increasing circulation of the Word of God, is among the most encouraging signs of the times. The time has been when the price of the sacred volume placed it beyond the reach of the poor; now it can be had for a trifle, or, if need be, for nothing. The following statistics will prove interesting:

In 1804, according to the best estimates that can be obtained, there were in existence only about 4,000,000 copies of the Bible. Now there are more than 30,000,000. In 1804, the Bible had been published in only 48 or 49 languages; in 1847 it exists in 136. In 1804, it was accessible in languages spoken by about 200,000,000; in 1848 it existed in tongues spoken by above 600,000,000. During 1848, 1,419,383 copies were issued by the British and Foreign Bible Societies alone; 400,000 more than in any year previously, except in 1805; and in 1849 we believe the circulation was even still greater.

In every point of view in which it can be contemplated, the Bible is worthy of extensive circulation. Sir William Jones wrote in his Bible: "I have carefully and regularly perused these Holy Scriptures, and I am of opinion that volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written."

Even Lord Byron has recorded his testimony. The following lines were written on a blank leaf of a Bible a few weeks before his death:

"Within this awful volume lies
The mystery of mysteries.
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray;
To lift the latch, and force the way.
And better had they ne'er been born,
Than read to doubt, or read to scorn."

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NINTH COMMENCEMENT OF BETHANY COLLEGE.

THE Fourth of July closed the *ninth* session of Bethany College. The catalogue presents a greater number of students than we have ever had during any previous session. One hundred and forty names are enrolled upon our lists, congregated from England, Scotland, Ireland, and *sixteen* different States of our great Union. The examinations, both daily and final, were such as to put to the severest test the attainments of the students in the various schools; and we are gratified to be able to state, that the results were most satisfactory to the Faculty. Our space will not allow us to give, in detail, these results. We must content ourselves with the publication of the names of those who graduated in the *five* schools, into which the regular course of instruction is distributed:

GRADUATES IN THE SCHOOL OF MATHEMATICS.

T. F. Campbell,
J. M. Ewing,
W. C. Ford,
A. Hull,
N. W. Miller.
J. F. Lauck,
James M'Cariher,
J. Louthan,
R. Ballinger,

First honor awarded to Messrs. Hull, Lauck, and Louthan; *second* honor, to Mr. T. F. Campbell.

GRADUATES IN THE SCHOOL OF ANCIENT LANGUAGES.

Latin Class.

R. Ballinger,
J. W. M'Garvey,
T. Munnell,
E. S. Tener,
J. W. Weems,
J. G. Agnew,
J. W. Butler,
A. Campbell, Jr.,
J. W. Carter,
E. A. Crews,
J. M'Cariher,
J. D. New,
T. C. Redd,
W. W. Smith.

Greek Class.

R. Ballinger,
T. C. Johnson,
J. Louthan,
G. W. Plattenburg,
A. C. Bryant,
J. W. Butler,
J. M'Cariher,
J. D. New,
J. W. Carter,
E. A. Crews,
Samuel Daugherty,
W. W. Smith.

GRADUATES IN THE NATURAL SCIENCES.

Chemistry.

J. G. Agnew,
R Ballinger,
Joseph Bledsoe,
H. Boring,
A. C. Bryant,
E. T. Bush,
A. Campbell, Jr.,
J. W. Clanton,
J. H. Cox,
W. C. Ford,
T. C. Johnson,
J. W. M'Garvey,
G. W. Plattenburg,
W. Satterthwaite,
W. W. Smith,
R. E. Williams.

First honor awarded to Joseph Bledsoe and J. W. M'Garvey, both of

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Missouri; *second* honor awarded to Robert E. Williams, of Kentucky, and Hanson Boring, of Virginia.

Natural Philosophy.

J. G. Agnew,
R. Ballinger,
N. Brite,
A. C. Bryant,
J. W. Butler,
A. W. Campbell,
J. H. Cox,
Samuel Daugherty,
A. D. Frazee,
H. Henderson,
A. Hull,
J. M'Cariher,
D. C. M'Cormick,
J. W. M'Garvey,
N. W. Miller,
T. Munnell,
T. C. Redd,
W. Satterthwaite,
S. W. Thomas.

First honor awarded to J. W. M'Garvey, of Mo.; *second* honor to Thos. Munnell, of Va., and A. Hull, of Pa.

GRADUATING CLASS IN THE SCHOOL OF INTELLECTUAL AND MORAL SCIENCE, AND THE EVIDENCES OF NATURAL AND REVEALED RELIGION.

J. W. M'Garvey,
J. Bledsoe,
A. C. Bryant,
T. Munnell,
J. W. Butler,
J. W. Carter,
H. Henderson,
J. M'Cariher,
R. Ballinger,
A. D. Frazee,
W. W. Smith,
Samuel Daugherty.

The performances of the students selected for the occasion, rendered the 4th of July a day of high intellectual and moral enjoyment to the large assembly convened to witness their proceedings. The weather was fine, and the concourse great. On no former occasion have we had more reason to be gratified at the success of our long and arduous labors. The deep attention and interest which pervaded the auditory, was the most expressive evidence of their high entertainment. The addresses were well conceived, well written, and well delivered. The sentiments advanced in them were, in general, such as would do no discredit to the statesman, the philosopher, or the christian. Dictated by high moral and intellectual culture, well matured, and uttered in a chaste and classic style, these addresses produced an impression on all minds, honorable to their authors, and most gratifying to the Faculty, whose richest reward is to witness such fruits of their long and patient toils in developing the minds of the youth committed to their charge.

We have much reason to take courage and renew our energies in the great and enduring work of education. "Success," it has been said, "is the surest test of merit;" and we may reverse the adage, and say that merit must and will succeed. This has been the abiding confidence of the Faculty of Bethany College, and, therefore, despite of many most untoward circumstances, we have persevered in our labor, and we feel assured, that the time is not far distant when we shall be more than rewarded for the denials and disappointments of the past.

Our brethren are beginning to see the bearings of Bethany College upon

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the fortunes and progress of the Reformation. Her graduates, who have entered the evangelical field, are proving themselves worthy of their *alma mater*, and, more and better, worthy of their high and responsible position before God and man. The intelligent and conscientious portion of the brotherhood are beginning, in a very general degree, to see and acknowledge that our College must be sustained, and the number of her students must be increased. Education is the great handmaid of religion, and we want educated mind to train the vineyard of the Lord; mind educated, not only intellectually, but morally, religiously; educated not only in the subtleties of metaphysics, and the learning of the dead, but in the pure ethics of inspiration, and the learning of that word which liveth and abideth forever. These, Bethany College has proved herself able to furnish, if the brethren will but support her in the work. We still believe they will do so; and though nine years have rolled by and she is yet unendowed, the prospects are beginning to be fairer, and we trust that, before another year shall have elapsed, she will be on a better footing to secure for herself a permanent and lasting influence for good. A. C.

PROCEEDINGS OF THE BOARD OF TRUSTEES.

BETHANY, Va., July 3, 1850.

On motion, it was

Resolved, That the order of the Board passed in July, 1848, be, and the same is hereby, changed in the following particulars, viz: As soon as two hundred and fifty scholarships shall have been sold and paid for, under the order of 1848, from that period the purchaser of each scholarship, who shall have paid the same, shall be entitled to send a student to the college each year thereafter, paying three-fourths the usual tuition fee; and as soon as five hundred scholarships shall have been sold and paid for, from that period the purchaser of each, who shall have paid the same, shall be entitled to send a student each year thereafter, on payment of half the usual tuition fee; and as soon as seven hundred and fifty of said scholarships shall have been sold and paid for, the holders of scholarships, who shall have paid the same, will pay for students at one-fourth the usual tuition fee; and when the one thousand, contemplated in the original order of 1848, shall have been sold and paid for, thereafter all holders of scholarships shall have the right of sending a student each year forever, free of all tuition.

The degree of Bachelor of Arts was conferred on the following young gentlemen: Randolph Ballinger, of Harrodsburg, Ky.; Joseph Bledsoe, of Lexington, Mo.; A. C. Bryant, of Marion, Ohio; J. W. Butler, of Warren county, Ill.; J. W. Carter, of Richmond, Va.; Samuel Daugherty, of Cape Girardeau county, Mo.; Henry Henderson, of Scotland; James M'Cariher, of Washington county, Pa.; J. W. M'Garvey, of Howard county, Mo.; Thos. Munnell, of Bethany, Va.; W. W. Smith, of Madison county, Tenn.

The degree of Master of Arts was conferred on the following young gentlemen, being Alumni of Bethany College: Charles Louis Loos, Wellsburg, Va.; J. B. Saltonstall, of Clarksville, Tenn.; T. J. Smith, of Mt. Sterling, Ky.; T. C. M'Keever, of West Middletown, Pa.

The honorary degree of Master of Arts was conferred on Dr. Jos. Ray

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of Woodward College, Cincinnati, Ohio; Prof. George Matthews, of Harrodsburg, Ky.

The following communication from Prof. Mason, was then read:

BETHANY COLLEGE, July 3, 1850.

To the Trustees of Bethany College:

GENTLEMEN: Circumstances, over which I have no control, render it necessary for me to cease teaching, and to follow other pursuits. You will, therefore, please accept this my resignation of the Chair of Mathematics in Bethany College.

Desiring the prosperity of the institution, as well as your individual welfare and happiness, I remain your obedient servant,

J. P. MASON.

Whereupon, the following preamble and resolutions were offered by Mr. White, and unanimously passed:

WHEREAS, Prof. J. P. Mason has handed into the Board of Trustees of Bethany College, his resignation of the Chair of Mathematics in Bethany College, which he has, for several years, ably and faithfully filled; *and whereas*, the feelings of the Board of Trustees, as well as the merits of Prof. Mason, demand that, in parting with a gentleman who has so satisfactorily discharged the duties of his place, they should express their appreciation of his services and his qualifications: therefore,

Resolved, That the resignation of Prof. Mason be, and it hereby is, accepted.

Resolved, That in accepting the resignation of Prof. Mason, the Board of Trustees part, with regret, with his efficient services as a mathematician, and with him, as a warm and laborious friend of the institution, whose character he has exerted himself so faithfully to sustain and build up.

Resolved, That we take pleasure in commending Prof. Mason to the public, wherever he may go, as an able and efficient mathematician, both in the theory and the practice of the science, and as eminently fitted to impart to others the thorough knowledge of these subjects, which his talents, studies, and experience, have enabled him to acquire.

Resolved, That in addition to the foregoing resolutions, we take pleasure in expressing, also, our high appreciation of the private character of Prof. Mason, as a gentleman of honor, probity and truth, and well worthy of the friendship and confidence of those among whom he may choose to locate.

On motion,

Resolved, That a fine of five cents shall be exacted from every student, for every time he is absent from class without a satisfactory excuse, and that said fines be appropriated to the purchase of premiums for merit, on examination; and that each professor shall collect the fines imposed on his class.

On motion of Dr. John C. Campbell,

Resolved, That no student shall be entitled to a room, or a seat at the table in either the Steward's Inn or Primary Department, until he shall produce to the keepers of those houses respectively, the Bursar's receipt for the payment, in advance, of the boarding fee of each successive term of five months.

The following persons were appointed Trustees of Bethany College: Dr. G. F. Saltonstall and Elder T. M. Allen, of Mo.; Daniel Monroe, of New York City; Francis D. Dungan, of Baltimore; Elder Wm. Morton, J. W Parrish, Jno. Curd, of Kentucky; Elder Wm. Hayden, of Ohio; S. B. Markle, of Pennsylvania.

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REPORT OF THE TREASURER.

	Am't subscribed.	*Am't paid.*
Amount of subscriptions and donations to Bethany College, published August, 1849,	$41,634 68	
Amount paid,		$33,202 30
Subscriptions and collections from July 3, 1849, to July 3, 1850—		
Donald Mann, Wheatland, Monroe county, N. Y.,	$50 00	$50 00
John W. M'Garvey, Fayette, Howard county, Mo.,	100 00	
James W. Butler, Cold Brook, Warren county, Ill.,	100 00	
A. C. Bryant, Marion, Marion county, Ohio,	100 00	
H. Henderson, DeKalb, Buchanan county, Mo.,	100 00	
W. W. Smith, Denmark, Madison county, Tenn.,	100 00	
James M'Cariher, Grave Creek, Va.,	50 00	
W. A. Morris, Totten's Wells, Tenn.,		18 00
G. W. Elly, Lexington, Ky.,		5 00
Lucy Ramsey, Warren county, Tenn.,		4 00
G. W. Abell, Albemarle county, Va.,		8 00
J. K Speer, Maury county, Tenn.,		5 00
J. Sale, Montgomery county, Tenn.,		3 00
Mary Merriweather, Montgomery county, Tenn.,		20 00
J. Dawbinspeck, Rush county, Indiana,		20 00
J. W. Smyser, Jefferson county, Ky.,		3 00
W. Standeford, Shelby county, Ky.,		5 00
H. G. Rudford, Shelby county, Ky.,		5 00
W. C. Whitaker, Shelby county, Ky.,		10 00
N. Owesley, Shelby county, Ky.,		5 00
John H. Williams, Woodford county, Ky.,		10 00
Albert Allen, Fayette county, Ky.,		10 00
L. L. Pinkerton, Woodford county, Ky.,		15 00
R. M. Webb, Clark county, Ky.,		30 00
H. C. Graves, Scott county, Ky.,		40 00
W. W. M'Kenney, Clark county, Ky.,		20 00
C. T. Herndon, Scott county, Ky.,		15 00
Mrs. Susan Hall, Woodford county, Ky.,		10 00
E. M. Ware, Essex county, Va.,		15 00
J. W. Parker, Montgomery county, Tenn.,		20 00
Mrs. Mary E. Dabney, King William county, Va.,		5 00
P. Bush, (dec.) per Edwin Poston, Winchester, Ky.,		65 00
Mrs. H. B. Keene, Georgetown, Ky.,		20 00
Temple Walker, King and Queen county, Va.,		34 00
	$42,234 68	$33,672 30

NEVER do any thing that can denote an angry mind; for although every body is born with a degree of passion, and, from untoward circumstances, will sometimes feel its operations, and be what they call "out of humor," yet a sensible man or woman will never allow it to be discovered. Check and restrain it; never make any determination until you find it has entirely subsided; and always avoid saying any thing that you may wish unsaid.

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DISCUSSION OF PRINCIPLES.

EXPLANATION AND APOLOGY.

Some of our readers have taken an interest in a correspondence which we have been publishing in the Harbinger for some months back, relative to a discussion of principles, between myself and Mr. J. H. Bocock, and they are, no doubt, expecting soon to see the discussion itself. I am sorry to say that, in this, they will be disappointed. After a long, and, in many respects, very unexpected and irrelevant correspondence, matters have come to such a point as to make it my duty to drop the matter altogether, so far as Mr. Bocock is concerned. The publication of the correspondence was commenced first in the "Watchman and Observer," and the papers containing such letters as appeared were sent to me. Sometime after their receipt, and before we had published any part of the correspondence in the Harbinger, Mr. Bocock stated in his letter of February 26th, 1850, (see M. H., p. 374,) that he had not received the Millennial Harbinger "containing that part of the correspondence already published in the Watchman and Observer," adding, "when the exchange shall have been made, the publication of the correspondence shall proceed." These statements induced us, at once, to commence the publication of the correspondence in the Harbinger, in the full expectation that it would be continued, as proposed, in the Watchman and Observer. But in this we have been disappointed. Not one word of the correspondence has appeared in that paper since the above proposition was made, though the Harbinger has continued to publish as agreed, and has been regularly sent both to Mr. Bocock and the Editor of the Watchman and Observer. We have complied fully with the understanding, as it is disclosed in our letters of February 26th and March 8th, found on the 374th page of the Harbinger; yet, since that time, not a line of the correspondence has been published by Mr. Bocock.

Whose fault this is, is not for me to say. Of the fact, I was aware; but of the reason, I was for a long time kept ignorant. Having learned, however, indirectly, that the Editor of the Watchman and Observer had refused to publish any more of the correspondence, and suspecting, from some things in a part of the correspondence itself, that such was the fact, I addressed to Mr. Bocock the question directly, whether or not his editor had thus refused. His answer was evasive and haughty. I was, however, resolved to know

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the truth of the matter, and accordingly, very promptly and decidedly repeated the question, with the assurance, that the correspondence should stop until I received an explicit answer. After waiting nearly a month, I received his reply, informing me that it was true that the Editor of the Watchman and Observer did refuse, and that he would not publish the correspondence any farther.

This I regarded as so positive a violation of express stipulations, and as so fully thwarting one main design of my undertaking the discussion—that is, to get the whole, fairly and fully before the readers of that paper—that I determined, at once, to drop all further negotiations with Mr. Bocock on the subject, and accordingly, I wrote him the following letter, stating my determination, and declaring the motives which influenced me to take it:

BETHANY COLLEGE, Va., July 13, 1850.

Dear Sir: Your last letter has been duly received. Unusual engagements have put it out of my power to respond to it till now. I will not venture to comment upon the disclosures it makes. I determined, in the commencement of our correspondence, to place a special guard upon my pen, and to write nothing that could be construed into an unfair or an unchristian spirit. I was anxious for a candid and full discussion of the points of essential difference between us, and, therefore, contrary to the earnest solicitation, and even remonstrance, of some of my friends, when they read the very discourteous letter which you wrote to Mr. Goss, concerning me and my selection to discuss with you, I still persisted in the resolution to deal with you as a Christian and a gentleman. If I could, even now, hope to get along with you in a manner worthy of Christianity, I might still overlook all that has past; but, I must candidly say to you, that I have no such confidence. Facts, which I have been compelled to extort from you, every principle of fairness and honor required that you should have voluntarily communicated to me; yet, though they were known to you, and under circumstances making it your imperious duty to reveal them, you have studiously concealed them, and in a spirit of haughtiness little becoming a respectful query, even evaded my inquiries concerning them, till you were compelled to respond.

Under these circumstances, I must decline all further correspondence with you on these subjects. I do so in no spirit of unkindness, but because my own self-respect, and the regard which I have for the courtesies and just rules of religious controversy require it. I take my leave of you, then, regretting that our readers will be disappointed in the anticipated discussion, and that we could not controvert, as Christians, to ascertain that that is scripturally true, but happy, at the same time, to be saved the mortification of being the occasion of a public wound to Christian courtesy and good manners, which, though I might not myself inflict, I feel fully assured I could not, by any degree of forbearance and kindness, prevent.

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With all due regard, and with the best wishes for your welfare, I am
Your obedient servant, W. K. PENDLETON.

Mr. J. H. Bocock,
Thompson's X Roads, Louisa County, Va.

We feel, in thus abruptly closing this correspondence, that some of our readers will be disappointed, whilst we know some of them will be gratified. For myself, I feel that much valuable time has been almost as bad as thrown away. I shall learn the lesson, however, of being more sure of my man, before I again venture to promise our readers a discussion upon any subject. Much of the correspondence is yet unpublished, and perhaps will remain so. It is preserved, however, should a future occasion call for it. It may be proper simply to state, that when it closed, we had not agreed on the propositions to be debated, as Mr. Bocock would not agree to affirm such as I thought expressed the true position of his denomination. It is probable we never would have agreed on some points, as I was determined to have a full expression of the doctrines from which we dissent, or none at all. I wished to make the doctrine of "special," "physical," "immediate," "efficacious," "secret," "infallible," "victorious," "irresistible," "almighty" spiritual influence, as taught in the standard works of his church, stand out in its true contrasts with our teachings. I was determined, from the very first, to carry the war into Africa, or have no contest at all, and I think it more than doubtful whether Mr. Bocock would have had the boldness to come up to the examination of a proper proposition. As it is, the controversy ceases on other grounds, and here I shall, for the present, let it rest. W. K. P.

AN END OF THE CONTROVERSY.

It was with considerable reluctance that I consented to the admission, into the Harbinger, of a written discussion of the proposed topics of debate on the part of Mr. Bocock, because our readers had already enough on both sides of every question embraced in the programme of items propounded by the parties. I yielded only in view of having the Presbyterians enlightened and disabused on the premises in controversy between us and themselves, which I anticipated, with much confidence, would be the result, when, in their own press, they should have both sides fully and impartially stated and exhibited. I knew, with the highest moral certainty, that we could lose nothing, but gain much, by having our views perspicuously

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and ably set forth in conflict with the opposing theses and arguments of the most accomplished and gifted of their church militant heroes. Having heard of the polemic prowess, and logical and rhetorical accomplishments of their champion, I presumed to tax our readers with a new discussion of matters and things as familiar to them as household words. But the preliminary discussion on the statement of the propositions, so fully convinced the more sagacious and prudent Editor of the "*Watchman and Observer*"—(in this case, a very judicious and appropriate title)—that much was to be endangered, and nothing gained to denominational pretensions, or fondly and long cherished opinions and tenets, that it seems he refused to enter upon his sheet, and show to his readers, the prefatory discussion of the real Presbyterian and Christian issues.

This caution is highly developed in the moral phrenology of the more calculating and prudential conductor of the denominational press. He soon perceived that nothing was to be gained, and much jeopardized, by the publication of both sides, or that the Rev. Mr. Bocock was not the Samson to challenge the hosts of Israel. "Discretion is the better part of valor" on the part of knights ecclesiastic, as well as of knights political.

I think, indeed, that the "Watchman and Observer," two persons in one man, has given precocious indications of large development of the prudential in the case of Dr. Humphrey's letters. He deemed it expedient to withhold the first, and to lay before his elect readers only the second of these very candid, able, and eloquent epistles. No one that has read them both, needs the art of divination to fathom the head and the heart that chose the second, and refused the reading of the first to his patrons.

But we expect nothing better, nothing higher or more noble, on the part of the Rabbis of modern theology. Perhaps the "Watchman" and his friend Mr. Bocock, are just as noble men as can grow out of the soil of one-eyed orthodoxy. No other Presbyterian Editor, known to me on this side of New York, has even ventured to republish either the first or the second of these two epistles. And even the New York Observer itself, that published them both, has not, as yet, mustered courage to give to his readers any part of our response!! Such tact, or holy fear, needs no commentator. It speaks with authority and evidence paramount to the ear and heart of candid and conscientious professors.

> "But no longer seek their merits to disclose,
> Or draw their frailties from their dread abode;
> There they alike in trembling hope repose."

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I am sorry I cannot quote, with pertinence, the last line of this beautiful epitaph. But enough of this, and we proceed.

I have never found a candid and honorable disputant in all my editorial life, on the wrong side of any theological question. My experience has compelled me to conclude that candor and truth, as well as their legitimate opposites, are twin sisters, and like the Simese pair, inseparably connected. None but the man who has the right side can be candid, noble, and brave. Error is constitutionally squint-eyed, ignoble, and cowardly. Hence the aphorism, "If thine eye be *single*," (sound,)—that heaven-framed window to the soul—"thy whole body shall be full of light." None of our spiritual doctors has a nostrum or medicine for a diseased eye. It can only be reached through the whole internal constitution.

I have had some little experience in the art and mystery of religious debates, as well as in the genius and spirit of modern controversy. I have, too, unfortunately, been compelled to become intimately acquainted with sundry disputants, both orthodox and heterodox. When settling the preliminaries of debate, as well as in the progress of discussion, I have always found that I must concede something that I ought not, in justice, to have conceded, else I never could have had a regular written or oral discussion with any clergyman, Romanist or Protestant. They must have an advantage of some sort, themselves being judges, else into the arena they will not, they cannot, they dare not, come. I have, therefore, in all my discussions, found that the inner man of the heart must be bribed by some advantage, or he will not "venture himself into the theatre."

I have, indeed, found some honest and honorable men in error, and ready to defend their errors; but when brought into discussion, they have always, in the long run, yielded the point, and admitted, and then preached the faith which once they opposed. All future discussions, on our part, must be undertaken for the benefit of our opponents. True, we may say that in convincing them, we please and benefit ourselves. In this view, we can afford to tax our patience and our persons for the good of others. But on baptism—subject, action, or design—what more can be said! There are the Rev. Doctors M'Calla, Rice, and the departed Rev. W. Walker. The reading of these have made myriads of immersionists. Can any one name preacher or layman converted to sprinkling of infants from immersion, by reading one of these debates! I say not one!! If there be one produced, I will present him a Family Bible, and give him a name and a fame as enduring as the Christian Baptist or the Millennial Harbinger. My book on baptism, in preparation, is the

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sum of the matter, and an end of the controversy with all rational, learned, and candid men, in the judgment of converted myriads; amongst whom are many who once destroyed the faith they now preach. I say this not of what is yet to appear when the volume shall be issued, but on so much of it as has already appeared in our different discussions and essays.

Meanwhile, I must conclude with one remark, and for it I appeal to the candid and uncommitted. Our readers, and the public who have read the whole correspondence between Messrs. Bocock and Pendleton, will, I doubt not, admit that we and the truth have gained as much, if our opponents have not lost as much, by the reading of what has been printed of the correspondence between these gentlemen, as they or the truth could have gained, had the contemplated discussion been fully and honorably conducted to the last word. It needs no Solomon to observe or explain this. A. C.

DR. WM. E. CHANNING'S OPINION OF CONVENTIONS.

No. II.

DR. CHANNING says, vol. 1, pages 307–8–9: "We have spoken of the tendency of great institutions to accumulate power in a few hands. These few they make more active; but they tend to produce dependence, and to destroy self-originated impulse in the vast multitudes who compose them, and this is a serious injury. Few comprehend the extent of this evil. Individual action is the highest good. What we want is, that men should do right more and more from their minds, and less and less from imitation; from a foreign impulse; from sympathy from a crowd. This is the kind of action we recommend. Would you do good according to the gospel? Do it secretly, silently; so silently, that the left hand will not know what the right hand does. This precept does not favor the clamorous and far-published efforts of a leagued multitude. We do not mean to sever men from others, in well-doing, for we have said there are many good objects, which can only be accomplished by numbers. But, generally speaking, we can do most good by individual action, and our own virtue is incomparably more improved by it. It is vastly better, for example, that we should give our own money, with our own hands, from our own judgment, and through interest in the distresses of others, than that we should send it by the hands of a

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substitute. Second-hand charity is not so good to the giver or receiver as immediate. Individual action is the great point to be secured. That man alone understands the true use of society, who learns from it to act more and more from his own deliberate conviction; to think more for himself; to be less swayed by numbers; to rely more on his own powers. One good action springing from our own minds, performed from a principle within—performed without the excitement of an urging and approving will from abroad—is worth more than hundreds which grow from mechanical imitation, or from the heat and impulse which numbers give us. In truth, all great actions are solitary ones. All the great works of genius come from deep, lonely thought. The writings which have quickened, electrified, regenerated the human mind, did not spring from associations. That is most valuable which is individual—which is marked by what is peculiar and characteristic in him who accomplished it. In truth, associations are chiefly useful by giving means and opportunities to gifted individuals to act out their own minds. A missionary society achieves little good, except when it can send forth an individual who wants no teaching or training from the society, but who carries his commission and chief power in his own soul. We urge this, for we feel that we are all in danger of sacrificing our individuality and independence to our social connexions. We dread new social trammels. They are too numerous already. From these views, we learn that there is *cause to fear and to withstand* great associations. We do fear, from not a few associations which exist, that power is to be accumulated in the hands of a few, and a servile, tame, dependent spirit, to be generated in the many. Such is the danger of our times, and we are bound, as Christians and freemen, to withstand it." So reasons Dr. Channing, of Boston, and so I believe. I beg leave to say, that I do not censure the motives of those brethren whose plans and modes of operation I condemn.

As to the argument offered to sustain these associations—that they are acceptable to our brethren—we would say, that they have been *unacceptable* to them until recently. What has produced this change in them? What new light is this that has sprung up so recently upon this subject? I confess I have no more light now, upon the subject of associations, than I had twenty-five years ago. Will these brethren, who have been so recently and suddenly converted from their former faith upon this subject, furnish *us* with a small portion of this new light, that we may be converted too? I suppose the golden calf was acceptable to all the Jews, *except Moses.*

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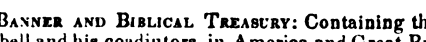
I believe the calves set up at Dan and Bethel were popular with Jereaboam and the ten tribes. The report of the spies was acceptable to all the Jews, *except Caleb and Joshua.* The Pope is very acceptable to the Catholics; so are creeds and clerical conventions to all the Protestant parties. But does all this prove that they are acceptable to God? Did not God's Son say, that which is highly esteemed among men, is an abomination in the sight of God? It is seldom that a thing is acceptable to God and man both. The works of God are always superior to the works of man. God is the author and creator of the family institution, and connexions of country and of the bonds of humanity, uniting us with our whole race, and, above all, of an individual congregation; men create artificial things, such as nunneries, monasteries, hospitals, missionary societies, peace societies, temperance societies, conventions, creeds, and all charitable or monied institutions. These artificial things may do good, but they are no more to be compared with the societies which God created, and in which he has placed us, than the torches which we kindle on earth, in the dark night, are to be compared with the all-pervading and all-glorifying light of the sun. We forget the value of what is familiar, natural, and universal, and ascribe undue importance to what is extraordinary, rare, and astonishing.

Hoping that our people may stand perfect and complete in the gospel of Christ, I subscribe myself yours in that hope,

JACOB CREATH, Jr.



THE GOSPEL BANNER AND BIBLICAL TREASURY: Containing the writings of Alex. Campbell and his coadjutors, in America and Great Britain. London: Hall & Co., Pater Noster Row; A. Muirhead, Edinburgh; P. Woodworth, Liverpool; H. Hudston, Nottingham.

SUCH is the title of a monthly periodical circulated through Great Britain. I am sorry to be constrained, and have too long forborne, to notice this publication, as unworthy of the patronage of our brethren in England and Scotland. The editor and his paper are sailing under a false flag. It does not "contain the writings," nor a tythe of the writings, of "Alex. Campbell and his coadjutors, in America and Great Britain;" and of the morsels of them given in it, most are given to subserve an indirect purpose; to betray us, by a kiss, into the hands of the erratic materialist and rather plausible sophist, John Thomas, of no-soul memory. It is a striking demonstration of the oblique morality of an exceedingly oblique theory, of any one

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who could thus stealthily impose upon an honest and unsuspecting community.

That Mr. Hudston and John Thomas, M. D., of the celebrated medical school at Petersburg, Va., (which has, I believe, neither faculty nor students,) have a political right to preach, write, and promulgate their opinions, I do not deny. But they have no moral, religious, or honorable right, to garble my writings, and to deceive their readers by seemingly to fraternize, in order to delude.

John Thomas, M. D., and his deserted, dispersed, and withering flock, in Eastern Virginia, have long since ceased to attract any regard in this country. He left Virginia without presuming to answer my essay against his theory, and is now seeking to make a politico-religious impression on the English community, by a book and a theory called, somewhat whimsically, the "Elpis (or hope) of Israel."

He has proved all the apostles to be wrong in making the resurrection to eternal life the hope of God's people; and for it, has substituted another terrestrial paradise, of which I shall not now speak particularly. True, I have never read the new book, or the newly discovered "Elpis Israel," but am informed that it is that maintained by some Jews of the present day, as a substitute for the hope of the resurrection of the just. We Christians have but one evangelical faith, and one evangelical hope of our calling, just as much as we have but one Lord, one faith, and one baptism. Ours is the veritable hope of the resurrection of the just, and not the political Elpis of the worldly Jews of this day. It is not, in other words, the literal return of the true Messiah to reign in Palestine, or on earth, or in any portion of the present solar system, but the hope of new heavens and a new earth, in which the pure in heart, and righteous in life, shall reign. But at present, I have room only to complain of the very censurable use made of my writings by the publisher of the "Gospel Banner and Biblical Treasury." A. C.

IMPOSTORS.

IMPOSTORS have ever been in the Christian church, but especially in the Christian ministry. Two such notable characters are on our files, and we are called upon to take them off and put them on our pages. These are *Job Liseter*, of Ohio, and *W. H. Parker*, of South Carolina, but, as he says, from Fayette county, Ky.

Job Liseter is not celebrated so much for chastity, honesty, and

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veracity, as he is for carrying with him numerous letters of commendation, and for palming himself, under false pretences, upon the public. Brethren ought not to give certificates and commendations to unknown or doubtful characters. Job has, at our expense, as well as at that of others, unfairly profited by such means. Brethren are cautioned to beware of him. He is said to be at present in Marion county, or in that part of Ohio, still presuming to preach the gospel that condemns him to eternal reprobation.

W. H. Parker, on the authority of Bro. James Lundaman, Greenville District, S. C., is probably still less celebrated for chastity, honesty and veracity, than his Bro. Job Liseter, of Ohio. He claims to be a Christian preacher, and lectures on grammar and education: (he needs a little moral culture still.) He is said to be a good looking young man, low of stature, but fluent in speech, and very successful in imposing, much to his own advantage, but little to that of others, in the way of trading, bartering, and lecturing. In proof of his Christian ministerial warrant, he shows a certificate said to have the names of L. L. Merril, J. Ellis, and I. Moss attached to it. Bro. E. A. Smith and Bro. C. Metcalf, of Athens, Tenn., are referred to as better acquained with his history and doings than our correspondent. Details are lying before me, but we have not the space for them. A. C.

AN INDEPENDENT BAPTIST.

PHILADELPHIA, Pa., June 17, 1850.

MR. ALEX. CAMPBELL—*Dear Sir:* I write these lines without knowing whether the direction will be right, as I am not certain that you reside at Bethany. I have seen some of your writings, principally those of a controversial character, as I have, myself, been frequently engaged in debate. I am told that you publish a paper, which, from its literary character and independence, is interesting and useful. In some respects, I approve your sentiments; in others, I am unacquainted with them. My object in writing this is to obtain a copy of your paper for a short time. My limited means render it necessary that I be careful not to incur too much expense. I wish to take your paper for three months, and then I will determine whether I can afford to have it continued longer. I am engaged in the gospel ministry, and have been thus engaged for perhaps fifteen

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years. I statedly address a congregation of Independent Baptists near this city. Should you visit this city at any time, I would be pleased to entertain you at my house. I practice physic, at No. 4 Fair Hill Row, Germantown Road, below Sixth street. If you receive communications for your columns, I may contribute somewhat occasionally, but, as an *independent* writer, will not promise to advocate your peculiar views at all times.

Hoping that you may be made exceedingly useful in scattering information among mankind, and inducing professors of the Christian religion to be careful to depart from all iniquity, and that you may be made one of the honored and happy instruments of ushering in the New Jerusalem state of the church, when all tears shall be wiped away, and there shall be no more *death*, (pestilence,) the consummation of that kingdom which shall never have an end—shall never pass away, I am, sir, yours respectfully,

ALFRED EARLE.

Mr. Earle will please send on his communications.—A. C.

PLEASANT HILL FEMALE SEMINARY.

OFFICERS OF THE INSTITUTION.

Mrs. JANE M'KEEVER, Principal. Messrs. JAMES C. CAMPBELL, T. C. M'KEEVER, M. A., both of Bethany College, Professors of Mathematics, the Sciences, and Languages. Miss MARTHA M. WILLIAMS, Teacher of Instrumental and Vocal Music. Miss ELIZABETH H. LUNSFORD, Teacher of Drawing, Painting, &c. Miss LORINDA M'KEEVER, Teacher of the Primary Department.

TERMS—Tuition, per session of ten months, $20, boarding, lodging, light, &c., 80; fuel, 5; washing, per month, 75 cents.

EXTRA CHARGES—French, $15 per session of ten months; Latin, 10 do. do.; Greek, 12 do. do.; Music on Piano, 32 do. do.; Music on Guitar, 20 do. do.; Use of Piano, 4; Use of Guitar, 2; Drawing, Painting, 20; Vocal Music, 4. No deduction made for absence during the session, except in cases of protracted illness. One-half payable in advance.

THE situation of Pleasant Hill is a very favorable one, being located in the country, on the dividing ridge between the waters of Buffalo and Cross Creek, one mile from West Middletown, Pa., and eight from Bethany, Va. The advantages to be enjoyed in this institution are: a country location; salubrity of air and water; delightful rural scenery; and an entire freedom from all epidemic diseases. Being surrounded, too, by a highly moral and industrious population, engaged in agriculture, it will not be necessary to impose the formal restraints upon young ladies which are requisite in seminaries situated in cities or towns, nor to incur inordinate expense in relation to appearance or dress.

Mrs. M'Keever, the Principal of the institution, who has had the experience of more than twenty-five years in the delightful task of training youth,

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in the various branches of useful literature, flatters herself that she shall, with her competent assistants, be able to render entire satisfaction to all who may think proper to patronize the institution.

The public mind is now awakened to the great importance of female education, and the time has come when a *thorough* course of instruction is emphatically demanded for ladies.

In the many excellent female schools which surround us, a very extended field has been opened for cultivation. The only danger now to be apprehended is, that this course will be *superficially* gone over.

It will be the principal object of the managers of this institution to make their pupils thorough in every thing they undertake; and for this purpose, they will have competent teachers, and every thing necessary which will tend, in any manner, to elucidate the subjects to which they are directed.

Connected with this institution is a Philosophical and Chemical Apparatus. There is a Library belonging to the Literary Society, formed by the young ladies of the institution; also, the students may have free access to the libraries of the Professors.

Our Academic year consists of ten months. Knowing by experience, that by dividing it into two terms, we lose two of the best months—viz: April and October—and are compelled to study during the months of July and August, two of the most relaxing months of the year; during which time, but comparatively little advantage can be derived from study. Knowing this, we thought it advisable to have our vacation months during July and August.

The examinatien of this institution will always take place on the last Wednesday and Thursday in June.

Owing to our increased patronage, we have erected, within the past year, another building, affording sufficient room for 50 young ladies, in addition to the number we were previously enabled to accommodate.

Parents will pleuse notify the Principal what churches they desire their daughters to attend. If no special instructions are given, they will attend church with her, and be under her special care.

PROFESSOR PENDLETON and myself had the pleasure of attending one day during the last examination, in company with sundry literary gentlemen and ministers of different denominations. Mr. Sloan, of the Presbyterian ministry, addressed the spectators present, at the close of the examinations, in a very appropriate manner, and spoke of the strictness and severity of the examination, as also of the remarkable proficiency of the students, both in the accuracy and comprehension of their attainments, as the most thorough and radical he had witnessed, to which I could not but express my consent. I have since seen notices of the examination and progress of the young ladies present in the Washington (Pa.) papers, one of which, from a gentleman of literary taste from Philadelphia, whom I understood patiently continued four days through the whole examination; and though they have spoken of the developments of the whole examination, as respects teachers and pupils, in the most glowing terms, I must say, that in my judgment, they have not exaggerated the one nor the other. Such an institution is pre-eminently worthy of public patronage.

A. C.

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WESTERN RESERVE ECLECTIC INSTITUTE.

Dear Brethren: We affectionately solicit your attention to a statement of facts, touching an enterprise very dear to our hearts—the contemplated school at Hiram—*The Western Reserve Eclectic Institute.*

It is generally known, that at a meeting of delegates from thirty-one churches on the Western Reserve, held in Aurora, November, 1849, it was agreed to establish an institution of learning, such as might meet, in the character and scope of its instructions, and especially its moral and religious instructions, the wants of the brotherhood; and that such an institution should be located in Hiram, Portage county, Ohio. At another meeting of delegates in Hiram, December, 1849, the preparatory steps were taken towards the establishment of such an institution. A Board of Trustees was appointed, composed of the following brethren: Geo. Pow, Sam.'l Church, Aaron Davis, Isaac Errett, Carnot Mason, Zeb Rudolph, Symonds Rider, J. A. Ford, Kimball Porter, Wm. Hayden, Frederick Williams and A. S. Hayden; a charter drafted and approved, and forwarded to the Legislature; a charter making special provision for instruction in the Holy Scriptures, as an essential part of the course of education in the institution. Subsequently, the charter passed the Legislature; stock, in shares of $25 each, having been taken to the amount of $5,000, the Board of Trustees energetically pushed forward the enterprize through its incipient stages. A farm of fifty-six acres has been purchased at the centre of Hiram, embracing one of the most beautiful sites for buildings any where to be found, and containing ample grounds for lots to be occupied by those wishing to enjoy the benefits of the institution, which the Trustees can sell at reasonable rates. A Building Committee appointed by the Trustees, have let out contracts for the stone, brick, and wood work of the school edifice—an edifice intended to be substantial, tasteful, and sufficiently large to accommodate one hundred and fifty students. *The foundations of the building are actually laid,* the work is rapidly progressing, and the building will be ready for use by next fall. A committee has also been appointed to secure the services of teachers, that the first term may commence by the first of October next.

Thus you will see, dear brethren, that the Board of Trustees are disposed to act with energy in the work committed to their trust. But to carry forward their work to completion, will require greatly increased liberality on the part of the brethren. Below is an estimate of the cost of the farm, buildings, &c.

Farm,	$1,800
Building,	7,500
Furnishing,	1,000
Total,	$10,300

To meet this we have subscriptions to the amount of $5,000; leaving a defect of $5,300.

We have been cheered by assurances that the churches generally were favorable to the enterprize, and would certainly sustain it. The time has come when this must be done, or the consequences must be disastrous to the enterprize.

We make an affectionate and earnest appeal to our brethren in behalf of this institution, just struggling into life. We need such a school. The highest religious considerations demand that we go on with it. We cannot fail in it without dishonor. We cannot succeed in it without the most desirable results flowing to our children and children's children. "Why

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should the work cease?" Will you be ready, dear brethren, when a solicitor calls, to aid as largely as possible? or will you, without a solicitor, forward your donations or subscriptions, and by timely aid in a most righteous and benevolent work, do honor to your Christian profession, and "lay up in store a good foundation against the time to come."

By order of the Board of Trustees,

L. W. TRASK, Sec'y. C. MASON, Pres't of the Board.

Such institutions, well conducted, are streams that make the wilderness and solitary place glad, and contribute to the cause of human redemption. A. C.

NEWS FROM THE CHURCHES.

COLUMBIA, Mo., June 26, 1850.

Brother Campbell: It is with unfeigned gratitude to our Heavenly Father, that I have the unspeakable pleasure of announcing to you and your readers, the final settlement of the Lexington difficulties.

Several weeks since the two congregations united in the selection of eight brethren, from different parts of the State, to whom should be referred all matters of grievance, from the beginning to the end, with the distinct understanding and solemn pledge, on their respective parts, to *forever* abide their decision.

In pursuance of said agreement, on Monday, the 17th of June, 1850, the brethren thus selected met in the city of Lexington, and by the agreement of the parties, Bro. Archibald O. Redd, of Kentucky, was added to the committee, making an umpire of *nine*, who patiently sat, and most thoroughly investigated, all matters of difference between the parties.

Each congregation appointed a committee of five, to whom was committed the guidance of the investigation: the chairman of each, after the testimony was closed, submitted the whole case before the umpire, in speeches of two, and two and a half hours.

The evidence and arguments, on both sides, having been closed, the umpire spent a day and night in mature deliberation. On Saturday morning, at 7 o'clock, the committees of the congregations, together with all the preaching brethren present, met the umpire by request, to hear their decision, and devise the best means for its announcement to the respective congregations.

Bro. Joel H. Haden, the presiding officer of the umpire, having announced the unanimous decision, it was followed by declarations on both sides, pledging the parties to abide by it. The two committees, as well as every preacher present, solemnly pledged themselves to abide by the decision.

I cannot, nay, I will not, undertake to describe the deeply impressive and heart-melting scene which followed the announcement of the decision. Suffice it to say, that all the personal difficulties was happily adjusted—all the past was buried—with all the hard and unkind speeches, and hard feelings, and unanimously it was resolved, that every part and parcel of written evidence bearing upon the case, should be committed to the flames.

A song of praise to God was then sung, and the brethren extended the right hand of Christian fellowship to each other; and if ever there was a *deep*, and a pure gushing forth of soul, it was on that ever memorable occasion.

I was deeply impressed with the talent exhibited by the brethren on both

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sides. "Where much is given, much will be required;" and firmly believing, as I now do, that they will faithfully execute their pledges, I look forward, with pleasing anticipation, to the time when that part of our happy and beloved country shall exert a most powerful influence in behalf of the reformation for which we are pleading. May the Lord seal the vows so solemnly made on that occasion!

I might say much more, as my heart is full; but fearing I am consuming too much time, I close. Herewith, by the request of Elder J. H. Haden, I transmit you, for publication, the report of the brethren, and hope you will add such reflections as may, in your judgment, be deemed important. I need not say, that any thing you may present will have a great weight upon all our minds. The Lord bless you and yours!

Your brother, D. P. HENDERSON.

Report of the Committee.

LEXINGTON, Mo., June 21, 1850.

The committee, to whom was referred the difficulty existing in the Church of Christ in Lexington, Mo., after having heard all the evidence in the case, submit, as their decision, the following:

1. That in all churches of Christ, the majority have the indisputable right to govern.

2. That the minority of a Church of Christ cannot scripturally secede from said church, without the consent of its majority, except in cases involving doctrine, and in cases of the usurpation and exercise of unwarrantable authority.

3. That the church, before the separation, acted improperly in several instances.

4. That the minority did wrong in seceding from the church, though they seem honestly to have thought they did right, and doubtless did so think.

5. We deem it expedient that they retain their present separate organization.

Oliver C. Steele,
Archibald O. Redd,
Moses E. Lard,
Weston F. Birch,
Hampton L. Boon,
James Bashett,
Prince L. Hudgens,
David T. Morton,
Joel H. Haden.

The undersigned, committee of each church in Lexington, the elders and teachers from different parts of the State, being present this day, most heartily agree to the decision of the committee of *nine*, above set forth.

T. N. Gaines, S. S. Church, A. Proctor, A. Jones, J. G. Chinn, } Committee of South St. congregation.

L. Vancamp, H. M. Bledsoe, J. Graves, A. Wright, J. S. Muse, } Committee of Main street congregation.

Preachers—F. R. Palmer, T. M. Allen, D. P. Henderson, Winthrop H. Hopson, George E. Taylor.

DUBUQUE, Iowa, May 13, 1850.

Brother Campbell: As it is not generally known by your readers that there is a Church of Christ at Dubuque, I have thought it proper to inform our brethren through the Harbinger, that the church at this place was organized in September, 1844, with eleven members; that we have struggled on, against all the adverse influences incident to the Reformation we contend for, and now have the grati-

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fication to find the church in a healthy and prosperous condition, and numbering some one hundred members. Most of the time we have had no preacher resident amongst us, but were fortunate, last year, in securing the labors of Elder Charles Levan, who, by his zeal, industry and talents, has greatly contributed to the present prosperity of the church.

I must not neglect to say, in conclusion, that we have been greatly refreshed lately, by the coming of our beloved Brethren Henderson and Hopson, of Missouri, who tarried with us some three weeks. The church was much edified and encouraged by the labors of these worthy and talented brethren. We had 28 additions during the meeting, and we hope that the good seed sown will produce much more fruit in due time. Yours in Christ, M. MOBLEY.

LEXINGTON, Ky., June 14, 1850.

Brother Campbell: On my return home from Providence, in Jessamine county, I sit down to give you the news of a good meeting of six or seven days' continuance, which closed last evening. It was my first essay out to a Kentucky country meeting. I was happy to stand up with Brethren Creath, A. Rains and R. Ricketts, known far and near in the Reformation. We had a happy meeting, resulting in the confession and baptism of 17 persons—ten males and seven females, thirteen white and four colored persons. Nine of them were youths and young men, from fifteen to twenty-one, I should judge, and sons of the faithful in the neighborhood. Christian love and harmony prevailed at all our meetings, and our private interviews in the family circle were most refreshing. With Father Creath as moderator and adviser, our time was pleasantly and profitably spent, in turning over the treasures of the good word, for which we all had a taste, and in which we all found greater interest than in noisy and unsatisfying politics. The meeting will long be remembered by us all. J. HENSHALL.

☞ We are sorry to be obliged to defer much Church News till cur next. A. C.

OBITUARY.

CALAWAY COUNTY, Mo., June 17, 1850.

Brother Campbell: ELIZA B. MOSELY, consort of Bro. James Mosely, was born in Kentucky, April 12th, 1798; emigrated to Missouri in 1828; and about the year 1838, when the principles of the Reformation began to be developed, she became a member of the Church of Christ, and lived and died "in the hope of a better and more enduring substance in heaven." After a long and painful illness, which she bore with fortitude, she departed this life May 19, 1850. A. RICE.

OAKLAND, Bracken County, Ky., July 2, 1850.

Departed this life, in her 35th year, of scrofulous consumption, on the 17th June, 1850, Mrs. SUSAN, wife of Henry Anderson, of Bracken county, Ky., leaving an afflicted husband, and two sons of tender age, to mourn their loss. Sister Anderson, ever amiable, prudent, and discreet, in

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health, bore her painful illness with meekness, patience, and Christian resignation, meeting "the King of Terrors" with a hope unclouded and a courage undaunted; evincing to those of us who saw her frequently, and conversed with her freely, that she trusted in the Saviour's love, and stayed her soul on God. A. M. I.

LAGRANGE, Ky., July 18, 1850.

Brother Campbell: On the 13th inst., in Bedford, Ky., Bro. JOHN C. HOPWOOD, departed this life in full triumphs of the Christian faith. He died of malignant cholera, after an illness of some fifteen hours, in the morning of life—in youthful manhood. He suffered greatly, yet he bore it all with Christian fortitude, saying, "the will of the Lord be done;" and in the severest paroxysms exclaimed, "Oh, how hard I am dying; yet I will not complain, for my Lord died on the cross;" and observed, also, "I have been trying to serve my Saviour here, and now he is going to take me home to himself—blessed be the name of the Lord! glory to God in heaven!" Bro. Hopwood told me, during his illness, that he wished $20 of his estate to be given to the Cincinnati Convention, (of the Christian Church,) which sum he had subscribed last year; and that he wished $100 of his estate to be given to the Lexington Convention, (of the Christian Church,) to aid in the spread of the gospel of Christ. Bro. Hopwood has left numerous friends, brethren and sisters, to mourn his death; but I would say to those friends, let us console ourselves with the reflection, that he is now resting from his labors in the paradise of God

JOHN HARVEY.

BROTHER ALEXANDER HALL.

I AM happy to state to the brotherhood, that Bro. Alexander Hall made a recent visit to Bethany, and from an interview had, and the explanations and representations offered on the occasion, the breach of good feeling which has, for sometime, existed between us, has been healed, and all difficulties satisfactorily adjusted, so that we again stand as we once stood—on terms of Christian communion and friendship. A. CAMPBELL.

☞ The "Proclamation and Reformer" will please publish this notice. A. C.

NOTICES.

WE have lately been requested to copy the proceedings of various conventions, some of local, and some of general importance. It would be gratifying and profitable to us to do so. It would save much of the labor and expense of editorship. Original essays and communications are much more expensive. But the value of the Harbinger, to the cause we plead, would be diminished. Still, we have given place, and, no doubt, will occasionally be obliged to give place, to such requests, when we think the great cause we plead really demands it. We must, however, for the present, postpone some on hands. A. C.

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THE

MILLENNIAL HARBINGER:

SERIES III.

VOL. VII.] BETHANY, VA., SEPTEMBER, 1850. [No. IX.

THE CHRISTIAN MINISTRY AND ITS SUPPORT.

No. I.

THE affairs of the whole universe are conducted by ministers. God does nothing now in his own person. In creation, he made his own word the immediate executive of his will. His word was an impersonation of his power. "He spake and it was done." He commanded, and the universe began. Hence originated the primordial title of the MESSIAH. "In the beginning was the WORD, and the WORD was with God, and the WORD was God." "All things were *by* him and *for* him," and "without him was not any thing made" that ever began to be.

In providence, as in nature, God works by ministers. "He makes the winds his angels," and "flames of fire his ministers." In legislation, Moses, his minister, and the angels, waited upon him in Mount Sinai. The nation of Israel received the law through ranks of angels standing between them and God.

In redemption, too, his prime minister was and is the Messiah. He came out from his presence; and having finished the work given him to do, returned to the bosom of his Father and his God. John the Harbinger was the angel of his presence on earth, and not only announced his arrival, but prepared a people to receive him in the proper rank and dignity of his mission. He chose his ministers, and sent them to herald his coming to the lost sheep of the house of Israel. These he called *apostles*. "As my Father," said he, "constituted me his apostle, so I constitute you my apostles to the

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world." He commissioned apostles; and after he received the kingdom, on his return to heaven, he sent the Holy Spirit as his "ADVOCATE" and minister to inspire evangelists, prophets, pastors, and teachers, for the edifying of his body—the church. The church thenceforward became "an habitation of God through the Spirit." She, also, sends out her missionaries, or creates her ministers, by the authority of her Lord and King.

Now, the questions, the cardinal questions immediately before us, are: *What is the nature and character of the Christian ministry? How is it to discharge its functions? And in what manner to be sustained?* So much has been said and written on these subjects amongst us, that, were it not for the continual influx of new converts and new communities into our body ecclesiastic, little more would be necessary to be said. A community, however, like that which has risen up, by our instrumentality, out of so many ecclesiastic communities, continually growing by new accessions from without as well as from within, needs line upon line, and precept upon precept, here a little instruction and there a little more.

It is confessed, that every organized body should have a head congenial with itself. A secular body or an animal body, with a spiritual head, would be as much a monster as a lamb with a leopard's head, or a leopard with a lamb's head. Such monsters are chosen by infinite wisdom to represent a church or spiritual community with a secular or political head. A church of Christ with a secular sword in its hand, and a secular head, in the person of a King, a Queen, or a Pope, is fitly represented in prophetic symbols as a monster, with a plurality of heads. Every body, indeed, of every class, having two heads, is a monster. Even if it had a sheep's head and a calf's head—much more, a lion's head and a lamb's head—it would be a hideous spectacle. Such are the Roman, such the English, and such are all politico-ecclesiastic, and ecclesiastico-political, bodies.

These, all true Protestants, and especially all true Reformers, do cordially abjure. But all agree that a church of Christ should have two classes of ministers—a domestic and a foreign ministry; one for building up the church at home, and one for founding new communities abroad.

Elders or pastors, and deacons, belong to every Christian church, in virtue of its character and design, as an organized spiritual community. Preachers or evangelists are its ministers abroad. These are called *missionaries*, because *sent* and sustained by the church; but evangelists, from the nature of their work. They preach the gospel, baptize the converts, constitute churches, and set them in

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order. These all are not secular, but spiritual officers. They must, however, live in the world, as well as in the church. They must, therefore, have the means of living from some source. Whence should it come? From the church or from the world? The Lord has himself settled this question: "Even so has the Lord ordained, that they who preach the gospel shall live by the gospel."

He has not said that all the officers of churches shall live by the gospel; but he has ordained, that they who *preach* the gospel shall *live by the gospel.* True, indeed, in many places a Christian man may be an elder of the church and preach the gospel publicly, and from house to house; and such are to be accounted worthy of a liberal maintenance.

Now, the question is, by whom shall they be sustained in this work? Must they look to the converted church or to the unconverted world for their food and raiment? Few, in this comparatively enlightened age, would argue that the *unconverted world* must pay, or be expected to pay evangelists, for endeavoring to convert them. This would be, in politics or national economics, to require foreign nations to pay foreign ministers, while attending upon the business of their own nation. Yet this is virtually, and sometimes formally, done by some of our Pedobaptist communities, and perhaps by some others.

Who carries round that subscription paper soliciting men of this world to support a Christian evangelist or a Christian pastor, while they are laboring to convert them, *alias*, preach the gospel in that meeting-house, village, or hamlet? I have seen sundry such solicitors. True, they do not say, in so many words, "How much will you give the ministry of this town or vicinity for laboring to convert yourself, family and neighbors?" But they will say, "How much will you give to settle such a minister and preacher of the gospel amongst us? We much need such a man, and he may be a blessing to us all."

Very frequently it happens that neither the solicitor nor the solicited, are members of the church. And what is this but to request a people to pay some one to endeavor to convert them? But, still worse, should it be intimated to such contributor that he is doing any thing pleasing to God or advantageous to his spiritual interests. Would not this be to teach that the gift of God is to be purchased by money?

The apostles, prophets or evangelists, named in the New Testament, never solicited, or employed others to solicit for themselves, any sort of support from those they sought to convert. Every principle of

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Christianity is adverse to such a procedure. An English prelate, compelling tythes and church rates from those who have never heard, or will hear him, or his curates, preaching any thing called gospel or religion, is quite as rational, consistent and religious, as any one called a dissenting minister soliciting, receiving, or consenting to receive, money from those he is laboring to convert.

But why argue such a question? Who does it? No one contends for it, some one will say. I take no pleasure in affirming or in proving such allegations. But name the Pedobaptist community that does not practise it. "If none but Christians contribute to the support of the Christian ministry," some of them have said, "the Christian ministry would be starved out of the world." I presume that this is true of such a ministry as is sometimes called "the Christian ministry." But true, it is not of a true Christian ministry; for such a Christian ministry was at the beginning, is now, and ever shall be till the Lord comes. But it belongs not essentially, and seldom or ever accidentally, to any by-law-established church, or to any society that, by infant affusion, receives the world into its bosom as soon as born.

It may be asked, is the evangelical ministry, or are our missionaries and evangelists to support themselves? This is, indeed, a grave and important question, and is not at once to be answered either by a *yea* or a *nay*. There are cases in which apostles supported themselves by their own labors, and evangelists have often done so. But has the Lord so ordained? He has not, we fearlessly affirm. But he has not inhibited, in certain cases, certain persons from so doing. Paul wrought with his own hands at his tent making, to sustain himself and others, while preaching the gospel. This was, indeed, gratuitous and noble. But had the Lord ordained such a mode of subsistence, there would have been no nobility, but duty, in so doing.

There is no law against generosity, no statute against magnanimity, no precept inhibiting noble and generous deeds. But there is an opportunity allowed to every Christian man, if his ability, his pleasure, or the wants of society require it, of imitating God, as a son of God, by giving to all and receiving from none.

But it is not always prudent and benevolent to do so. Better, in some respects, that Paul had written a few more epistles and manufactured a few less tents. Better he had demanded support from those whose duty it was, and who had the means, to support him, and preached a little more. Better, I say, but for the benefit of a noble example. Still, if that example be not followed, a positive loss accrues to the Saviour's party and cause. It will, however,

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accrue, not because Paul made tents when he ought to have preached and wrote, but because other men will not preach at all, unless tents are first made for them, and will not write, because no one has written to indemnify them. In the long run, Paul may have converted more men, in all time, by his manual labors for his own support, than he would have done had he not so nobly acted. He differed much in opinion with some very respectable modern ministers. He had a divine model in his eye; one who said, "It is more blessed to give than to receive;" but some Anglo-Saxon clergymen read, "It is more blessed to receive than to give," and so commend it.

But to our object in a more direct line. If the world cannot be asked to support the Christian ministry, and if the Christian ministry are not to support themselves, except when they refuse support, then how is the gospel to run and be glorified? The conclusion is inevitable—the church must do it, or it can never evangelically be done. But of this, more fully in our next. A. C.

NUMBER II.

That the Messiah, our glorious Redeemer, our liege Sovereign and King, our Lawgiver and Judge, has ordained a wise, powerful, and efficient ministry, no one that knows him, and believes that all authority in heaven and earth are his, can doubt or does doubt. That he has not left that ministry to chance, or to the generosity of his enemies for its creation, maintenance and success, no student of the New Testament can, for a moment, question. "He that spared not his own son, but delivered him up" to the painful and ignoble death of the cross, will certainly freely and generously give us all things necessary to the success and ultimate triumph of his cause. The universe, as well as the whole Bible, attests that order, system and energy, are necessary to success in every scheme which has the glory of God or the happiness of men for its object. And such, most assuredly, is the Christian scheme.

Again: our king is honorable, and absolutely independent, and will not have his public servants dependent on the world and the Devil. He will not allow them to go a begging to Satan, to build up his cause and kingdom. Nor will he have his public servants seculars or sinecures. The clergy of sectarianism are sometimes divided into two classes—the one properly called secular clergy, and the others miscalled *spiritual* clergy. The former add some worldly

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business to their calling; the latter do not. Christ's spiritual servants "wait upon their ministry." The true christian and the true church are known by, and distinguished on account of, their liberality. An honorable Christian, a spiritually-minded man, will not take fee, reward or wages, from one in the Devil's kingdom, for services rendered to the Lord. It is an insult to our King to ask, or knowingly receive from his enemies, wages for any service done to him, his cause, or people. From many such observations and conclusions, without elaborate argumentation, we come to the conclusion that it is essential to the Christian ministry that they be provided for by Christ's own church and people. The Messiah preferred to send Peter to a fish for the temple tribute money, rather than to ask it from an ungodly man. *As a Jew*, he ate with publicans and sinners; but when he desired to borrow an ass, he sent his disciples to a person who only needed to know that his Master had need of him. He thus honored the owner of the ass more than he could honor his Lord.

We have seen that, in certain circumstances, Christ's ministers may support themselves, but that they are not obliged, by any law, to do so. Would it not, however, be a very imprudent policy, on the part of a Christian community, to have its evangelists plowing, teaching school, making shoes or tents, when they ought to be, every day, working in Christ's vineyard, and winning souls to God, or preparing themselves for this great work?

He is a poor shepherd who once a week, or even once a day, throws some fodder into the rack, and pays no more attention to the flock, not even to learn whether they eat or do not eat it. Such a shepherd deserves no wages, not even to partake of the milk of his flock. The good shepherd feeds his flock in green pastures, along the cool waters, and keeps his fold secure from wolves and dogs. But absent from the flock and engaged in other employments, how can he perform these duties! Jesus, the good shepherd, "laid down his life for his flock;" and ordained that, Timothy like, all evangelists should give themselves wholly to their work, that their profiting might be obvious to all that wait on their ministrations. "No man can serve God and mammon;" and no man can be an approved and useful evangelist, who makes it, in whole or in part, a sinecure, and pursues some worldly calling for a living.

There is a wisdom in Christ's ordinance which I have not often heard even alluded to, much less developed. I allude to the ordinance: "That they who preach the gospel should live," not *on* the gospel, but *of* (or by) the gospel. The philosophy of this is, that every

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man, as a general rule or law, must faithfully and industriously pursue that calling on which he depends for support. Now, to secure the whole heart, time, labor, and energy of an evangelist in his work, the Lord ordained that he should live on the proceeds of the gospel—on the avails of his calling. Is it not a self-evident proposition, that mankind mind that which most minds them, or pursues that branch of business most faithfully which is most lucrative. Let a man, for example, have a farm, a school, or a shop, on which he mainly, if not wholly, depends for food and raiment, and some other business connected therewith; some little office, that pays little, very little, for its duties; need I ask any one, which of the two will he neglect? One of them must, at times, be neglected, and will not that generally, nay, always, be the less lucrative?

We have many brethren who profess to be pastors, and some, too, who profess to be evangelists, whose farms, shops, and schools, have much more of their time than their ministry. They labor on the Lord's day for the Lord, and on working days for themselves, and are yet evangelists or pastors in profession! But like myself, they receive nothing for it. This, in one attitude of the case, may appear generous, but we could not, in justice, receive any thing in the name of a pastor or an evangelist, because we do not do the work. Both these officers must, so long as they assume the office, perform the work belonging to the office.

But with me it has been, and still is, a question, whether we do more evil than good, in many cases, by such a course? When a church has the means of having an elder that could every day labor in the word and teaching, "publicly or from house to house," and neglects the duty, because some one volunteers to speak or preach for them, and lead their devotions on the Lord's day, it has become with me a grave question, whether we do not commit two offences—one against the cause we plead, by preventing the church from employing one who would be always at work in the Lord's vineyard; and another against the people, by cultivating in them an illiberal, selfish, and rather churlish spirit? Besides, we rob them of the honor and glory of being fellow-helpers to the truth. These questions have been with me, and doubtless with others, of serious consideration. We feel disposed to preach the gospel, without charge, to the poor, and even to rich Infidels, Pagans, Jews, Samaritans; but I confess it rather goes, with me at least, somewhat against the current of my soul, to teach or instruct those who are able to contribute to the cause of illumination and salvation, but need it not for their own edification, but for that of others; and instead of doing

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so, invest their gains in houses and lands, in goods and chattels, and take no stock in the Bank of Heaven.

With such professors, I can have as little sweet communion as with those brethren called pastors or evangelists, who receive the wages and do not the work; but while nominally working for the Lord, are all the week, the Lord's day excepted, gathering honey out of every opening flower for themselves. I have just as little sympathy with, or feeling for, any one called my brother in Christ, who does so, as I have for the hireling clergy and dumb dogs who fatten in the kennel, but will not bark when the thief comes; or who grind down stale divinity of other days, and mingle with it a few better thoughts, a few more rational views, which they, too, have borrowed from another source than their own pious and laborious studies of the Living Oracles, and serve it up, as the bread of life, to famishing sinners.

But while speaking of the *support* of the gospel ministry, I must advert to some other portions of the apostolic writings, which I must reserve for another essay. Meanwhile, I will only add, that there needs some definition of the word support or maintenance of Christ's ministers, especially of that class called *evangelists*. This term, like most others, is not so defined, in any one treatise, as to fix definitely and forever, its proper import.

It must, of course, be more or less regarded as a relative term. It differs in value, and is very much governed by time, place, and circumstances. Four hundred dollars may be a support for one man at a certain time, place, and state of society. It may be two thousand dollars, at another place, time and state of society, for himself and household. There is no standard sum of money, nor of that which it represents, that could, by lexicography, church canons, or acts of parliaments ecclesiastic, be established or ordained as either scriptural or rational in this case.

Yet there is a competence, a rational competence, in the common sense import of this term, which, although it differs in dollars and cents in Jerusalem, Rome, London, and Apii Forum; on the Ohio, the Missouri, and the Mississippi, is still fully comprehended by the respective inhabitants of these and all other localities.

It is that which is neighbor-like; it is the poet's golden mean:

> "He that holds fast the golden mean,
> And lives contentedly between
> The little and the great,
> Feels not the wants that pinch the poor,
> Nor plagues that haunt the rich man's door,
> Embittering all his state.

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True, the bishop of a church must be given to hospitality, and that without beggary for the means. He should lack none of the necessaries, if not the comforts of life. I do not say that he should conform to any of its extravagancies; nor should his household affairs be narrowly looked into, or become the subject of criticism; nor should he, in receiving his annual stipend, whatever it may be, either appear or feel like one asking or receiving alms. It is but his due; and when the last farthing is paid, he must not feel that he has received any favor. On the contrary he may, should an occasion require it, say with Paul, "If we have sown to you spiritual things, is it a great thing if we should reap your carnal things?" The seed is more precious than the harvest, however rich. It was always so, since there was an organized people of God in the world, typical or real. To conclude, we say with Paul to every delinquent: "Do you not know that they who minister about holy things, live of the things of the temple? And they that wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." A. C.

NUMBER III.

We concluded our last essay on this subject, with a very pointed and impressive quotation from Paul. He associates the maintenance of the Christian ministry with the maintenance of the Levitical priesthood, while officiating at the altar; they being, as he alledges, participants with the altar itself. Whatever was devoted to the altar or to God, was divided, by God's appointment, between him and the priesthood. Whatever went into the temple, of the good things of this life, was, by divine institution, participated with those who served in the temple. God had no other use for it. And so the Lord has ordained, that they who preach the gospel should participate of its fruits through those who embrace it.

The Lord needs nothing in his own person, but he needs much in the persons of those whom he has employed to give effect, by their labors, to the sacrifice which he made of himself to God. If the gospel be not preached, Christ has died in vain, so far as the salvation of all men, capable of believing it, is concerned. How important, then, that the gospel be preached! "How shall they believe in him of whom they have not heard?" "How shall they hear

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without a preacher?" was, indeed, true in the beginning, and must be true in every beginning where the gospel is not already known.

Printed gospels, read in the vernacular of any people, is, in some sense, a preached gospel. But still, the Bible must be printed and sent where it is not. And it must also be admitted, that the living voice of a living Christian man, is the most successful way of preaching it to any people. Our Lord, in his commission, did not command that the gospel be written, printed or published, in our sense of these terms, but proclaimed with the living voice of a living man, accompanied with all the life, earnestness and zeal which it could receive from his person, manner and spirit. And these are matters of great account.

Evident it is, that the gospel was designed to be announced to all the world, and great must, therefore, be the company of those who publish it. Now, as "no man goes into a warfare upon his own charges," the nation, the whole nation of Christians—the Church of the Living God—the monument and the support of the truth—must send her ministers, and not merely commission, but sustain them, their wives and their children, too. For since the husband and the father labors for the Lord, the Lord's people must, by their love and allegiance to the Lord, sustain him; not starve him, nor make him a sacrifice on the altar of their parsimoniousness. They must labor for this special purpose, as they labor to pay their imposts to the governments of this world, and to do so with a much more enlarged benevolence and freedom. Christians are much more bound to support the gospel than the State. They are bound by a higher justice, a nobler honor, and an infinitely higher gratitude. They owe person, estate, and whatever bounties they enjoy, to the Lord; and all their hopes of immortality are in him, and in him alone; and therefore, if they had no philanthropy, allegiance to him would constrain a large offering; but these combined, become a mighty influence to call forth their greatest energy in their hearts, their time, their money, their prayers.

Nothing is stronger proof of the little interest persons have in Christ, than their mere pittance contributed to his cause. If they realized his great salvation in their own hearts, they could not withhold a liberal, generous, magnanimous support to his cause. In fact and in truth, the enlightened Christian man regards the church and the Christian ministry as the only true SAVINGS BANK on earth. Whatever is deposited there, will be always safe, and yield a large interest to all eternity. There is no other fire insurance corporation against the universal conflagration but the church of Christ. What-

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ever is locked up in her golden safe, will yield an everlasting revenue. It is a treasure hid in the elect and not in a field; and though heaven and earth pass away, they and their consecrated property will be forever secure as the throne of God.

But how is the Christian ministry to be regularly and sufficiently provided for? This is a question of human prudence, left to the wisdom and discretion of the church. There is no system, because there could be no system prescribed in the Christian revelation. It is not said that any one shall contribute so much per head, or so much per cent. on his income or capital stock. This would be making it a mere duty, a claim of mere justice, and no more. But while it is both a duty and a claim of justice, the Lord, because he loves a cheerful and a liberal giver, prefers to have it not a mere work of necessity and justice, but a work of generosity and liberality. Still, it is expedient that there be system in church, as well as in personal, family, or State finance. There must be a sum understood, stipulated, and, above all, a time of payment. The public Christian servant, minister, missionary, or evangelist, whatever he may be called, must, to be a man of honor, a man of veracity and good faith, be able punctually to meet all his engagements. My theory is that he should be paid quarterly, in advance. For this purpose, every member of the church, from the widow and her two mites up to the man of hundreds of dollars, should, weekly or monthly, make his contribution to the treasurer or deacon of the church appointed to do the service. Let men pay their ad valorem tax, or whatever Christian tax they may agree upon, as punctually as the merchant or the farmer must his bank engagements. Let him lay by in store, against the day of payment, his stipulated sum, with the faith and liberality of a Christian man.

As just stewards, let every man gives as the Lord has prospered him. Riches, as well as salvation, come from the Lord. Both in the use of lawful and honorable means. It is God that gives all increase. Of this we are but stewards. Some can only spare five cents a week for the Lord's treasury; others, as well one or two or more dollars. The poorest may give something. None have a right to monopolize the honors of the church. No one ought to give so as to make the bounty of all not necessary. This would be to defraud them of enduring riches and honor. *Every member of a church*, not living absolutely on its bounty, should give, regularly and systematically, something. It is good and blessed to give any thing to the Lord. He receives only through the persons he sends to us. His ministers of salvation are his choicest friends and favorites.

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Hence, while the "righteous shall shine as the firmament, his ministers shall shine as stars forever and ever." Of different magnitudes, too, but without envy on one side, or pride on the other. Each, as he has turned men to righteousness and honor, shall shine in comparative splendor and glory in the highest heavens.

The State tax amounts to a large sum per annum; but the poor pay their equitable portion of it. The annual revenue to the Lord, in the form of meeting-houses and their expenses, evangelists and their expenses, the poor fund and the contingent fund, should be much greater, because the privileges enjoyed from the throne of heaven in the church, incomparably transcend those enjoyed under any throne or government on earth, of a political or a temporal character. And as the advantages accruing from the taxes paid to civil government are but the safety of our persons and property from human wrongs and violence, while those accruing from the throne of Christ are spiritual, eternal, and celestial—boundless as the universe and lasting as eternity—our liberality, our annual revenue, should be greatly above that which we are compelled to pay to Cæsar for the transient pittance he gives us in return for it.

But I am not writing a treatise on ecclesiastic finance, or the best ways and means of discharging our obligations, and securing our rights and privileges under Christ. I am writing with a free pen, on the support of the Christian Ministry. I write, too, on this topic, to call the attention of our brethren to this subject, because it has been neglected too long, and because some of our best evangelists have quit the field, like Peter, for a while, and gone a fishing. They do not find a Saviour standing on the shore with their dinner cooked, when they land in a new territory. Therefore, they go a fishing for a living. One has gone to school keeping, another to shop keeping, and another to physic, and, worse than all, some are talking of studying the art and mystery of wrangling, *alias*, civil law; and that, too, not as a science, but as an art to be practised for a roasted fish and an honey comb!

We are asked more frequently than new moons return, for evangelists; but the evangelists ask twice as often for bread, and do not receive it. Some are well supported, it is true. But we find not a few traveling and preaching on their dentistry, physiology, pathology, pedagogy, grammar, and music; thus taxing flesh, blood and bones, as well as ignorance and folly, for revenue to promulgate the word of life to the world!! I add no more. Let our brethren every where consider this great subject with an interest and concentration of mind worthy of its immediate importance and paramount claims.

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Thousands of evangelists are demanded, and unless supplied, the ground opened to us, at home and abroad, cannot be cultivated, and will not produce that revenue of blessedness and glory which it now promises. We only want a competency of well qualified evangelists, to possess and hold the length and breadth of this continent. There is a growing conviction, deep and extensive, that what they call our "theory," is the best, the most rational, scriptural, intelligible and practical, in Christendom. Shall we, then, or shall we not, suffer this great cause to languish and totter along, or, rising in the greatness of our strength, add to our faith courage and a generous liberality, and, with all our energies, double our numbers in a few years, thus bringing many sons to glory? "I speak as to wise men—judge you what I say." A. C.

RESPONSE TO Dr. CHANNING—*No. II.*

The positions assumed by Dr. Channing on Conventions, to say the least, are, in my opinion, of very doubtful disputation. I would have been better pleased if Bro. Creath had not so freely endorsed and adopted them. Dr. Channing, as an accurate and elegant writer, deservedly stands very high with myself, as well as with the great multitude of his readers. But as a theological writer, on sundry important subjects, of transcendent value, he is, with me, no authority at all. Such positions as the following, as quoted by Bro. Creath, are highly questionable: "Individual action is the highest good." Redemption itself is not of this character. It is conjoint action. It is the action of the Father, and of the Son, and of the Holy Spirit, co-operating in one result. "My Father worketh hitherto," said the Messiah, "and I work." Redemption is conjoint and representative. Jesus Christ was the representative of the Father and of the Holy Spirit. In his sayings and doings they acted with him. The twelve apostles acted not only severally and apart, but conjointly. They acted with the whole church in all its great movements. The church in Jerusalem was itself a convention. Dr. Channing's aphorism or position, is at war with the proceedings of that great model body politic. They ordained its officers conjointly, and, on one very important occasion, sent out messengers, missionaries, to act for them at Antioch, in conjunction with Paul and Barnabas, Judas and Silas.

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"Would you do good," says Dr. Channing, "according to the gospel? Do it secretly, do it silently; so silently, that the left hand will not know what the right hand doeth." This is true of simply private giving of alms. But how grossly misapplied, when alledged against conventional action, even in giving relief to those suffering from want of food! It condemns the proceedings of the great church at Antioch, in the case of a famine in Judea. That church, on hearing of that famine, came together and made a conjoint offering, and conjointly sent it to the elders by the hands of Barnabas and Saul, to be by the elders distributed amongst the sufferers in Judea. This was not done either secretly or silently, but was public and conventional, and is published through all the world, even unto this day, and all Christendom knows it. So much for the value of such reasonings.

"It is vastly better," adds Dr. Channing, "that we should give our money with our own hands," &c. That occasionally this is true, is universally conceded. But what a spectacle would the church at Antioch have been to the world, had every member of it set out with his bounty in his own hand, to seek out the distressed in Judea, and to hand over to them his pittance of sympathy!! Enough on this topic, in reference to such ultraisms.

But he adds: "Second-hand charity is not so good to the giver or receiver as immediate." This is an idiosyncratic whim. Suppose a dollar should pass through two or ten hands, to a brother wanting a loaf, would it buy any less bread than had it passed through the hand of one individual person! Or would not the loaf yield as much sustenance in the one case as in the other! If a feather shows how the wind blows, will not such reasonings show the value of Dr. Channing's opinions against all conventions on the part of the Christian church!

"All the great works of genius come from deep, lonely thought. The writings which have quickened, electrified, regenerated the human mind, do not spring from associations." Such is a portion of Dr. Channings's reasonings against conventional action. It is a good sample, too, and as relevant as most that he says on the subject. But who but a poet or a rhetorician, would have thought of instituting such a comparison as that of a poet, a philosopher, or an orator, communicating their thoughts in writing, with a convention of persons in a church or associational capacity, conventionally acting in a Bible, missionary, or any other public co-operative institution?

"We dread new social trammels. They are too numerous already,"

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adds the Doctor. So do I. But because thousands have been cast away and buried in the ocean, must we cease to navigate the seas! Millions have died in bed, shall we fear to use beds in our houses! There are sundry species of hydrophobia—the literal and the moral hydrophobia. Still, water is a great blessing and a very useful element.

From such reasonings, Dr. Channing says, "there is *cause to fear and withstand* great associations." There may be cause "to *fear*" that great associations and great men, as well as little associations and little men, may err; but there is no good logic, not one word, in thence inferring that "there is cause to *withstand*" *them*. This is bad philosophy, bad logic, and worse theology. I fear, and we all fear, many things which we ought not to *withstand*. I am truly sorry that Bro. Creath should have endorsed for Dr. Channing in this extract. Many men fall from horses and are killed; many persons enter carriages, and railroad cars, and steamships, who, in consequence, lose their lives. Shall we, should we, then, with one consent, "*withstand*" riding on horseback, traveling in carriages, railroad cars, and steamships?——!!

As to the acceptability or *unacceptability* of conventional meetings to our brethren, there is some misunderstanding. We have always had great meetings, conventional meetings; many evangelists meeting, and deliberating, and co-operating in the best ways and means to convert the people, and making appointments and adopting more systematic action when together and when apart, in furthering the great cause of redemption. I have never opposed any such meetings, called conventional, or general, or State, or big meetings of brethren, ministers, and churches.

I have, indeed, since I became a writer, always opposed, do now oppose, and I presume so far as to say, that I am likely always to oppose, all ecclesiastic, associational, conventional, or synodic meetings, to legislate for the church, on any form of sound words or sound doctrine, enacting new formulas of church ethics, church politics, or church enactments, or any thing called morality or church polity. But because other men, in other times, have, in running out of Babylon, run past Jerusalem, I have endeavored till now, and will always, I presume, simply endeavor to run into Jerusalem. I am glad to opine and hope that our good, gifted, and well informed Bro. Creath, will not, with Dr. Channing or any other popular and gifted man, run off into an extreme, or into inappreciable tangents, or into mere metaphysical disquisitions. A. C.

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CONVENTIONS—*No. III.*

Brother Campbell: In the July number of the Harbinger, 1850, in your reply to Dr. Channing's objections to Conventions, you say the abuse of a thing is no reason against it. This is the argument of opium eaters and liquor drinkers against temperance men. Because opium and liquor have slain their millions, they are not universally dangerous; they do not always kill, only generally they kill; they do not necessarily kill. In the multitude of counsellors on this subject, there has been safety to many drinkers. The temperance men reply, that since these liquors have generally proved ruinous to so many individuals, families, communities and nations, that, therefore, safety is on the side of abstinence; that good men ought not to use them, except *medicinally;* that it is dangerous to use a weapon which has destroyed so many. So I reason against conventions. Your saying that conventions have not *always erred*, is a tacit admission that they have *generally erred;* that they have done more injury than good to truth; that good men ought not to use them; that they are dangerous weapons; that safety is on the side of *abstinence.*

Secondly, you place conventions on a level with the church of God and civil governments. From the Acts of the Apostles, we have authority for the organization of all the early Christian churches. Paul says the governments that exist are *ordained* of God—Rom., ch. 13. Now, if you will produce as good authority for conventions as I have for the congregations of God and civil governments, *I will yield the controversy to you.* Do you plead for conventions indiscriminately—Heathen, Mohammedan, Jewish, Christian, Catholic, and Protestant; insurrectionary, military, political, and religious? Or do you only place the Cincinnati and Lexington Conventions on a footing with the church of God and civil governments? All the arguments which you have offered, or may offer for these two, can be offered for all Catholic and Protestant Conventions and their acts for the last fifteen hundred years.

You say that Dr. Channing was wanting in logic and theology, and that he was condemned by conventions, and is, therefore, not a good witness nor juryman in this case; and that you, the prophets, the apostles, and the Saviour, have suffered from conventions, &c. Now, if Dr. Channing cannot be a witness or juryman in this case, because he was condemned by conventions, neither can you, or the prophets, or the apostles, or the Saviour, or Catholics or Protestants, for all have been condemned in their turn. Then we must call upon the Jews, the Mohammedans, or the Pagans, to decide this case. Your logic and theology were as unpopular twenty-five years ago as Dr. Channing's, but we have become more popular than he was; therefore, we are more orthodox than he was. Does not Solomon's proverb, that in a multitude of counsellors there is safety, apply more to civil matters than to religious; more to extraordinary cases than to ordinary

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cases? Safety relates to danger; when danger threatens, it is good to have the advice of all concerned. I do not know of any danger impending over us, that we need a convention to avert that danger; to point out the path of safety.

You ask, "are not the terms congregation and convention verbal equivalents?" *I answer no—they are not.* You ask, what is a single church but a convention? I might ask, what is a single family but a State; and what is a State but a single family? Are they the same thing? A single church is a select assembly of Christians located permanently in one place, meeting weekly to celebrate the ordinances of God. A convention is a collection of the clergy, elders, and laity, of some religious party or sect scattered over the United States and other countries, meeting occasionally, annually, or semi-annually, in different places—for what? To pass resolutions to bind themselves or others to do what they were already bound to do. The creation of a single congregation is the work of God; the creation of a convention is the work of man. One is divine; the other human.

You say our Saviour and the apostles did not denounce conventions, as such. Did they denounce Popery or corrupt Protestantism, as such? Did they denounce infant baptism, or creed making, or auricular confessions, as such? It is for you to show where they *authorized* conventions.

You compare the government of a single church to the American Senate and British Parliament. Is Christ's kingdom like political assemblies? These political bodies are authorized by political law, and governed by political law. Have we a law authorizing conventions, and for their government? Because one master-spirit governs senates, parliaments, and a nation, that, therefore, one man ought to govern all the churches of Jesus Christ! Because a thing is so, therefore it is scriptural. Because the Pope is the main-spring in the wheel of Popery, therefore Popery is right; therefore we ought to have a main-spring to turn our wheel, too. Because Luther, Calvin, and Wesley, were the main-springs of their religious systems, must we also have one to ours? I do not subscribe to this. If conventions are churches, and churches are conventions, why did we need five conventions in Cincinnati last October? There were four there before that time. Why did we need two conventions in Lexington last May? We had a convention-church there for the last twenty years. The one *located* there meets every first day of the week; the other has met but once, and will not meet again before November next. Why have two churches or conventions in the same place, and at the same time? And why have five conventions in Cincinnati next October? This is, indeed, a new and a frightful argument in favor of conventions. We have had no church for the last twenty-five years, according to this logic, for we have had no conventions during that time, till last October, and, consequently, no church, for they are verbal equivalents, Bro. Campbell says.

Yours, fraternally, J. CREATH, Jr.

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RESPONSE.

THE abuses to which Bro. Creath alludes, on the part of rum drinkers and opium eaters, is, logically and scripturally, no sound argument against either opium or rum. We admit it. The abuse is no argument against use. Use and abuse are positive and negative. Brandy is with and without use. Associations are, also, with and without use. The very word abuse, implies use; for there could be no abuse of any thing that is absolutely useless. So reason and language depose. I admit that conventions have been abused, like every thing else. Prayer, baptism, the Lord's supper, are now, and have always been, abused. But shall we not pray, baptize, commemorate the great sacrifice, because they have been much more frequently abused than used!! Let this suffice on this subject. Time and space are precious, and I am an economist of both. If any one could show that conventions had been used only once advantageously, and with divine approbation, in one hundred or five hundred times, I would not become an ultraist, and say that I would, always and in all cases, "withstand them."

I do not place conventions on a level with the church of God, because I do not place all divine institutions upon a level. Faith, repentance, baptism, the Lord's day, and the Lord's supper, are divine institutions, but not upon the same level. There are amongst these, high, higher, and highest. Things equally divine, are no more upon a level than the sun, moon and stars are all on the same plane. God made them all. In authorship they are equal, but, in the grand scale of things, unequal.

The Jew's religion and the Christian religion have their conventions. A single church is an association, a meeting, a convention, or coming together for some purpose. Christian churches, as well as Jewish tribes, have always had their private and public meetings. Tribes had their synagogues, and the nation had its temple. We note the fact, but do not argue for an assimilation to them. All communities have, and, indeed, must have, their common and special, their ordinary and extraordinary meetings. The apostolic church had each its own independency, and yet, on certain emergencies, they co-operated in matters beyond the management of a single community. This will not, because it cannot, be denied. The only difficulty, or that about which there can be any difference, is, for what purposes, and what emergencies, or whether statedly or occasionally, they shall meet, either in person or by a deputed delegation.

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Bro. Creath admits, with me, that civil government is ordained by God. But is the form, the constitutional or organic law of States, propounded or enacted by God? He will doubtless answer no. Some argue that while conventions, by deputies, are divinely sanctioned, there is no sanction for conventions of churches by any persons commissioned by them. Then do not civil government and conventional Christian assemblies stand upon at least a divine warrant or foundation? Now, as Bro. Creath has very magnanimously proposed to make the controversy terminate—(if discussion, or an amicable comparison of views, can be called controversy)—on my presenting as "*good authority*" for conventions of brethren commissioned by churches, as he can show for the organization of civil society and its form of government, and for the ordinance of the church and that of the State, he will be satisfied, and, consequently, give them his support.

Divine authority is always good authority. But how is it to be ascertained? By an explicit testimony in approval of it—by the apostles' ordaining or sanctioning it—or how? By the frequency of it, or the particular and reiterated mention of it? If this be so, then they cannot be equal; but if the simple avowal of it, or owning it, or suggesting it to the apostles by the Holy Spirit, be divine authority, then we will soon understand the matter alike, if, indeed, we really and essentially differ. Now, as with neither of us, any given number of times an action is approbated by God, is essential to its having a divine warrant, but the clear and explicit approval of it, or suggestion of it, by his Spirit, then all that is necessary is to show that any conventional meeting, authorized or appointed by apostolic men, did ever occur in the age of the apostles. That one such convention did occur under the sanction of the apostles, and that it was divinely approved, we think is admitted by him and by all who have carefully digested the Apostolic Scriptures. I allude, of course, to the great convention on the difficulty of uniting and harmonizing the Jewish and Gentile Christians, as narrated in the Acts of Apostles, ch. xv. The case is this: A difficulty occurred at Antioch, in Syria, on the propriety of Christian Jews and Gentiles being admitted, on perfectly equal terms, into one community, and on being entitled to equal rights, immunities and honors. The deputies from Antioch were Paul, Barnabas, and other brethren. These brethren were duly accredited and cordially received by the church, the whole church, in Jerusalem. And the apostles and elders came together (*convened*) to examine and decide this matter.

Now, the question is, *How were they received by the apostles, the*

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elders, and the whole church, on that occasion? We explicitly answer, that "They were received by the whole church, the apostles and elders," in the spirit and character of their mission.

In Jerusalem, at this time, there was a large church, and the apostles and elders were generally present. The occasion of their coming together, with a statement of the case in discussion amongst the brotherhood, being laid before the meeting, Peter delivered a speech on the calling of the Gentiles. Barnabas succeeded. Paul, also, was heard. James arose and developed certain prophecies bearing on the case, and offered a resolution, which was carried with acclamation. The apostles, the elders, and the whole church, were agreed on every point, and wrote out the result of their deliberations. A number of copies were forwarded, by chosen men, to the prominent churches of the Gentiles in Antioch, Syria, Cilicia, &c. These letters were sent by elected men; by prophets such as Judas and Silas, who could expound, as well as deliver these letters to the brethren. Such was a convention suggested, conducted, and sanctioned by the Holy Spirit. It, indeed, possessed powers above all other conventions, and its decisions were of paramount authority, greater far than those that have succeeded, or shall ever sit again.

But the principle is sanctioned, that for effecting grand public results there should be public meetings, and that in the multitude of counsellors there is more safety, satisfaction and authority, than in individual effort. But there is this difference—and it is an important difference—between this assembly and all subsequent assemblies: inspired men were there; and the questions were doctrinal, theological, moral, and not merely economical or executive. Ours, in modern times, are not legislative nor judicial, but economical and executive. We have no doctrines to promulge, no laws to enact, no statutes to ordain. It is the *administration* of the great affairs of the kingdom, in preaching the gospel, in making provision for the waste places of the earth, in sending abroad the word of life, and persons to open to the minds of the ignorant the mysteries or secrets of the Kingdom of God.

Whatever is the duty of one church is the duty of all churches, in similar circumstances. But a combination or co-operation of churches is essential to accomplish some of the great objects of Christian piety and humanity. To raise a house, to build a city, demands more than individual effort. So to plant churches in Pagan lands, and to found new religious and Christian communities, where no churches are, calls for combined and concentrated help.

To these ends of our calling pre-concert, pre-arrangement and

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co-operation, are indispensable. Committees of ways and means are required. Executive councils, financiers, and general agents, are indispensable to success. These duties ought not to be assumed—no one church, any more than one individual, could or should assume such responsibilities. Does Christianity leave all these interests to a peradventure, to mere chance, to individual wisdom, or to individual caprice! Certainly it presumes that Christians have as much wisdom in conducting their affairs as the children of this world, or ought to have it. "Who," said the great teacher, "intending to build a tower, or undertake a war, does not first sit down and count the cost?" Why should the "children of this world be more prudent in conducting their affairs than the children of light?"

If, in the affairs of this world, there are legislative, judiciary, and executive departments necessary; if the Jews had their councils and their sanhedrim, as well as their law and their prophets, why should it be thought unscriptural, irrational or improper, for Christians to have their deliberative bodies, their conventions, for the sake of the concentration of their energies in the accomplishment of their duties to themselves and to the world? As before observed, the legislative and judiciary departments, so far as the promulgation of the statutes, laws, and judgments of our king are concerned, are not committed to human hands. We have these for our infallible and all-sufficient rule of faith and manners. But we have somewhat argued the case without any necessity for it. But this much was solicited in the question propounded by Bro. Creath: "Do you only place the Cincinnati and Lexington Conventions on a footing with the church of God and civil government?" The answer is as prompt, as direct, as that given to the previous interrogations. I do not place meeting-houses, pews, or hymn books, on a footing with civil government or the church of God. But what does such reasoning prove? That we must not have any thing that does not stand on a footing with the church of God! The building of a meeting-house is as conventional as a Bible society or a missionary society; and he that opposes the one, should, on all his premises and logic, oppose the other. There is much danger of erring in such modes of reasoning. As inconclusive as illogical, to object to our views of conventions, because Romanists and Protestants have used some of them for fifteen hundred years! We have, and must have, meeting-houses, with doors, windows and pews, or chairs. Whatever answer Bro. Creath would give to an opponent to those who would say that Romanists and sectaries have had these for

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fifteen hundred years, he will please consider as my answer to such questions as he has propounded to me.

Our Bro. Creath is also somewhat unfortunate in another branch of his reasonings, as when he responds to my remarks on Dr. Channing's position to conventions. I alledged that he was not, and could not be, an impartial judge, because of what he suffered from them. His defence of the Doctor is, that I, too, have suffered from such councils and conventions, and, therefore, I am not an *impartial* witness *for* them! Has not our brother been nodding, when he thus reasons! Does Dr. Channing's condemning conventions, because they opposed him, and my justifying them, though they have opposed me, place our testimony, for or against them, or our reasonings on their merits, upon the same footing? This would certainly be a new chapter on evidence!

Such, in a good degree, are his reasonings on the mere verbal import of the terms conventions and congregations. I spoke of their *etymological* import, but he chooses their *technical* import to oppose my views. This is as irrelevant as the objection made to the word *State* by an ingenious youth, who said, I have left the State of Ohio and gone into the married state. State, convention, and congregation, have an appropriated sense, as well as a grammatical sense. In objecting to them, we must object to them in the sense in which they are placed before us, and not in another. Bro. Creath assumes that I use the word *convention* in an ecclesiastic and technical sense, and his reasonings and objections seem to be founded on that assumption. It is an unwarrantable assumption. He has no evidence of it. He might as justly assume that, with me, "*the church*" means the Roman church, a hierarchical church, an episcopal church. The word *brother* is used by Free Masons, Sons of Temperance, Odd Fellows, to denote one of their respective communities. He would be as justifiable in assuming, that when I use the word *brother*, I mean some one of these, as that I use the word convention to indicate a Papal or Episcopal body composed of such materials. This mistake has jaundiced his whole communication, and made it wholly irrelevant. The term "*meeting*" is susceptible of the same sophism. We have numerous and various meetings—political, agricultural, commercial, &c. We have class meetings, quarterly meetings, camp meetings, church meetings, big meetings, State meetings, &c. This is unconsciously to mistake and misrepresent the whole issue, if there be any issue at all. This is quite as great an error, as when he says, "You *compared* the government of a single church to the American Senate and British Parliament." Such a confusion

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of men and of language is very unfortunate. It would be irksome to enumerate how many mistakes of this character are found in this communication. He might as reasonably object to a church appointing a building committee, because there are committees in the British Parliament and in the American Congress, and ask, were we about to convert the Christian Church into a British Senate or an American Congress! By a convention in the case before us, I mean nothing against which he declaims. He has wholly mistaken the question, unless he writes for effect, which I could not, I dare not, suppose.

Suppose a church should appoint a committee to purchase a site for a meeting-house, a committee to provide the materials and build a meeting-house, a committee to found and mange a school for the children belonging to the church, a committee to raise funds for all these purposes, are these four committees four churches, four Senates, four Parliaments, four general assemblies, four grand conventions, four ecclesiastical courts? They are all mere spectres in the imagination of one that sees a pope or a clerical convention in every body that is constituted to manage the affairs, and to perform a portion of the duties, which it owes to itself and to the community. This fair and unsophisticated state of the case amply, in my judgment at least, would annihilate a volume of such assumptions as those which have unfortunately presented themselves to the imagination of our once affrighted brother, who saw, in a vision, in the Elkhorn Association in Kentucky, some five and twenty years ago, a young Pope with two heads and four horns, rising out of the earth under the moderator's chair.

But, to simplify the matter, I will give, in a very few words, a miniature view of the case legitimately before us. A hundred churches in a State, on much reflection, decided that they were providentially called to take a portion of their own territory destitute of churches, preachers, Bibles and schools, under their especial care, and to adopt measures for the supply of those wants, which would, of course, require both men and money. Not any number less than the whole hundred churches, could hope to succeed in such an enterprize. They therefore call a general meeting of all the churches, and, after much examination and deliberation on all the premises, they resolve to do their duty, and to make a noble effort.

After much discussion on all the premises, they organize four committees—a committee for providing suitable preachers, a committee for obtaining and distributing Bibles, a committee for organizing and maintaining schools, and a committee of finance, for rais-

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ing the necessary funds. They agree that these committees shall annually meet and report progress, and give a full account of their respective labors and results, in order to direct their future operations. These committees consist each of seven persons, who statedly meet to discharge the duties incumbent on them. These annual meetings are called *conventions*, or comings together. Now, the simple question is, are these four annual conventions four ecclesiastic councils, after the order of Nice, Ravenna, Constantinople or Alexandria? And is it rational, relevent and respectful, to inveigh against them, as occupying the place of these ancient papal or hierarchical courts!! I will leave Bro. Creath and my other readers to reflect upon these premises till the next new moon; and if they do not decide that he has mistaken the question, and is wrestling with a chimera or a factitious character, I will confess myself to be mistaken. A. C.

WHAT HAS GOD WROUGHT!

"According to this time it shall be said, What has God wrought!"

Brother Campbell: The thoughts contained in this letter were suggested from reading Dr. Humphrey's letter in the June number of the Harbinger, 1850. We need not inquire in what sense these words were applied to the Jews by Balaam, Numbers xxiii. 23. Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain. Surely there is no enchantment against Jacob, neither is there any divination against Israel. Our purpose, at present, is to inquire in what sense they are applicable to us in this section of the State? I have no doubt that our opponents are as much surprized, to find all their efforts have proved abortive, to *crush* and *suppress* us, as Balak and Balaam were to find that God turned all their curses into blessings; and that our opponents are as much astounded and overwhelmed at our unparalleled success and increase, as were those two ancient individuals at the hand that guided and sustained his ancient people. Our opponents are as much at a loss how to account for all this success, upon ordinary and philosophic principles, as Gibbon was to account for the wonders wrought in the history of the Roman Empire, by our predecessors in this great work—the ancient Christians.

In order to add another item to their astonishment, we will briefly glance at what God has wrought through the brethren, within the last ten years, in

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the north-western section of Missouri. At that period, the counties of Lewis and Clark were just beginning to be settled in many places—breaking prairy lands, fencing, and building houses. Our means were limited. We had no meeting-houses; we had to preach in the court-houses, groves, and private houses. We had all the opposition which prejudice and misrepresentation could create. We had, in Lewis county, some eight or ten members to commence with; now we have two hundred, and a brick meeting-house under contract at Monticello, the county seat; and so in Scotland county, and in other counties the increase has been as astonishing, considering the odds that were against us. In this county (Marion) we have three brick meeting-houses, and, our opponents say, the largest and wealthiest congregations in the county, and some five or six hundred members. In an adjoining county (Monroe) we have nearly, or quite, one thousand members, and meeting-houses; and in Shelby, another adjoining county, we had nine or ten members ten years ago, now we have several hundred, and a brick meeting-house nearly finished; and our success has been equally great in many counties in Northern Missouri. All this has been accomplished by the zeal, labors, sufferings, sacrifices, and prayers and tears of the brethren, and by the word, and power, and spirit of God, while many of them were wading through the deepest mud and mire of afflictions, sorrows and persecutions. We ourselves seem astonished at the results, and say, this is a "mere chapter in ecclesiastical history." In this town (Palmyra) it was recently proposed to us to unite in a prayer meeting every Monday night, with the Presbyterians, Baptists and Methodists, alternately, at each of our churches, and we have acceded to the proposition, and have gone into such a meeting, and, I am pleased to say, with the happiest apparent results, as yet. I state this for the information of our brethren in other sections of the country.

I am no apologist for disobedience, nor have I been accused of being too indulgent and charitable to the errors of our Pedobaptist brethren; but I feel, in justice, bound to say, that many, if not most of the laity, and some of the clergy, do as honestly and sincerely believe that sprinkling is scriptural and valid baptism, as we believe immersion is the only baptism commanded to be done by God. The ordinary professors in these denominations have received from their parents and preachers, in whom they have the greatest confidence, sprinkling as baptism; and they have not time, nor means, nor disposition, to go into a critical examination of this subject, to find out whether sprinkling or immersion is the act commanded by God. If, in the common version, we had *immerse*, and not baptize, then I admit that those who refuse to be immersed would be much more culpable than they are now, and would be entitled to much less charity. Many, a large proportion of them, are Christians, as far as they have been taught to be so. They are willing to be altogether Christians; they are as good Christians as ourselves, except, perhaps, in baptism and in the frequent celebration of the supper. Many of them excel our people in other parts of piety—in practical duties. There are men of the most eminent abilities, the pro-

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foundest literature, and the most exalted piety, who argue, and preach, and teach that sprinkling is the act commanded by God for us to do. I believe the people are honestly mistaken—not intentionally disobedient to God—but simply mistaken in what constitutes obedience or baptism. Now, the difficult point with me, for a long time, has been, What indulgence is due to such persons? What is the best course for us to pursue towards such honestly mistaken persons? What course is most likely to reclaim such persons? What course does reason and scripture dictate to us on these subjects? Ought we to stand aloof from them, or to worship with them? Let me hear from you on this subject as early as possible. We desire to do our duty, to glorify God, to act charitably and scripturally towards all men. I am yours, in the kingdom and patience of Christ,

JACOB CREATH, Jr.

N. B.—Christ and the Apostles mingled with the mistaken and corrupt Jews, in their synagogues. The proposition came from these denominations to us, and we did not like to refuse. Did we do right or wrong?

JEWISH FABLES AND QUIBBLES.

THIS fictitious son of Abraham is not a true son of Abraham, nor well read in the Jewish Scriptures:

RICHMOND, Va., May 8, 1850.

1. The type was under arrest four days; therefore, the anti-type must be, and was, under arrest four days.

2. The type was killed after sunset; therefore, the anti-type must be, and was, killed after sunset.

3. The type was roasted with fire three hours; therefore, Jesus Christ suffered three hours on the cross.

4. The type was eaten at a particular hour of the night; therefore, the Lord, our passover, must be eaten at a particular *hour* of the *night*.

5. The hour to eat the Jewish passover was the ninth hour of "*the night*;" therefore, it is unlawful to eat the Lord's supper at any other time than the "*ninth hour of the night of the first day of the week.*"

If the Editor of the Millennial Harbinger will give the above a place in his book, and give the writer room on his pages, he will prove, by the Bible, that Jesus Christ, the apostles, and all *primitive* Christians, eat the passover or Lord's supper at the ninth hour of the night only; therefore, the *snack* is a "*sacrifice to Demons, and not to God.*"

SON OF ABRAHAM.

P. S.—Jesus Christ was arrested on the night of the 14th of Abib, about

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A. D. 34; killed the following Wednesday night; laid Thursday, Friday and Saturday in the tomb; rose Sunday morning before the sun was risen, the 22d day of Abib. SON OF ABRAHAM.

To Mr. A. CAMPBELL, Bethany, Va.

Error 1st. The type was not, by law, killed at sunset. It was to be killed any time between the two evenings. The phrase in the Hebrew is *Beyn ha arabayim;* literally, *between the two evenings.*

The Jewish morning ended at 12 o'clock. From 12 to 6 o'clock, all was evening. Their first evening ended at sunset. Their second evening began at sunset and continued till dark, during the whole time of twilight. The passover sacrifice was killed half-past the seventh hour, and offered half-past the eighth—half an hour before three, in our time. To this agrees Maymonides: "The killing of the passover is after mid-day; for if they kill it before, it is not lawful; and they do not kill it till after the daily evening sacrifice is killed, and the trimming of the lamps in the tabernacle. Thus they kill the paschal lambs until the end of the day." They were not limited to one precise hour. Any time between the two evenings was lawful.

Error 2d. "The type was eaten at a particular hour of the night; therefore, the Lord, our passover, must be eaten," &c. He was not to be eaten at any hour. This is carrying the type beyond its lawful limit, for its efficacy is not limited to any hour. Besides, the hour is not typical, any more than the day of the week; for in that case, the only day of the week in which the Lord's supper could lawfully be eaten, would be the identical day, hour and minute of the week in which the Jews eat the passover; and, still more absurd, the Lord's supper, in that case, could be eaten only once a year, contrary to the Christian law.

As to the postscript, we demand the proof before we proceed to its refutation. The "Son of Abraham" assumes too much, when he says that Jesus Christ laid Thursday, Friday and Saturday in the tomb, for, in that case, he must have risen on the fourth day, contrary to all antiquity. The Jews never brought any evidence to prove that his disciples erred in reporting his resurrection as having occurred on the third day. Besides, the first believers were all Jews; and neither the myriads of Jews who believed in Jerusalem and in Judea, nor those learned Jews who have since believed, nor those of the present day embracing the Christian faith, have ever, as far as known to the world, objected against the report of Paul and the four Evangelists. Let this Son of Abraham give the proof, and we shall examine it. A. C.

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DOXOLOGIES.

THE following doxologies are copied from the "*Baptist Harp*," being a "collection of hymns for the closet, the family, social worship and revivals." Published by the American Baptist Publication Society, Philadelphia, 1849:

1—L. M.

PRAISE God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

2—L. M.

To God the Father, God the Son,
And God the Spirit, three in one,
Be honor, praise, and glory given,
By all on earth, and all in heaven.

3—C. M.

To Father, Son, and Holy Ghost,
One God, whom we adore,
Be glory as it was, is now,
And shall be evermore.

4—7's.

Sing we to our God above
Praise eternal as his love;
Praise him, all ye heavenly host—
Father, Son, and Holy Ghost.

5—8's.

The Father, who sits on the throne,
The Lamb, who redeemed us with blood,
The Spirit, who seals us his own,
We praise and adore as our God.

The above are a few select specimens of doxologies, suited to the taste of the Baptist society, and will be very generally approbated by the orthodox portions of the Presbyterian, Episcopalian, Congregational, Methodistic and Roman Catholic communities; indeed, by almost all Christendom. They are, therefore, as catholic as any human compositions in Christendom. If we had what some might think a becoming reverence for antiquity and universality of opinion, we would not hazard the expression of a doubt as to the evangelical character of such productions. Indeed, we hazard our reputation for orthodoxy and soundness in the faith, in uttering a single doubt as to the warrantability and authority of such devotional com-

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positions. Still, I feel an obligation, paramount to all such fears and hazards, and will presume so far as to say, that this relic of the olden time—of the Arian and Athanasian controversy—for we cannot trace it beyond that protracted war, is without any shadow of proof, from any sentence known to me in Holy Writ. Doxologies were got up in the holy war-spirit of that age; and like old and venerable national war songs, have been sung, piped, and encored, from Constantinople and Rome to the remotest hamlet in which stands a church, in the civilized world.

Still, all this will not satisfy a delicate and sensitive conscience, that trembles at the word of the Lord. So long as there is not one example of such worship or praise in the Inspired Volume, we must sternly say, that such doxologies are unevangelical, and contrary to the spirit and letter of Christianity. We are commanded and authorized to pray to the Father and to the Son, but never to address the Spirit of God by any such invocations or special address. The evangelical system is a mediatorial system. The Father is approached, and approachable only, through the Son, as the way of access to God. The Son himself is addressed in prayer and in praise, as head of the church; as the Lord now reigning over heaven and earth; and also the Father is, through him, approached, as through "a new and living way." But the Holy Spirit having become a holy guest in the human heart, without whom we cannot know, nor believe, nor worship God, is never so addressed, invoked or worshipped, as the Father and the Son. We offer prayer by the Son to the Father, through the influence and aid of the Spirit of God in our hearts. It is, too, by the Holy Spirit, sent in answer to prayer, that much of what we desire is effected and accomplished in us and by us. He is a gift offered by the Father, to be sought and enjoyed by and through Jesus Christ. Still, it is enough, without our reasonings, to state and sustain the fact, that no inspired man ever addressed the Holy Spirit as an object of worship, nor is there a command or precept in the volumes of Inspiration. "If you, being evil," said our Saviour, "know how to give good gifts to your children that ask you, how much more will your Father in Heaven give his Holy Spirit to them that ask him!" Could any one, then, worship a Holy Spirit that is in him, by such doxologies, and sing:

"Come, Holy Spirit, heavenly Dove,
With all thy sacred powers,
And kindle a flame of sacred love
In these cold hearts of ours"!!

A. C.

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THE BIBLE A TEXT-BOOK IN COLLEGES.

We beg leave, most respectfully, to ask our brethren connected with colleges, and others who may be interested in the education of youth, if it would not be proper "*to hasten leisurely*" in their conclusions touching the subjects of the Bible in Colleges, Professorships in Sacred History and Theological Schools?

At present, we will trouble not the reader with any speculations of our own; neither will we attack the sincere sentiments of any of our brethren; but having as much at stake as any one, we will take the liberty to submit a few plain questions for the thoughtful:

1. Is it true, that we can adopt the Bible as a text-book, (and we all do so,) in our colleges, with our lectures thereupon, and teach nothing which is "*peculiar*" which is not "*Catholic*," and which is not "*universally admitted*"?

2 Are we satisfied, from any demonstration whatever, that religious Professorships in colleges, constitute the best means of teaching morality and maintaining sound government for youth?

3. To qualify men for preaching the gospel, would it not be better to establish schools exclusively devoted to this end?

TOLBERT FANNING.

To the above request, so respectfully tendered to the brethren connected with colleges, by one at the head of a college, for whom we have long since cherished a high respect, it would be rather disrespectful, on our part, not to say, that we have carefully read and considered it, and that we sympathize with him in his conscientious scrupulosity on a subject so delicate and difficult, in his esteem, to decide, in which he judges that it becomes him to "hasten leisurely." Certainly, however sensitive our feelings on questions of such importance, we had better not too hastily give way to our impulses, but wait for more light. We are glad to be informed, in this intimation of his difficulties, that he has always used the Bible as a *text-book* in college; for he does this, he says, "as we all do." I had learned, that at appropriate intervals, such portions of the Bible as had any bearings on the beautiful, amusing, and fashionable study of geology, were made the subject of lectures in Franklin College, but am pleased to learn that it is now, *with lectures thereupon*, about being introduced as a regular study, provided, only, it can be made appear that this can be done without teaching any thing "*peculiar*, not catholic, not universally admitted." He asks for light upon this subject.

I will, therefore, give a little of our experience. We have been doing this, in our way, ever since the foundation of Bethany College, and have now had nine years' experience; and although daily, during that period, lectures have been delivered on Patriarchal, Jewish, and Christian history, our text-books being the five books of

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Moses, with other portions of Jewish history, and the five historical books of the New Testament; and although having in attendance other Protestant denominations almost all the while, and occasionally visited by clergymen of different denominations, we have never heard one exception taken against a single sentence ever uttered in those lectures, on sectarian grounds. Do not all these admit the Bible facts, precepts and promises? And is there not enough of these for all the purposes of both religion and morality?

I frequently admit that we have our *opinions*, as all denominations have, but these are not the meaning of the Bible facts, precepts and promises; for, so far as these are concerned, all Protestant communities, and, indeed, Greek and Roman professions admit. It is their *unwritten* traditions, not found in the book, that we repudiate. But, in teaching true moral science and sacred history, with all the evidences of their truth and value, we have nothing to do with private views and speculations.

But a second difficulty is either felt or feared on the part of Bro. Fanning. He doubts whether "religious professorships in colleges," or irreligious professorships, constitute the best means of teaching morality. We must have either the one or the other, if, indeed, there be any propriety in his language. I presume I need not argue this point.

"To qualify men for preaching the gospel, would it not be better to establish schools exclusively devoted to this end?" This is a question that comes not within the premises. Colleges are not instituted especially for the benefit of qualifying men for preaching the gospel. Sacred history, and the Bible in colleges as a text-book, with regular systematic lectures thereon, are just as necessary to properly educate school teachers, lawyers, doctors of medicine, farmers, merchants, mechanics, &c., as to educate preachers. This question insinuates a doubt whether colleges are not primarily, in our esteem, got up exclusively for theological purposes. I judge not the intention of its propounder, but its relevancy to the question of moral culture in colleges. Colleges, as far as religion is concerned, must be a blight to any community, if irreligious; if conducted without religion and the Bible. Colleges have filled France, Germany, and some other countries, with learned and accomplished infidels. And without the Bible every day in college, and enforced in its awful sanctions, I regard them as a terrific power against man's eternal honor and happiness, however much they may promote his secular interests, and advance the worldly glory of the State.

As to the question about establishing schools devoted to the gos-

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pel ministry—schools for prophets—it ought to be considered on its own merit, and not put, as a *rider upon a bill*, in favor of having a Chair of Sacred History in every college, for the benefit of the whole college.

I perceive that our Bro. Fanning has good reason to doubt on the subject, and to have much scrupulosity on the premises. His premises and ours are very different. Lectures on the Bible are lectures on the antiquities of the world; on creation itself; on language; on man as he was, on man as he is, on man as he will hereafter be; on the foundation of states and the fortunes of empires. They are lectures upon sacred geography, chronology, and the ancient policies, manners and customs of primordal society. They must be connected with Egyptian, Assyrian, Persian, Grecian, Roman history, manners, customs and usages. I do not wonder that sensible men, like him, should doubt the expediency of such prosing comments on a few common places, such as we sometimes hear from the pulpit, accompanied with loud and declamatory bombast; or in the *sesquipedalia verba*—the vaunting vaulting words, swoln with pedantic lore from a soul in pain to be delivered of its own conceits and misconceptions. Nor do I mean phlegmatic, cold, prosing, aguish speeches, that produce not tertian nor quaterman, but hebdomadal ague and fever, fatal to meeting-houses and their tenantry; nor even yet a neat, beautiful rhetorical oration—a *vox et præterea nihil*—mere harmonious sounds, alike agreeable to the vanity of the orator and the itching ear of a heartless auditory. But I mean masculine good sense on the whole subject of the reading, whatever it may be, well pronounced and impressed on the attention of the youth of our colleges.

Such lectures will always interest, captivate, and allure the thoughtful and inquisitive youth, and afford them a fund of knowledge, gathered from a thousand sources, to which they could not ordinarily find access. We must have a school, a normal school, a college, for the purpose of raising up lecturers on sacred history, as in other departments. We also want a text-book of sacred history, or a synopsis of topics to be discussed, on every chapter in the five books of Moses and the four gospels, in order to furnish matter for those who have never heard a course of lectures of this kind. In all these hints, and but hints they are, I doubt not that our inquisitive and benevolent Bro. Fanning will concur; and when fully informed on the whole premises, I look for his cordial co-operation. If he have any farther doubts on the subject, if he will only state them, it will give me pleasure to contribute to his emancipation from their despotic tyranny.

A. C.

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SOVEREIGN GRACE.

From a late communication received from our much esteemed and beloved brother, J. Buchanan, of Canada West, ex-Consul of the British Government at New York, we learn that some of the brethren in that region do not use the term *sovereign* as a prefix to the word grace. My apology for them is, that as Reformers, we have agreed to call Bible things by Bible names; and, therefore, as the term *sovereign*, nor its representative in Hebrew and Greek, is ever found in the Old or New Testament, in connexion with divine grace, we are inhibited from so using it.

Our second objection to this term, as a prefix to grace, is that it assumes there are two kinds of grace—sovereign and not sovereign grace. But this is a serious mistake, for the very term *grace*, or favor, is naturally, necessarily, and immutably indicative of sovereignty. In one sentence, there can be no other than sovereign grace. Grace is *favor*, and not right or obligation, and, therefore, all grace is free, unmerited favor. If we spoke of sovereign grace, we should imply that there was a grace not free and sovereign; and of such grace I cannot form a single conception. Whenever any one offers to us a definition of grace that has not the idea of freedom and sovereignty in it, I will adopt the term sovereign as a prefix to evangelical grace. Till then, I repudiate *free* grace and *sovereign* grace, as unscriptural, illogical, indefinable, scholastic and polemic cant—a barbarous jargon of speech—void of rational and scriptural authority. We are saved by grace, from its alpha to its omega, and any one that sins that grace may abound, is as self-deceived as any Pagan or Musselman in the world. Grace is the most active, operative, working principle in the universe.

If a King shows favor, it is *sovereign* favor. If a Pope shows favor, it is *papal* favor. If man shows favor, it is *human* favor. If God shows favor, it is *divine* favor, &c., &c. But, in every case, the prefix shows *whence* the grace or favor comes, not *what it is in essence*. Oh that a pure speech would speedily supplant the jargon, gibberish, and fallacious jargon of scholastic theology! A. C.

Advice that is given arrogantly or sharply, can scarcely be expected to be received with humility and gratitude.

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AMERICAN BIBLE UNION.

THE following letter, not designed for publication, but for direction to the agents of the BIBLE UNION, is worthy of a place on our pages. We commend it to our readers. It is just our view on the premises. I endorse for it, as worthy of our support in word and in deed. A. C.

NEW YORK, 1850.

My Dear Brother: The following expression of our views may assist you in answering the numerous inquiries that will be made of you in relation to the American Bible Union.

At the late annual meeting of the American and Foreign Bible Society, the new line of policy of that institution was distinctly marked by the passage of the following resolutions and preamble:

"*Resolved*, That the society, in its issues and circulation of the English Scriptures be restricted to the commonly received version without note or comment."

"*Whereas*, by the constitution of this society, its object is 'to aid in the wider circulation of the Holy Scriptures in all lands;' therefore,

"*Resolved*, That it is not the province and duty of the American and Foreign Bible Society to attempt, on their own part, or to procure from others, a revision of the commonly received English version of the Sacred Scriptures."

Four distinct rules or lines of policy are here marked:

1st. The society binds itself to the perpetual and exclusive use of the common version, without condition or hope of change.

2d. It prohibits itself from *ever* revising or correcting it, declaring this not to be "its province and duty."

3d. It forbids any encouragement to others to do the work for the society, asserting that it is not its province and duty to procure a revision from others.

4th. It imposes a construction upon the constitution involving a principle that extends beyond the English. For if, because the constitution defines the object of the society to be "to aid in the wider circulation of the Holy Scriptures in all lands," THEREFORE, it is not "its province and duty" to revise, or procure the revision of, one version, it cannot be its province and duty to revise, or procure the revision of, any other version. This is no forced inference. It is the legitimate meaning of the preamble and resolutions, and it precisely accords with the known and expressed views of some of the leaders in the new policy. They are as much opposed to the correction of the other European versions as of the English. Their views are thus expressed in the New York Recorder of July 10th:

"We simply add, that this whole matter of revising versions which are commonly received and used by all Protestant Christians, demands the utmost deliberation and care with regard to the measures which may be adopted, as to where, or by whom, or under what circumstances it may be properly undertaken, or what will be the probable *result* of an attempt for that purpose. Whether, as in the attempted "correction" of the excellent French version, this, if undertaken at all, be the duty of a single Board, or of any single individual, or small number of individuals such as they may happen to appoint, are questions which must be decided on grounds entirely independent of any principle recognized by the American and Foreign Bible Society."

The article from which this is taken is from the pen of the Rev. Edmund

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Turney, but the views are known to be common to other leaders of the new policy. And how can it be otherwise? The correction of the French, the Spanish, &c., stand upon the same grounds as that of the English. If it be right to attempt the one, it cannot be wrong to attempt the other, and *vice versa*.

Under these circumstances, the American Bible Union has large and most important fields of usefulness demanding its immediate attention. Its object is two-fold—"to procure and to circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world."

In relation to the first part of its province and duty, the procuring of the most faithful versions, I will speak first of the English.

We design to spare no expense, and no exertion, that may be needed to procure a correct English Bible. Undue haste will be avoided. Some months will probably be consumed in correspondence, in order that the best advice and suggestions may be obtained from intelligent and pious men in Great Britain and this country, before any definite plan of proceedings will be adopted.

That plan will be sought which will be most likely to combine the best scholarship and the highest human authorities, with the utmost fidelity to God and His Truth. No compromise of the truth in its simplicity, its purity, and its clearness, will be made, to gain the co-operation and sanction of any man, or any body of men. But while the principle of the most scrupulous fidelity to God is inflexibly adhered to, no suitable means will be omitted to bring forth the book with the greatest weight of human authority, which, consistently with that principle, can be secured.

You, my dear brother, are hereby requested to correspond with us upon the subject, and to urge other intelligent brethren to correspond and to communicate to us their views of the best course to be pursued in attaining this object.

In other languages, also, we have a great and arduous work to perform. Many of them are in similar condition with the English. In the French we shall endeavor to pursue the most judicious measures to perfect a corrected version, which, while it may command the admiration of the people for the purity of its idiom, may please God, and delight His people by its faithfulness to the inspired originals. Correspondence, with this object in view, has already been opened by the Board with Dr. Devan.

The correction of the Spanish Scriptures is an object of cherished interest. The immense population using that language, both in North and South America, easily accessible by us, some, indeed, embraced within the circle of our own government, renders it unspeakably important and desirable that we should have an accurate and faithful version of the Sacred Scriptures to circulate amongst them. It is well known to you, my brother, that there is not at present existing, in that language, a version which, consistently with the principles we profess, could receive the sanction and authority of the American Bible Union. It is therefore indispensable that we should seek to procure a translation as pure and truthful as it can be rendered.

The Portuguese language, with the immense empire of Brazil at our doors, to which our countrymen have the most ready access, presents an almost equal demand upon our attention. We hope that the time is not far distant, when we shall energetically enter upon this portion of our field, but, for want of suitable opportunity, we have not yet commenced correspondence upon the subject.

In respect to the German language, more extended explanation is requisite. Several years ago the writer became aware that there were numerous errors in Luther's translation. Many of them were marked and sent to Bro. Oncken, who employed the services of an excellent scholar, Bro. Schlatter, in correcting them. Subsequently I was led to suspect that the

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word "taufen," used as the translation of baptizo, was almost exclusively an ecclesiastical word, which the common people did not understand, as they do "tauchen," in the sense of dip or immerse. It was ascertained that our brethren in Germany were not altogether satisfied about their duty in circulating a version which left the command of Christ in obscurity. Correspondence ensued thereupon. The result appears in a letter of Bro. Oncken's, dated May 20th, 1850.

"Though the German word 'taufen' had originally a distinct and positive sense, dip, immerse, yet has the misapplication to sprinkling destroyed its sense, so that, when used in sprinkling, few, if any, will attach to it the idea of dipping or immersing." He adds: "I propose to issue an entire new translation from the original text, in the preparation of which a competent Greek and Hebrew scholar, Bro. Schlatter, has been engaged for the last twelve months." Bro. Everts, who bore a letter of introduction from me to Bro. Oncken, had a very full conversation with him upon the subject, and encouraged him to proceed with the work. Our Board has opened correspondence with Bro. Oncken upon the subject, and requested him to spare no pains to ensure that the translation be most accurate and faithful, and that it have the approval of German scholars. When it is certified by competent examiners to be most faithful, the expense of translation, printing and circulating, must be borne by the Union. Bro. Oncken will send out copies of parts of it for examination here, before the work goes to the press.

Such are matters which immediately present themselves to our view when considering the province and duty of the Union in *procuring* faithful versions. Other matters of the same kind will undoubtedly appear, but here are sufficient for present consideration.

In respect to *circulation* I have much to write, but here your own mind will doubtless direct you. We feel the deepest interest in the distribution of God's truth in all parts of the world. The claims of India, Burmah, China, Germany, France, &c., have as great weight with us as ever they had in other relations. Indeed we may say that our interest, in this respect, has been increased by our attention being so absorbingly fixed upon the necessity of circulating *faithful* versions. Far be it from us to regard the translations of Carey, and Yates, and Judson, as "sectarian," the epithet applied to them by Dr. Williams in his late letter. It is because they are faithful, and not "sectarian," that we are desirous to give them unlimited circulation.

A fund must be reserved for procuring a correct English version, and publishing it in various forms, when properly prepared and approved. But over and above this, the funds raised must be for foreign operations. There is a great call at present for India. Any amount of money which can be raised, may be there used to the greatest advantage in the distribution of God's word in faithful translations. The same is true of Germany. And in general, it may be said, that wherever there are faithful versions we are prepared to distribute them according to the means contributed, and we earnestly invite contributions. We will be pleased also to have contributions designated where the donors have peculiar predilections, and, if any contributor has a choice regarding the *channel* through which we should appropriate his moneys, we wish them to designate that choice. Otherwise, we may make our appropriations direct to the mission stations, without the intervention of missionary Boards. This, however, is not a decided policy, but will depend upon our view of the peculiar circumstances of each case.

And now, my dear brother, you see, that with us, the field is the world. We hope and trust that you will sympathize in our views, and aid and advocate, with kindly feelings and liberal sentiments, the cause of the American Bible Union. Our motto is, "Truth and Love." We wish not to wound the feelings of any who differ from us, but we would cordially

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invite them to unite with us. We see no reason in the world why we should give the whole truth to Burmah, and only a part of it to our own people; or why the scriptures which we circulate at home should be rendered by "more general terms" than those we give to the heathen. The Bible is not to be made to conform to the opposing views of different sects, but their views should be brought into conformity to it. Union should not be sought at the expense of truth, but truth should be sought as the foundation of union. Ours is not the spirit of opposition, but of conciliation. We love God and His truth, and we would have all men come to the knowledge and love of that truth—the truth as it is in Jesus. The Lord be with you, and enable you to advocate His cause, so as to do the greatest amount of good: Most affectionately yours,

WM. H. WYCKOFF, Corresponding Sec'y.

Dr. FIELD—DESTRUCTIONISM.

Jeffersonville, August 1, 1850

Dear Sir: In your July number of the Harbinger, you speak of "the soul-withering influences of destructionism," and call it "a snare of the devil."

How does this correspond with a sentiment expressed in your debate with Mr. Skinner, some years ago? In that discussion you say: "Now, sir, let me say to you with all perspicuity, that I neither adopt nor oppose any theory on this subject, (future punishment,) because it differs from, or corresponds with, my views of the primitive or present constitution of man. Nor would I non-fellowship a destructionist because of his theory, inasmuch as he teaches that it will not be with the righteous as it is with the wicked; nor would I make it a term of Christian union or communion, that a person should agree with me in my exposition of future punishment." Now, sir, if destructionism is a snare of the devil, how could you thus give it your countenance and fellowship?

In the Millennial Harbinger, 3d series, vol. 1, No. iv., p. 166, you say: "I have no objection to the discussion of any question connected with the doctrine of the destruction of the wicked, provided brethren do not dogmatize and impose their opinions on others." You were once charitable and tolerant on this subject, but now you appear to view it as a fatal error. That I may understand you fully, I would be pleased to have an answer to the following questions:

1. Do you really believe that the wicked will live and suffer forever and ever?

2. Is it necessary to the maintenance of the authority and justice of the Divine Government, that such should be the destiny of the impenitent?

3. Do you believe that it is necessary to our salvation, that we should adopt and teach such a sentiment?

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4. If good men believe and teach the utter and irretrievable destruction of the wicked, is not that as much as is necessary to enforce the claims of the divine law?

5. Do you now disfellowship all who reject the dogma of natural immortality and endless misery?

My object in asking you these questions is not to perplex you with a presentation of what appears to me to be inconsistencies in your present and former views, but to ascertain in what light you hold those who cannot see as you do on this subject. It is my desire to know the truth, and, if possible, to be of the same mind and the same judgment with all who adopt the Bible as the only creed.

With great respect, I am, dear sir, your servant for Christ's sake,

N. FIELD.

REPLY.

BETHANY, Va., August 13, 1850.

ELDER N. FIELD—*Dear Sir:* You are embarrassed in your attempts to reconcile an expression in the Millennial Harbinger for July, with some things said in my debate with Mr. Skinner; yet I cannot, with all your effort to array me against myself, see any difficulty in the case. True, I think much less charitably of destructionism than I once did, from observing its welting and withering influence on its warmest advocates. It is a moral sirocco—a spiritual simoom on the moral constitution of all who come under its smothering and suffocating influence. We have had a full demonstration of its moral desolations in the once zealous advocates of Dr. John Thomas, who, from his associations and readings, was led first to pity, then to endure, and finally to embrace it, and to repudiate his former associations. They, like him, have gone off into metaphysical tangents, and are like trees twice dead, plucked up by the roots. I therefore call it a soul-withering delusion, and deplore the fortunes of those who are deluded by such a figment, which gives them no consolation, reforms no one, and only ministers to the gratification of a species of false pride and vainglorious boasting of superior perspicacity, as they imagine. Such are my observations, readings and convictions. I therefore, in my best views of it, regard it as a false refuge—a soul-withering delusion. It is, with me, truly a snare of the devil, and once deluded by it, few are ever rescued from its entanglements. I never fellowshiped it; and while the theory was working and fermenting in some minds, and we had not personally tested its fruits and tendencies, I did not non-fellowship any

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one merely because he might be, theoretically, vascillating in that direction. But still more influential was the declaration of those unfortunates during the first stages of the malady—that they did not discard future punishments. So long, then, as they admitted the future punishment of the wicked, and that it would not be with the wicked forever as with the righteous, I did not feel myself authorized to say, with some of my brethren, that they ought to be excommunicated from the Christian profession. Nor have I yet said so, unless they show the fruits of alienation so unequivocally as to indicate their want of any apprehension of future punishment. Even so late as vol. 1, 3d series of this periodical, as you quote it, then regarding it as a theoretic alienation, which did not so much affect the conscience and the heart as the head, I would still bear with any one so weak in the faith as to entertain such an opinion, provided only, on his part, there was no effort to make proselytes to it, or dogmatize upon it as though it were an article of belief. But as now grossly developed in word and deed, I conceive any one, who denies the unending conscious endurance of pain, on the part of those condemned in the great day, as denying *future punishment*. This I will now develop and sustain in my responses to your five queries:

Question 1*st*.—Do you really believe that the wicked will live and suffer forever and ever?

Answer.—If the wicked live not after death, or the final judgment, they cannot be afterwards punished, for the plainest reason in the world—*that which is not, can neither be happy nor miserable*. Therefore, to maintain annihilation, or utter destruction, is to deny future punishment, inasmuch as punishment is pain endured.

Question 2*d*.—Is it necessary to the maintenance of the authority and justice of the Divine Government, that such should be the destiny of the impenitent?

Answer.—I think it is; for if God had utterly destroyed Satan and his confederates, sin could not have entered our world in that direction; but there was a necessity, to some grand results, that God should set forth the angels as suffering the vengeance of eternal punishment, else he would not have jeopardized the fall of man, when he could have destroyed Satan. Now, whatever justified God, or maintained the authority and justice of the divine government, in the case of fallen angels, for aught that man can show, will demand that eternal torment shall be the destiny of wicked men. But whether such be or be not the case, not having all the divine promises before our eyes, he acts most presumptuously, who assumes that future punishment is not necessary to the maintenance of the

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authority and justice of God, and the eternal safety of the universe. No one can prove that it does not; because, where there is neither testimony nor experience, there is no proof nor certainty.

Question 3d.—Do you believe that it is necessary to our salvation, that we should adopt and teach such a sentiment?

Answer.—The adoption or teaching of nothing purely speculative, is essential to salvation. Faith in the sacrifice of Christ, and corresponding action, are essential to salvation.

Question 4th.—If good men believe and teach the utter and irretrievable destruction of the wicked, is not that as much as is necessary to enforce the claims of the Divine Law?

Answer.—No. The teaching of annihilation does not sanction the authority, dignity, or value of the law: He that believeth not shall be condemned. But what condemnation is there in the death and annihilation of a dove, a lamb, a kid! If eternal death or annihilation be the portion of a Judas, a Caiaphas, and of an unoffending animal, how is the dignity and the sanction of God's law maintained more in the eternal annihilation of a Judas than in the annihilation of a butterfly or a sparrow?

Question 5th.—Do you now disfellowship all who reject the dogma of natural immortality and endless misery?

Before answering this question, I should have had explained to me the meaning of "*natural immortality.*" Such a phraise is as unscientific and illogical as it is unscriptural. Immortality is more than simple being. No man, good or bad, has immortality in himself. God "alone has immortality" in its true Biblical import. But I will frankly say, that any one who teaches that the wicked are no more punished after death than a pigeon or a nightingale, is, in my judgment, no more fit for a Christian church than a heathen or a publican.

Now, my dear sir, let me ask, in turn, what is gained by your theory in behalf of holiness and happiness? Does it make the law more formidable, or the gospel more acceptable? Would you not infinitely prefer nonentity, in comparison to suffering a worm that never dies, and a fire in your bosom which an ocean could not quench! If put to the choice between absolute annihilation and the positive endurance of divine indignation forever and ever, who would hesitate to prefer total extinction to unending agony? But it is positively declared by the great, the divine philanthropist himself, that the wicked, in the day of final judgment, "shall go away into eternal (aiconion) punishment, and the righteous into life

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(aioonion) eternal." Thus will they be set before the universe "suffering the vengeance of an eternal fire"—a "worm that never dies," and "a fire that is never quenched." So speaks the Holy Spirit, and so we teach.

But whence came the idea, that human spirits or angelic spirits are susceptible of annihilation—of absolute personal destruction! From what portion of the Bible does any one learn this? Do the annals of time or the intimations of the secrets of eternity, authorize the opinion that any spirit can cease to be; that evil angelic or human spirits can cease to be, in the routine of divine government! We know that, with God, nothing physical or moral is impossible. But when he has created such agents, and endowed them as he has, what reason have we to think that, *consistently with the laws physical and moral*, he can or will annihilate them? He has not said so, and who will presume to say so, and then reason from his own assumptions, as from divine oracles? Death animal, is separation from physical nature; death spiritual, is separation from God, in all his moral excellence and glory; death second or eternal, is a death after time has fled—is an everlasting separation from God and our present physical bodies. Now, I put the question to the good sense of my friend Dr. Field, and all smitten with the charms of such speculations, has he, or have they, weighed all that they assume; all that they affirm; all that they gain; all that they lose, by erecting, for themselves, these fanciful, ill-digested, and inutile theories of matters on which we can never advance one idea that is not written in the book of God, and which, when dogmatically affirmed and cherished, can save no man, but may delude others into the devious paths of an ill-begotten, bastard philosophy, that may make a man worse, but which can neither reform nor save any sinner?

With much sympathy and condolence, I long for his recovery from these enchantments of fancy and an overweening confidence in fleshly speculations. A. C.

THE PERIODICAL RELIGIOUS PRESS.

Our readers will see, from a report in another column, that at the meeting of the Congregational Union, on Tuesday last, the greater part of the morning session was occupied in the consideration of the spirit and character of the periodical publications. We need not say, that the spirit of the public press, in all its organs, is, at this time, a matter of immense importance, second in interest to no ques-

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tion of the day. Emphatically is this a subject of deep interest as affecting that portion of the press which has a spiritual mission to fulfil; and in every section of the church the question is presenting itself, What is the true spirit in which a religious journal should conceive of and carry out its works?

There is nothing which is more incapable of definition, and more easy of apprehension, than the *spirit* of a man, or a work of literature or art. Every one knows what you mean by it, but no one will attempt to describe it. It is something far more potent than intelligence, ability, purpose, or even principles which may be avowed. The spirit of a man or a book may contradict the very principle, and contravene the very purpose which it most emphatically sets forth. We have but a dim knowledge of men or books till we know what spirit they are of; and this discerning of spirits is the most refined and subtle of all criticism, as the utterance of a spirit is the essence of all discourse. Spirit alone can give bail for no conduct. Tie a man with the strictest articles and conditions, he can break through all of them; take a pledge of his spirit, and he will never fail you. We live in an age which is most zealous in contending for principles, theories, articles, and organizations, and these matters have full attention in the public press of the day, especially the religious portion of it, of which we more diligently speak; but there is a deep and sad want of that pure, serene, and truth-loving spirit, which breathed so mightily, and yet so benignly, around the words and works of the Lord. All success, as it is called, all material prosperity, popularity, loud admiration, and clattering applause, which is bought at the expense of that spirit, is bought too dear, and will make the buyer a beggar and bankrupt at last. The work of Christianity is to give a new spirit to the world, to purge its material interests of their grossness, its conflicts of their bitterness, and to breathe into the hot arena of its strife the breath of the balm of heaven. The press—the leader of public opinion, the lever of public movement—has deep need of a double portion of this spirit. Its mission is to give the tone to public action; and on the key-note which it strikes, the character of whole chords of passion and expression depends. Well is it when itself is in tune with the key-note of all celestial harmony—the spirit of Him who is "the Truth," and whose voice every one that is "of the truth" doth gladly hear.

A journal which is worth any thing *must* aspire to lead public opinion. It may not dare to stand on the edge of the dark waters of that moral strife which is ever waging in our world; it must enter itself into the waters, and strive heartily and cheerfully for the good and the true; but to strive, whether in doing or in suffering, as that men should feel, that, under its guidance, they seem to come more under God's guidance, and breathe from its pages an atmosphere which stills all passions, and imparts, in the very heat of the conflict, wisdom, strength, and peace. A great work now lies before the religious press of this country—at once to expound the necessity and importance of the great social, intellectual, and moral conflicts which are waging, and to breathe through all battle-fields a divine atmosphere of peace. The two are perfectly, exquisitely consistent: he who is "of the truth" can do both. Our endeavor, as journal-

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ists, has been, and shall be, to contend for Christian principles in the spirits of Christian men.

The public is beginning to see the need of strenuous endeavors in this direction, and to appreciate them when made. In fact the religious public is itself becoming a decerner of spirits, as it ever should have been; and portentous signs are not wanting that men will no longer endure, with patience, that the pure sunlight and sweet air of heaven shall be shut out of our arenas of ecclesiastical conflict, that hot vapors born of seething passions and selfishness, may circulate in their places. Nor will the church continue to tolerate within her borders, for the sake of the fleecy garment in which it may have dressed itself, the spirit of discord, suspicion, coarseness, bitterness and war.—*London Christian Times.*

WAR AND CHRISTIANITY ANTIPODAL.

"According to a table in the Boston Courier, it appears that the recent war with Mexico cost the United States more, in round numbers, than the last war with Great Britain. The latter is said to have cost but $118,856,000, while the former caused an expenditure of $148,699,000."

THIS item, of almost one hundred and fifty millions of dollars, is the least item in the whole affair. We have lost on the battle-ground, and in going to and returning from the field of blood, some 40,000 of the bone and sinew, the active and efficient operatives of our country, both in agriculture and the useful arts and callings of life. Estimating their active and available life at fifteen years each, which, for those that bear arms and volunteer in the service of their country, is not too long, and valuing their services in the national hive at only one hundred and fifty dollars per annum, adds another item of national loss equal to ninety millions more. These two items make the pecuniary loss to the nation two hundred and forty millions of dollars.

But there are other losses, of a more inestimable character, to be added to these:

1. An amount of widows and orphans, many of them destitute, are thus thrown upon the community, which we cannot compute. Their tears, and agonies, and misfortunes, no numbers can tell.

2. The increase of population is also diminished by such a draft upon it.

3. The demoralization of all, or almost all, more or less, who have

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returned from military camps and battle-fields inflated with the spirit of war and rapine, are amongst its calamities.

The items of this demoralization no political man, no moralist, can adequately ascertain or express. It works mischief and ruin in all directions, and blunts or paralizes the noblest and best feelings of the human heart.

4. It is also a moral contagion in the midst of any community beyond the immediate actors—the soldiers and heroes returned. Their conversations and new tastes; tales of military life; great exploits; "hair-breadth 'scapes in the imminent deadly breach;" "the disastrous strokes" of adverse fortune which they endured; "their deliverance thence, and all their sad travels and history," furnish sweet morsels to the sparkling eyes and the greedy ears that hang upon their tales of deadly conflict and "glorious victory." It is, indeed, a moral pestilence to any people, to have thrown into their bosom the great majority of those who return from military campaigns—hard fought battle fields and mighty trophies—the result of heroic courage and noble daring.

But we do not attempt to compute, nor to expatiate upon the calamities of war—upon the conquerors and the conquered. Which gains or loses most is a problem, the solution of which depends upon many a contingency, which our shrewdest thinkers, and talkers, and writers, often fail to comprehend and set forth.

But our very victories are, not unfrequently, misfortunes. 'Tis reserved to posterity to say how much the States of this Union realized, in A. D. 1840, have lost or won by the Mexican war. It is not all gold that glitters, nor every triumph that is either an honor or an advantage. But on these subjects I presume not to speculate. I have said this much to awaken more interest in the great cause of Christianity, which is essentially pacific, conciliatory, and forgiving. The Saviour of the world is the PRINCE OF PEACE, and all his true subjects are sons of peace and advocates of glory to God in the highest, peace on earth, and good will amongst men. A. C.

IT is not uncommon for one called an amateur, to be so pleased with the skill of the artist, as to prefer the likeness of a flower, which owes all its beauty to paint, to the fragrant original.—*Dillwyn.*

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From the Christian Age and Unionist.

MELANCHOLY VICISSITUDE.

LORD'S DAY, 14th instant, the following letter was handed me by the writer, at the close of the morning services. I had noticed him frequently in the congregation, and would fain have detained him at the moment I received the letter, but the crowd prevented. As will be perceived, he sought an interview on the subject of the Christian religion. I immediately replied, by note, that I would meet him at 10¾ A. M., Lord's day, 21st, near the pulpit, but requested his perusal of certain scriptures during the interim, especially the apostolic preaching recorded in the Acts. As the sequel shows, though he received the note he never came. He had fallen by the cholera before the time. The letter speaks for itself:

CINCINNATI, July 13, 1850.

Dear Sir: Not having an opportunity of an interview with you, must be an apology for writing.

I wish to give you an idea of some divine visitations which I have experienced within the last few years. I hope the freedom which I have taken will not be considered by you as a needless intrusion.

I was born in Salem county, New Jersey, on the 22d of September, 1795. My mother died when I was six years old, and my father when I was twelve, and I was left to the mercy of those who took no care of me. I never attended a Sabbath School, and I never heard a prayer in any house that I lived in till after I was thirty years old. What wonder, that under such instruction, I should grow in the "gall of bitterness and the bonds of iniquity," and in the broad road to perdition. I was plunging from one quagmire to another, sinking deeper and deeper into sin and misery, till, like Job, I was one mass of corruption from the crown of my head to the soles of my feet, and in this condition Jesus found me. Full well do I know the thorn comes from the crown; full well do I know that He afflicts before he sends the Comforter.

During fifteen months I trembled under the "terror of the Lord." It was, indeed, "sharper than a two-edged sword." My poor naked heart was salted with that fire which cometh down from above; the fiery indignation of a just and merciful God. I was now led to see my situation. I now looked back with horror upon my past life. I now saw that I had spent my life in darkness and error. O the years that I had spent to no purpose, or to a purpose worse than none! Oh, the precious Sabbaths that I had wasted, the talents that I had neglected to improve! All rose up like Demons before my mind and filled it with horror and despair. Like St. Paul, I cried out, "O wretched man that I am, who shall deliver me from the body of this death." All was gloom, darkness, and despondency. I felt that I was a condemned criminal, under the just sentence of an offended God. In anguish of soul I cried, "What shall I do to

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be saved?" I consulted my infidel friends; they said I was beside myself, I was not in my right mind, and I must go to the Lunatic Asylum. I consulted my Christian friends; they said I was under conviction, and must pray and read the scriptures. I tried to pray, but there seemed to be a veil of thick darkness around me, through which no prayer could penetrate, and as for the scriptures, every passage that I could find condemned me. Like Esau, I could "find no place of repentance, though I sought it with tears." I "had been so often admonished and had hardened my neck, that I thought I should be suddenly destroyed, and that without remedy." Like Annanias, I had kept back a part of the price. I had "betrayed my trust, and must forever die." The anxiety of mind that I felt, no language can describe.

During the summer of 1848, I was in New York, and mostly attended the Allen street Methodist Episcopal church. Mr. Cray, their pastor, is an eloquent and powerful preacher. Many a time he has melted my heart, and dissolved my soul in tears.

In the fall of 1848, I went to Philadelphia on business, and attended the St. George's Methodist Episcopal Church, and found consolation under the ministry of the Rev. Atwood. On the last Sabbath in November, in his sermon he incidentally alluded to the serpent which Moses lifted up. He said that the Children of Israel were not healed by looking at their sores, but by looking up at the serpent, and as Moses lifted up the serpent in the wilderness, so should the Son of Man be lifted up, that whosoever looked on him and believed should be healed. I felt that he understood *my* case. I thought that he preached *at me* as directly as though he had pointed his finger at me and said, "thou art the man." I now saw that I had been all this while looking at and grieving over my old sores, instead of looking up to Jesus, who alone had power to heal. I now for the first time ventured to look up to Jesus, and blessed be his holy name. He was pleased to take away the veil of darkness with which I had been so long surrounded, and to shed down a ray of light from heaven. All gloom, darkness and despondency, now vanished away. I now saw that "only Jesus can do helpless sinners good." I cried, Lord I yield! I yield! I yield! I give up all, I make no reserve, I keep back no part of the price. Take all away. I have but one request to make, and that is, Lord take me. "I give myself away, 'tis all that I can do." Since that time, I can truly say, I have felt great consolation. All the great mountains which had appeared to obstruct my way, have become level planes, through which flow fountains of living waters. I know that my Redeemer liveth. I know that the Son of Man has power on earth to forgive sins.

I came to this city in the fall of 1849, and have attended several different churches, but most frequently that of which you are pastor.

I have never been satisfied with the manner in which the Methodists baptize. I have searched the scriptures attentively, but have never found that sprinkling was called baptism. I have applied to a number of the Methodist preachers on the subject, but they have never been able to satisfy me.

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I desire to have an interview with you, that you may judge whether you think me worthy of becoming a member of the Christian Church.

* * * * * * *

Believe me, dear sir, your obedient servant,

J. BALLINGER.

The failure of Mr. Ballinger to meet me, was interpreted by fears for his safety, but necessary calls upon the sick, and public services, consumed my time until I was obliged to return home. The next day I received the following note. The writer, I suppose, was his physician:

Beloved Sir: I was requested by Mr. J. Ballinger, on his dying bed, to say he could not fulfil his appointment. He promised to meet you on Sabbath morning, at 10 o'clock A. M. He was, before that time, in eternity—I trust in glory. He was taken suddenly with the cholera, and died in a few hours. "In the midst of life we are in death!" Truly yours, D. F. NEWTON.

There is food for reflection in the facts disclosed by these two letters. Mr. Ballinger accounts for his neglect of religion, by reference to—1st. The fact that he was irreligiously brought up—that he never went to Sunday School; 2d. That he never lived in a house where family prayer was conducted until he was thirty years old. Here is a man who felt keenly the need of these instruments of religious influence. Do not other men feel the same? How many have died in Cincinnati this summer, in precisely the same circumstances? No Sunday School in childhood, no prayer at any time! Poor preparation for living, and worse for dying! What a condemnation of the loose and irreligious manner in which many families are reared! What a condemnation of the prevalent neglect of family prayer! Who can say that some of these families were not professors? If so, the Lord have mercy upon them!

It must strike the reader that, as irreligious families failed to do this gentleman good, but rather injury, so, also, the Christian instruction which he received was greatly deficient in two essential respects. For, though he appears to have been a sincere inquirer after truth, he received no definite information concerning the method of enjoying it. Had the gospel announced by the apostles been clearly and faithfully preached, trembling at the word of God, as he did, he would sooner have found light to arise out of darkness. The plan of redemption is a plain and comprehensive one, to a person sincerely seeking to know the good pleasure of our Father in heaven. There is no case, in the Bible, of such slow progress in the enjoyment of acceptance with God. It is because we are preternaturally circumstanced, and our preaching is unapostolic, if not anti-apostolic, that such delays are occasioned in conversion.

Again, how is it that talented and popular preachers failed to satisfy his mind, either by teaching or example, in regard to the simplest of all the ordinances. How is it that the door-keepers of the church cannot turn the hinges? To be sure, they say that there are three ways of opening them; but while they appear to be sufficiently skilful in the sprinkling or pouring methods, they find the

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method of immersion quite unmanageable! Surely a door which, to make the house peculiarly accessible, can be opened three ways, should have all the serious inquiries among the "many that go in thereat."

How dangerous is procrastination! For a long time this gentleman sought to enjoy Christian baptism, though he does not appear to have been fully informed in regard to the institution. The day is set when, with great conscientiousness and earnestness, he would probably have consummated his wishes; but, alas! before that day he is prostrated by the cholera, and is hurried into eternity! The Lord's ways are not as our ways; therefore, how unwise to delay when he says obey; to say *not now*, when he says *now*, is the accepted time! D. S. B.

I read, with much interest, the preceding very thrilling and interesting narrative; and I doubt not of the sincere penitence and change of heart, on the part of the subject—of this truly earnest and determined disciple—nor of his having been accepted by the Lord. He having willed and purposed to obey, from the heart, every divine precept, and being prevented, first, by the inability of the preacher to attend to his call, and again, by the cholera, I have nothing to regret on his part, only the satisfaction which he might have enjoyed after his baptism, before his death. His acceptance with the Lord, under all the circumstances of the case, is not to be doubted, so far as I read and understand the Oracles of God.

Alas for the poor guides and limping Doctors of Divinity, who could not relieve this truly excellent and devoted man, as he became when led to the true gospel! And what a portraiture of New Jersey society, in this age of Bibles, and tracts, and preachers! Strange! surpassing strange! that such should have been the character of society within a few miles of Nassau Hall. The princely Princeton College of New Jersey, had better send some of her evangelical alumni to this unfortunate portion of her territory, and dissipate this sable cloud of ignorance and vice which lowers over her future destiny. A. C.

Youthful Days.—Youth never comes but once! Hence we should, in our youthful days, improve our time. The sun rises in the east, and rolls on its upward course until noontide, when it gradually descends and hides itself in the west. So with youth. It rises in the morning, and keeps rising until noon time of life, when old age, with all her infirmities, comes upon us. The youth should not underrate their days, for the day is coming when all this world's riches would be given for the return of one hour misimproved.

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AMERICAN AND FOREIGN BIBLE SOCIETY:

A REVIEW OF THE DISCUSSION AND DECISION ON THE QUESTION OF ISSUING A NEW VERSION OF THE HOLY SCRIPTURES—*No. II.*

AT the conclusion of our first article on this subject, we proposed to consider the arguments offered against a new version, in the present essay. We designed to consider them one by one; but when analyzed, we have found it difficult to classify or distinguish them by suitable names. There were but four men in the convention that seemed disposed to argue against a new version. Many were determined to vote against it, but there are only four speakers that seemed disposed to argue in defence of the vote they had determined to cast. These are Messrs. Dr. Dowling, Dr. Hague, Mr. Turnbull, and Dr. Ide. So far as we have had time to examine the premises and conclusions of these debatants, we feel justified in denominating them the Dowling, the Hague, the Turnbull, and the Ide arguments, and will, therefore, scan their respective merits in a few words.

Dr. Dowling's argument in favor of retaining the word *baptize* instead of *immerse*, is, that "baptize is a known English word;" "and was a known English word when the version was made, and *meant to dip.*" His proof is, that "Selden says 'the priest of late days rather baptizes his own fingers, than the neophyte,' which shows, that in those days, the word was understood to dip." This, in logic, is a *non sequiter*, and it is no better in English. That Selden understood to *baptize* as indicating to *dip*, is no proof that every one, or the common people, so understood it. Dr. Dowling would reprimand the critic who would attempt to prove that all New York city understood baptize to mean dip, because Dr. Dowling so understood it. He says that authorities, to confirm his statements, might be given in great numbers, had he time. But he has not given one of them, and, I presume to say, he never can do it. Certainly the population of New York and London are, at this day, more intelligent on this subject, than they were in the days of Selden and the Westminster Assembly of 1643, of which he was a lay member; and could any one now say that, in these days, the word is generally understood to dip, by the people of New York and London!

The second branch of the Dowling argument is, that "the word *immerse* was introduced into the language at a later date than the word *baptize.*" And is not this argument in favor of its being a

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translation of it! Certainly that which is modern, is more likely to be a translation of that which is ancient, than that which is ancient should be a translation of that which is modern! Dr. Dowling, on the whole, really gives up the point, while attempting, in an unfortunate hour, to defend it. Dr. G. Campbell, of Aberdeen, though a Presbyterian and a Pedobaptist, is more candid, or, at least, consistent in theory, than Dr. Dowling. "I should think," says he, "the word *immersion* (which, though of Latin origin, is an *English noun*, regularly formed from the verb *to immerse*) a better *English name* than *baptism*, were we now at liberty to make a choice."—Campbell Diss., vol. 2d, p. 23–24. *We* are at liberty to make a choice, and I must, till farther and better advised, prefer the learning and candor of Dr. Campbell, to the exhibitions submitted by Dr. Dowling.

The Dr. Hague argument is somewhat vague, though profound, with a very solemn appeal to heaven—the necessity of which I do not comprehend. It amounts to this: Our Saviour, John the Baptist, and the Apostles, quoted the Septuagant version very frequently, which, says Dr. Hague, was made by command of a heathen King. This is changing the point in debate, and substituting the person by whom a thing is ordered to be done, for the thing itself. Strange logic! "If that work was good enough for Christ and his apostles, sure enough the version of a Christian King is good enough for you and me."! "It has been believed in by holy men, honored by the glorious dead, and defended at the stake." So have been the traditions of Hebrews, Romanists, and Musselmen. This is better rhetoric than logic, and approaches not the real issue.

The Rev. Mr. Turnbull's argument is, that baptism, by adoption, is an English word, and that the unlearned can find out its meaning for themselves, and have done it in many instances. It was transferred into the Italic version, and thence, by Jerome, into the vulgate. There it has been translated *mergo, tingo, immergo;* but by *Græcising* the Latin, these words lost their original force, and the idea of immersion was softened down, and baptizo substituted in their place; and as *baptizo* was more definite than any other term, and fully decided by the depth, width, and use of the ancient baptisteries, it ought not to be translated, but retained; for, in truth, it must henceforth ever live in the heart and memory of the people, no matter what word is substituted for it.

Why not, on the same logic, retain the Greek *eucharist*, and the Latin *sacrament*, instead of "the Lord's supper," because these consecrated and venerable words have long possessed the hearts of the Greek and Roman churches, and can be satisfactorily explained

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to posterity?—! Why not, for the same reason, call circumcision *peritomee;* the Lord's day *Sabbath* or *Sunday*, because these have long occupied a large space in the affections of the people? Well, now, let us call every thing by its Hebrew, Greek, Roman, or English name, or at once anglicise them all, and give the sense in definite and perspicuous terms. But we must have the Dr. Ide argument.

It consists of three branches: "We do not need a revised version; we ought not to attempt to make one; and we could not accomplish it if we did try it." It is, in brief, then, impossible to have a new and improved version. I do not precisely understand some of Dr. Ide's aphorisms or assertions; such as, "*baptize* is not the correlative of *immerse*." This demands a new dictionary. What sense is in the sentence, I cannot fathom. Father and son, or son and father, are *correlative* terms. But that baptize and immerse are not correlatives, to my mind, has no sense whatever. Ought they to be? Dr. Ide is made to say many strange things, the authority of which, and the meaning of which, are equally of the doubtful gender. Such are—"None of the Latin writers, down to the sixth century, use *mergo* or *immergo;* the word came into the Anglo-Saxon by way of Augustine;" and yet, "none of the Latin writers use *mergo* or *immergo*, down to the sixth century." Augustine happened to live two centuries before that period, being born A. D. 354! Dr. Ide has no authority for some of his assertions. "*Baptize* is eight hundred years older than *immerse*." Dr. Campbell and Dr. Ide are at variance. Dr. Campbell says: "The word *baptize*, both in sacred and classical authors, signifies to *dip*, to *plunge*, to *immerse*, and was so rendered by Tertullian, the oldest of the Latin Fathers; *tingo*, the term used for dying cloth, which was by immersion." *Mergo*, whence *mergito*, whence *immerse*, is as old as Ovid—as the Christian Era. Strange logic! Baptize is eight hundred years older than immerse, and yet, baptize is an English word, and immerse is not!! Again: "Immerse simply means to *sink*"! And what means *dip?* The correlative of *baptize!* This is a new chapter in criticism. I presume that the stenographers have not fairly reported it, and will not impute it to Dr. Ide. Till authenticated, Dr. Ide should be inhibited from *immersing*, if he be truly reported. He goes only for *sinking* in water! Should he immerse any one, he travels out of the record if he raises him up out of the water! I should not trust him to immerse a friend of mine, unless he wholly repudiate this word as a proper term to denote *baptizo.*

Such are the four arguments against a new version of the New

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Testament, reported as the fulness of the strength of opposition to the measure before the convention. If, in any thing, I have failed to place them fairly and fully before our readers, I shall be obliged to be corrected. A. C.

NEWS FROM THE CHURCHES.

SMITHFIELD, May 22, 1850.

Brother Campbell: Since my last, we have had some interesting meetings, with some more additions, and prospect good. The sects resort to the old method of misrepresentation, to put us down, but, thank the Lord, there are some who think and act for themselves.

I feel particularly encouraged under the present arrangement of the Christian Bible and Missionary Societies. If they are managed prudently (of which I have no reason to doubt) I anticipate great good to result. Some of us, for years past, have contributed to the American and Foreign Bible Society; but we have now formed ourselves into a Bible and Missionary Society, and have forwarded our first mite (twenty-five dollars, ten to the Bible cause, the remainder to the Missionary) and intend, at our annual meetings, to send on what we can, and hope and expect, under the blessing of God, that much will be achieved in our own favored land, and also in the benighted corners of the earth. Yours, as ever, E. WOOD.

CALLAWAY COUNTY, Mo., March 10, 1850.

Brother Campbell: The good cause is still onward in Missouri. We have lately had 7 additions at Mount Tabour. A. C. RICE.

ABERDEEN, Miss., May 21, 1850.

Brother Campbell: I have an interesting meeting going on in this city at this time—2 noble additions last night. W. H. HOOKER.

MARSHALL COUNTY, Va., May 25, 1850.

Brother Campbell: I am happy to inform you that, since the first of November last, about 21 additions have been made to the church. Bro. Thomas Munnell, of Bethany, paid us a visit on the 30th of March last, and held a meeting of about eight days—12 were added by baptism, and the prospect good for more. Yours, in hope of eternal life, C. FAIR.

BENTON COUNTY, Ala., May 29, 1850.

Brother Campbell: We have been, apparently, on the decline here for some time, but have again set ourselves to work in earnest, and prospects seem more flattering than heretofore. On last Saturday week I went to Cave Spring, Ga., being sent for to baptize a lady, in the 83d year of her age, and who has lived in the Methodist, and perhaps the Presbyterian church part of the time, for over fifty years. I arrived there late in the evening, and she was so anxious to obey the Lord in this institution that she was unwilling to wait until morning. Arrangements being made, we proceeded to the water, where she made a similar declaration of her faith to that given by the Eunuch to Philip, and I immersed her just after sunset, in the presence of a few friends assembled on the occasion.

The next day being Lord's day, I addressed the people early in the morning, so as not to interfere with the Methodists, who were holding a meeting in the place at that time. The audience was small, but very attentive, and I think a good impression was left. Cannot some of our more gifted pro-

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claimers visit this place? Will not Bro. E. A. Smith or Dr. Clark give them a call? Should any of our brethren pass that way, they will inquire for Bro. R. M. Hoge, who resides in the place. Not long since a Baptist lady united with us in Carroll county, Ga. Prospects good in that quarter.

Your brother in Christ, GEORGE H. BORDEN.

HAZEL GREEN, Wis., June 6, 1850.

Brother Campbell: The good cause is prospering steadily here. We have increased (mostly from the world) from about 30 to I think just 50, and our meetings are always well attended. We expect to have more and more enlisting under King Jesus, until our little town will have the largest, and, we hope, the best congregation, in the State of Wisconsin.

Yours, in the hope of eternal life, C. A. MILLS.

PLEASANT GROVE, June 10, 1850.

Brother Campbell: During my visits to the church at Harnersville, Brown county, O., in the months of April and May, we had 15 added to the faithful, 10 of whom was by confession and immersion; the others had been immersed. The cause of Primitive Christianity is upward and onward. I never saw a time when there was such an apparent want of more efficient laborers to enter the field to reap the Lord's harvest. May the Lord of the harvest send them forth! JOHN T POWELL.

BLACK WATER P. O., Morgan Co., Ky., June 10, 1850.

Brother Campbell: At a meeting held on the first Lord's day in this month, in this neighborhood, there were 8 confessions and baptisms, and on yesterday there were 4 who confessed and were baptized, and 1 restored—making 13 additions. The principal laborers at the former meeting were Elders Joseph Nichell and McKinley Cochrill; and at the latter the same, with the addition of Elder Reuben McCormick.

Your brother, JAMES W. DANIEL.

SHREVEPORT, La., June 12, 1850.

Brother Campbell: There are near 20 brethren and sisters here, though not organized. Part of them, perhaps 10 or 12, were immersed by Bro. B. F. Hall, of Kentucky, last winter. I expect he will return here this fall to hold a meeting. If so, I think we can organize a very good congregation. Several from the Regular Baptist church are ready to unite with us. I see no reason why there cannot be a very respectable congregation raised up here. Yours, &c., O. TEAGARDEN.

NICHOLAS COUNTY, Ky., June 14, 1850.

Brother Campbell: I am still preaching to the churches which are poor, and generally unable to support a preacher. I have just returned from a tour of preaching. I preached a funeral discourse a few days since—there was 15 additions by baptism. I then joined my nephew, Geo. How, and had 11 additions, in the midst of cholera. There were three deaths from this disease in a few hours, and about seven other cases, but all recovered. This was in the State of Indiana. On Friday evening before the second Lord's day in June, we commenced a meeting in Galatin county, Ky., in the woods. There we formed a church of 51 members—22 by baptism. We had a fine meeting. Respectfully yours, PETER HOW.

LAPORTE, June 15, 1850.

Brother Campbell: Our yearly meeting commenced on Thursday, the 30th day of May, and closed on the following Monday. The preaching brethren present were Reuben Wilson, David Miller, John Martindale and C. Martin; and on Lord's day, Bros. Martindale and Trowbridge, from the eastern part of the State, arrived. The result of the effort was 13 confessions and immersions, and the addition of three who had been immersed.

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Bro. Jacob Miller, the clerk of the congregation, informs me that the additions within the past year, by immersion, have been at least fifty, mostly since the first of January. Yours respectfully, JOEL BUTLER.

SHALERSVILLE, O., June 16, 1850.

Brother Campbell: I have just returned from the western country. At the request of an aged and venerable Father in Israel, (Andrews,) I consented to make a tour westward. Accordingly, I left home about the first of April; and after a short but somewhat tedious journey—crossing Lake Erie, the State of Michigan, (by railroad,) and Lake Michigan—I landed in Milwaukie, Wis., where I found a few warm hearted brethren, who had recently organized themselves into a church, and meeting every *Lord's day*, after the apostolic order. There are several Scotch brethren, lately from Scotland, who reside there. Bro. Robert Harper, a young but quite talented man, is their elder and teacher. The brethren of this place earnestly request the brethren going into that part of the country to give them a call. The church is small, but growing—2 were added during my stay with them.

From thence I traveled, by stage, over some of the most beautiful country I ever saw, to a small village called Wanpem, Dodge county, where I found some 25 brethren joined together by the strong ties of Christian love, and defending, soldier like, the ancient order of things. Here I spent a few days in speaking of the things pertaining to the Kingdom of our Blessed Master, and had the pleasure of hearing the "good confession" made by one who, I think, will honor his profession and do much for the cause of Christ.

I also visited the northern part of Illinois, where I delivered a number of discourses, in the presence of large and attentive audiences. In the small but beautifully situated village of Haynesville, I met a brother of much talent and great Christian influence—the only man in all that western country, with whom I became acquainted, who is devoting his entire time in pleading for "the faith once delivered to the saints." I had the pleasure of his company to Ohio, where he attended one of our yearly meetings, and returned much refreshed.

There are several small churches scattered through that newly settled country, and great need of an effort on the part of the few who love the cause of Christ, to spread the story of the cross. The brethren throughout the western country are very anxious for help, and often ask, "Is there not some one who will come and labor among us?"

The cause of our Blessed Master is onward in this region of the country, particularly on the Western Reserve. But I will close, by telling you that during the past year, I have spoken some two hundred and twenty discourses, heard about one hundred and ninety confess their confidence in God's dear Son, and seen them test it by being baptized into his most precious name; the most of whom have never been reported. "Praise the Lord, O my soul, bless His holy name"

Yours, in the bonds of the gospel, W. A. BELDING.

EATON, O., June 17, 1850.

Brother Campbell: Favor, mercy and peace, to you and all the saints! This will inform you that the Lord's cause is advancing slowly here. Yesterday I baptized 1, upon confession, into the name of the Lord; and 2 more recently united, one by confession and baptism, and one who had been immersed. Your brother, in the hope of immortality.

JOHN R. FRAME.

LAFAYETTE, Ia., June 17, 1850.

Brother Campbell: If you should ever visit the west, we ask you not to forget Lafayette. Our opposition has been great, but we have succeeded in establishing the cause of the Saviour here. Our conflict has been long

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and hard. We have a good meeting-house, nearly paid for. We enjoy the heavenly spirit of Christian love and affection. Father Longley preachcs for us regularly. We have had 6 additions the present month, and prospects good. Yours, in the bonds of peace,

JAMES H. MARSTELLER.

VICTORIA, Texas, May 3, 1850.

Brother Campbell: We have lately had an organization of our church. With former members, 2 immersions, and 1 from the Cumberland Presbyterians, (my present wife,) yet to be immersed, we number 13, under the care of Elder James Lovelady. We greatly want a good preacher, who, in this place alone, can do much good, as well as elsewhere; for in this section is a large and vacant field. Please endeavor to send us help.

Your brother, FELIX B. WEBB.

GEORGETOWN, Ky., June 26, 1850.

Brother Campbell: I have just returned from a tour of six weeks, having, by the blessing of God, added 42 to the good cause, in the congregations at New Castle, Campbellsburg and Bloomfield. I was assisted by different brethren at the different points where I labored. J. T. JOHNSON.

CINCINNATI, July 12, 1850.

Brother Campbell: Immediately upon the close of the spring session of the Cincinnati Eclectic Medical Institute, I held a protracted meeting at Belersburgh, in Boone county, Ky., at which there was 8 additions to the church, seven by confession and baptism, and one from the Baptists—a young eclectic physician of much promise. He and I sat beside each other at college last winter. He commenced practice at Petersburgh last March, and is not only doing well, but very well. At the above meeting I also took the confession of another person, (a young lady,) whose mother is a Methodist The Methodist friends gathered in and persuaded the mother to have her daughter's immersion postponed, on the ground of her being too young, although she is fifteen or sixteen years of age, and of good common sense, intelligence and character. Yours, JOHN TAFFE.

BRADLEY COUNTY, Tenn., July 5, 1850.

Brother Campbell: Health, peace and prosperity! Yesterday I thought I had a view of you all in the Chapel of Bethany College. But here I was, under the hot sun of the south, just returning from Northern Georgia. Through mercy, I am in the enjoyment of reasonable health for the season. I trust yourself and family are permitted to share like benefits. The Lord be praised for his goodness! We have a large field to travel over, and few to assist, there being twelve churches in a district of 150 miles long by 65 wide. Old Bro. Randolph and myself are the only regular laborers. It requires three months to make the grand rounds. We have our regular days, and hitherto the Lord has enabled us to reach almost every appointment. Dr. Hook, an evangelist, and myself have recently held a very interesting meeting in Chattanooga, the terminus of the South Carolina and Georgia Railroad. We hope much good will result from this effort. The Presbyterian meeting-house was opened to us, and every body turned out. Much prejudice removed. Thanks to the Lord! E. A. SMITH.

BEAR GRASS, Jefferson County, Ky., July 18, 1850.

Brother Campbell: After a meeting of a week at Jeptha, in the neighborhood of Dr. Thurston's, in Shelby county, assisted partly by Bros. B. F. Hall, R. C. Rice, and John R. Hulett, 23 were added to the congregation, to the great joy of the brethren. I came on here last Saturday, and commenced another siege with Bro. Hall. Bro. Hulett also came to our help. Thus far we have had 10 good additions, to the great joy of the bretherhood. At both places the Female Orphan School at Midway was most kindly

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ministered to; and Bro. W. C. Williams, where I now am, with a nobility of soul becoming a Disciple of the Lord Jesus, subscribed $500 to endow the Chair of Sacred History in Bethany College. Thanks to the Lord for all his goodness! Affectionately yours, J. T. JOHNSON.

CARROLTON, Ky., July 17, 1850.

Brother Campbell: When I parted with you, in March last, I was to start the following morning for this place, which was my first visit. When I came here I found a few believers, and a beginning made towards organizing a church. While with them, at that time, they completed their organization as far as their means would permit. I visited some other churches in the vicinity; and some of them, I was sorry to see, presented no contrast to the cold weather and stones without. But there was a remnant left, as events have since proven, of good and true Christians, both male and female. I commenced preaching to such congregations as I could get. Soon the few zealous and much devoted brethren whom I saw, began to insist upon my settling with them; but this I then regarded as a doubtful experiment. I preferred to leave my family where they were, and to visit these churches until I should satisfy myself whether I could be useful to them. I accordingly visited this place three times more, and the result I will briefly state.

My congregations continued gradually to increase, and in May we had, at a church near Carrolton, 9 additions. I then went to my appointment at Ghent, eight miles above Carrolton. Here I found Bro. J. L. Thornberry, who had commenced a meeting a day or two before my arrival. On Sunday we had 5 additions. I then returned to my home, near Paris, and Bro. Thornberry went to visit a church known as the church on White's Run. I remained at home several days. When I returned, I found Bro. T. still at White's Run, and some 26 had been added to the Lord. On Sunday I went to Carrolton, and on Monday returned and joined Bro. T. at White's Run. We continued there a day, and, altogether, 40 were added. We then returned to Ghent, and continued there a short time, and the result was several additions more. (I should have said, that Bro. T. left White's Run for two or three days, and preached at Ghent during my absence, and had some additions.) We came from Ghent to Carrolton; preached there and in the vicinity about a week, and had some 14 additions. In all, since my first visit here in March, about 90 have been added to the Lord and to the church. Our brethren seem to be zealous and active, and all things seem to indicate that Bible Christianity is destined to still further advances at Carrolton and in the adjacent country. Bro. Thornberry is a good man, and if he will continue to travel and assist other preachers to hold meetings in their preaching places, he may do great good.

I removed here last week, and am now settled, I think, for some time. If you should ever visit Kentucky again, or pass down the Ohio river, you would be welcomed at Carrolton by as zealous and devoted a band of brothers and sisters as you have met with for some time. Try, if you ever visit our State again, to give us a call. Affectionately yours,

☞Total number reported since last month, 583. C. B. THARP.

OBITUARY.

PORT GIBSON, Miss., July 24, 1850.

Brother Campbell: The church in this place is in tears, at the loss of our beloved Sister M'DOUGALL, who has been suddenly taken from us, and is now, doubtless, present with the Lord. Sister M'Dougall, whose maiden name was Elizabeth Evers, was born October 17, 1785, in Spencertown, Columbia county, New York; was married to Robert Rouse, in the spring

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of 1803, who died April, 1807, leaving her a widow, with two infant daughters. She was married to N. M'Dougall February 28, 1808, and in July, 1817, they removed from New York to Athens county, Ohio; thence to Marietta, in the same State; and finally to Claiborne county, Miss., in 1822, where she died at her residence, in Port Gibson, on Monday morning, July 22d, 1850, in the 65th year of her age. She became a member of the Methodist Episcopal Church in 1825; but becoming acquainted with the principles of Primitive Christianity, through the teachings of Bro. Newland and the pages of the Christian Baptist, she united, in 1829, with the Christian Church, of which she continued, until her death, not only a pious and exemplary, but also an eminently intelligent and useful member. Few of our sisterhood have been so widely and favorably known as our departed sister. Her mind, a remarkably strong one, was richly stored with the treasures of divine truth; the Bible was the theme upon which she loved to dwell; and during an almost daily intercourse for nearly two years, I do not remember ever being in her company for half an hour at a time, without some Bible theme being the subject of conversation.

As a wife and mother, she was tenderly affectionate; her social virtues made her home a happy one; and by the surviving members of that circle, of which she formed so important a part, her memory will ever be fondly cherished. As a Christian, she was zealous, devoted and consistent; by the church she was warmly loved; by the young venerated for her tender care and kind counsel; by all she is sincerely mourned.

As her life was one of devotion and usefulness, her death was calm and peaceful; to her the grave brought no terror, and death no sting. She gave words of parting advice to her children who were present, and left a message of love for the absent. Speaking of her son—a zealous disciple in New Orleans—she said, tell John I am *there*, and bid him follow on.

Her body has been trustingly committed to the grave. She rests sweetly, for she sleeps in Jesus. He will guard that precious dust; and in the morn of final awaking, we doubt not but that she will rise in his likeness, and dwell forever in the sunlight of his peaceful smile.

[Other papers please copy.] WILLIAM BAXTER.

PITTSBURGH, July 25, 1850.

Brother Campbell: On my return home, after attending the commencement at Bethany College, I learned the death and burial of our aged and excellent Sister, NANCY FORRESTER. She died on the morning of the 5th inst., and was laid in the narrow house on the next day. He life, as you are aware, was one of faith on the Son of God. Her death was peaceful and triumphant. She has gone to her home beyond the skies.

My dear brother, we feel safe in speaking thus confidently of those who have lived for God, for we know that our reward or state hereafter will correspond, not with the exceptions, but with the general tenor of our lives. It requires a whole lifetime to form a character for heaven.

Yours, in the one hope, SAMUEL CHURCH.

LOUISVILLE, Ky., August 12, 1850.

Fell asleep in Christ, on the 30th July, 1850, in this city, Sister SARAH, daughter of John Wingham, of Southampton, England, and consort of John Lamb, of Louisville. She was baptized by Bro. P. S Fall, at the commencement of the Reformation, and remained a steadfast disciple to the day of her death. Her illness was of three years' duration, which she bore with Christian fortitude. During her last illness she was faithfully attended by many of the sisters, to some of whom she expressed a desire to depart. She has left a kind husband and an affectionate daughter to mourn her loss. She was in the 50th year of her age. May she rest in peace!

[London and Southampton papers please copy.]

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A CHURCH, *alias* A MEETING-HOUSE, IN WHEELING.

THE visibility of a church essentially depends, in this our day and country, on the visibility of their meeting-house. So much is it the fact, that the very house, whether of wood, stone, or brick, is called *the church*, by a very beautiful trope in rhetoric, that imparts to any thing that contains another, the name of the thing contained. Because the people within are God's church, the house that contains them is called the people's church. Hence the Episcopal, Presbyterian, Methodist, Baptist, &c., church in Wheeling, Washington, and Philadelphia—three cities, by the way, in which the church is rather invisible. 'Tis literally so in Wheeling, as in Washington City. We have called the attention of the brethren to these important points and places of rendezvous, possessing churches without a domicile or house to meet in. They have a public interest, because of the numbers that call at these points, and who spend a Lord's day, and are obliged either to go where they do not wish to go, or stay where they do not desire to stay, on that most precious day of the week.

At Wheeling there is a respectable community, but not possessed of much superfluous wealth. They have purchased a very valuable and convenient lot, and are making much exertion to erect on it a cheap and comfortable house. They ask, and the cause of Christ asks, our brethren at a distance, especially those who annually, or more frequently, pass through that city going to and returning from the great marts of eastern and western commerce, to contribute, of their abundance, something worthy of themselves and the great cause of human redemption, to that object, and, also, that they may enjoy communion and fellowship with them while sojourning in their midst. A hint to the wise and the generous is better than a volume. The churl groans and freezes under a long lecture on benevolence; but to the generous and magnanimous, a hint is better than a volume.

Direct your aid to Dr. Crumbacker, Wheeling, and it will be faithfully applied. A. C.

CIRCULATE THE HARBINGER!

I PRESUME to say, that no establishment of the periodical religious press, existing for twenty-seven years, has said less, or done less in the way of seeking or securing either patronage or pay. I have had a high conception of the value of the principles divulged, argued

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and sustained, by my co-operants and myself, in the great struggle for the restoration of the theory and practice of Original Christianity. I have always believed, and yet believe, that noble principles, cordially embraced, make noble men, with, perhaps, a very few exceptions, whose inordinate selfishness might, even in heaven—like one Mammon, whom Milton saw looking intensely on the golden pavement—cause them to covet a little more than enough of the means of present enjoyment. Still, the great majority are all honorable; that is, generous and magnanimous men.

We incline, from various and numerous hints, that we have been probably rather too remiss on this subject. If every subscriber to the Harbinger would procure another, this would give to one year of our labors the value of two; and even more than this, on the principle of geometrical progression. Without many words, or arguments, or motives, we drop the hint. Try! Try!! Try!!!

The original essays in the Harbinger will be continued, on sundry interesting themes. Our Conversations at the Carleton House will soon be revived and prosecuted. There is also a discussion in advance, of great moment—the necessity of a new version of the Holy Scriptures. We must advance from the elements of Christianity, to its more grand, and lofty, and sublime doctrinal developments, that we may see more clearly, and admire more ardently and devotedly, the glory and majesty of the great author and founder of the Christian faith. A. C.

EDITORIAL NOTICES.

Bethany College.—In response to many inquiries as to the terms of board and tuition in Bethany College, we state as follows: In the Primary Department, for board, tuition, washing, fuel and light, the whole expenses of the college year are $120. In the College Proper, for the same, the expenses are $150. One-half of the preceding sums are to be paid in advance, on matriculating; the other half on the 1st of February.

On entering college there is a matriculation fee of $10, for the whole term of instruction, for the use of the College Library. This fee is sacred to the increase of the Library and Philosophical and Chemical Apparatus.

Agent for Oregon.—Professor Mason, late of Bethany College, and a member of the church at Bethany, about to leave for Oregon, is requested to act as agent for the Millennial Harbinger in that new

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country, to which already many of our brethren from other new countries are turning their attention. We cannot, however, send any copies of the Harbinger, or any of our works, to Oregon or California, not paid in advance. The distance is too great, and we have paid, in the school of experience, a large price for that branch of education comprehended under the name of PRUDENTIALS, and must, henceforth, practice much more its wholesome precepts.

We will always send the Harbinger on the receipt of the price, and safely envelop and direct to order. Money paid to Bro. Mason in Oregon, will be placed to the credit of the parties here.

UNIVERSAL MUSICIAN.—This new and valuable work of Bro. A. D. Fillmore, of Cincinnati, has been before the public for a few months, and is very highly esteemed by the adepts in numeral music. The author of this admirable treatise, accompanied by Bro. Carman, formed a class, mostly of students of Bethany College, and gave a course of very interesting and instructive lectures on the theory and practice of music, one of which I had the pleasure to hear, accompanied with many very splendid specimens of its appropriateness, in the pieces sung by these brethren and their pupils. A few copies for sale at this office.

☞ We are compelled to postpone, for want of room, the publication of several communications, &c., till our next No. A. C.

CIRCULATION OF THE MILLENNIAL HARBINGER.

CLUBS, CREDIT SYSTEM, ETC.

WITH a liberal hand and a too confiding heart, we have sent to order books, pamphlets, magazines, from Texas to Nova Scotia; from the Atlantic to the Pacific; from Bethany to New Zealand and Australia. For many thousands of volumes we have not received, and never expect to receive, any earthly remuneration. Thousands of these were given away with our knowledge and consent, but more thousands were given away without either the one or the other. Hereafter, we desire to be the voluntary dispenser of our own bounty, according to our own judgment and discretion. We have, therefore, been making some approaches to it, by testing the expediency of the cash system, in the form of clubs. We have not yet arrived to the full assurance and understanding of the entire practicability of the system.

Complaints have been made that not sufficient notice was given, or proper time allowed to form clubs. To obviate all difficulties of this sort, we now timously announce that for the year 1851, by way of deciding on the premises. We shall send the Harbinger to—

Three persons at any one post office, for	-	-	$5	00
Five " " "	-	-	8	00
Seven " " county	-	-	10	00
Eleven " " "	-	-	15	00
Sixteen " " "	-	-	20	00

No person, whose entire arrears are not paid up to the 1st of January, 1851, can be admitted to the privileges of this system. Those paying from January to July, not in clubs, shall, as formerly, be charged $2. Those not paying till after July, $2 50. We shall keep this notice before our readers to the close of this volume. A. C.

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THE

MILLENNIAL HARBINGER:

SERIES III

VOL. VII.] BETHANY, VA., OCTOBER, 1850. [NO. X.

THE SANCTIFICATION OF THE LORD'S DAY.

OFTEN have I purposed to call the attention of our brethren and readers to the proper sanctification of the Lord's day. It is a subject to which there appears to be too little attention paid by the great majority of teachers and professors; and yet, all seem to think that it is an institution of the Great Redeemer, worthy of the special attention of every Christian. We sometimes sing—

"Day of all the week the best,
Emblem of eternal rest."

But do we exhibit this view of the subject, in the manner in which we celebrate it? This is an important question.

While musing on this subject, there was sent me, from Scotland, a tract written by a lady, beautifully styled "THE PEARL OF DAYS," developing the advantages of the Sabbath to the working classes, by a laborer's daughter, with a sketch of the author's life, dedicated, by Royal permission, to the Queen of Great Britain. It was called forth by the following circumstances:

The circumstances out of which the following essay, with its accompanying sketch of the author's life, originated, are as remarkable as they are deeply interesting and hopeful. Jealous for the honor of God's Sabbath, which men of the world were periling; jealous for the privileges to man conferred by the Sabbath; jealous for the laboring man, whose feelings respecting the Sabbath were often misrepresented to his disadvantage, a layman resolved to afford an opportunity for the working classes to speak their own minds freely on the matter, and to bear their testimony to the blessings and privileges of the day, and thereby to the glory of God, the author

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and giver of it. With these views, he put forth a proposal, about the end of the year 1847, offering three prizes—£25, £15, and £10, respectively—for the three best essays on the subject, written by laboring men. Although this is the first instance upon record of persons of that class being invited to become competitors in literature, and for literary honors; and although comparatively a very brief time was allowed for preparing and sending in the essays, yet three months—the first three of the year 1848—sufficed to produce the astonishing number of more than nine hundred and fifty compositions, manifesting by the single fact, without reference to the merits of these productions, the wide-spread interest and deeply-rooted principles with which the holy day of God is reverenced, loved and honored, by the laboring people.

Amongst the essays received was one from a female, accompanied by a letter, which will be found at the conclusion of this introduction, and which the reader will peruse with interest, as indicating the habitual tone of divine and filial piety which pervades the mind of the writer. The essay itself was found to be correspondent in tone and spirit with the letter. It is, indeed, a composition of no ordinary kind, whether we regard the source from whence it came, the instructive matter it contains, or the manner in which the materials are worked up in the composition, and the diction in which they are expressed. The adjudicators, although, in faithfulness to other competitors, constrained to lay it aside, *as the work of a female*, yet felt, at the same time, that it was a production which *ought not* to be withheld from the world, and that it was a duty as much to humanity as to the talented writer herself, not to suffer it to return to privacy and forgetfulness. It was, therefore, proposed to her to allow of its publication, independently of the forthcoming prize essays when adjudged, and she was requested, at the same time, to write a sketch of her life to prefix to the essay when published. In both of these proposals she willingly acquiesced; and the reader has before him two equally remarkable and interesting compositions, the essay and the sketch.*

To an ordinary mind, the preparation of the latter would have been even more difficult than the former. Here was the opportunity for, and danger of egotism. But here also was the opportunity for the exhibition and proof of real talent, and of genuine piety. To sink self, and to elevate principles, should be the sole object of autobiography. To effect this in a sketch is even more difficult than in a tale of life. It requires the hand of a master to give off with the pencil those few but telling touches that convert surface into substance, and place on the blank void forms of life, and grace, and comeliness. And no less talent does it demand to portray in words those truthful and instructive scenes which the homes of the godly present, amid which our authoress lived and was nourished, and of

* It may be proper to state, that in preparing the essay and sketch for publication, no liberty has been taken with the author's composition, further than to render the language correct. For the satisfaction of any persons who may wish to see the manuscript, it can be inspected at the publishers.—Ed.

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which it may justly be said that she is herself one of their noblest ornaments.

Our authoress has learned by experience, and has ably developed in her sketch, some of the most useful and valuable lessons of life. One of these is beautifully and powerfully given in the following words: "How often are opportunities of doing small acts of kindness and usefulness let slip, while we are sighing over our narrow sphere and our limited means of serving God, or benefitting man!" Would it not be a melancholy and unwholesome sentimentality that should sit down and lament over itself as having no space capacious enough for its designs, and no arena worthy of its visions, instead of contenting itself with the many common opportunities of doing good which every-day life supplies? It may sound, indeed, well to sigh over oneself in such circumstances,

> "Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air;"

and, by appropriating the idea to our own condition, hug ourselves with the fancy that we would, if we might, make ourselves widely useful in our generation; but far nobler, surely, and far more worthy of our imitation, is the devout and holy thought expressed in the following stanza:

> "The trivial round, the common task,
> Should furnish all we ought to ask;
> Room to deny ourselves; a road
> To bring us, daily, nearer God."

How admirably are brought out, in every part of this sketch, some of those lessons most profitable for the wife and the mother to practise! What a valuable one, for example, is this! My mother "used to say that it was disagreeable and improper to be bustling about while father was within; and when he was gone out, the work must be done up." Oh that wives and mothers understood and practised this wisely and well! What different scenes would the cottager's home present if they did! How many a man would be saved from the alehouse fireside, where comfort and convenience are studied to seduce him into sin, if wives and mothers would but so order their households, that when the father returns his coming shall be welcomed by cleanliness and peace, and his home shall be made to him the most blessed and grateful place that he can find!

What a beautiful family picture is this whole sketch! No wonder that our authoress is capable of being such a daughter, when she has had such a mother to instruct her. Think, reader, of the child repeating her lessons beside the wash-tub, and gleaning the rudiments of learning in so simple a school, and from such a preceptor; and then turn to the pages of this sketch and essay, and as you read, and admire, and wonder, as you must, adore humbly as you ought, and exclaim, What hath God Wrought! It is His work. It is the edifying effect and power of His grace. To Him be all the glory and the praise!

The following is the letter referred to in the preceding page:

Sir: **I have thought it unnecessary to inquire whether a female**

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might be permitted to enter among the competitors for the prizes offered in your advertisement. The subject of the essay is of equal interest to woman as to man; and this being the case, I have looked upon your restriction as merely confining this effort to the working classes. Whether I judge rightly or not, matters but little; the effort I have made to gather a few thoughts together upon this subject will at least be of use to myself; and should you consider these sheets as containing any thoughts of value, they are at your disposal. They cannot be expected to be free from errors, both in diction and orthography, as this is the first effort of the kind I have ever made; and I may say I am one of those who never enjoyed the advantage of attending school in early days, except for two years, or rather for one; for it was but for two years that one of my sisters and myself attended a sewing-school alternately; one of us remaining at home one week, to assist mother in household labor, or in attending to the younger children, and going to school next week, while the other remained at home. Since that time I have been constantly occupied in household labor, either in my father's house, or as a servant in other families; and thus I may truly say, that all the education I have enjoyed, was received at the fireside of hard working parents. While memory lasts I shall never forget the indefatigable exertions of our beloved mother to impart intelligence to our minds, and implant moral principle in her children. How we used to enjoy our Sabbaths! When our father bent his knees, with his children around, on the morning of the Lord's day, how fervently he used to thank the Father of our Lord Jesus Christ for its blessed hours! That father is gone from among his children; but his voice yet falls upon my ear, and his form yet rises before my eye, as upon the first day of the week he used to read to us the sacred page, and lead our devotions.

The dedication is in the following words:

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

Madam: Humble as is this tribute of loyalty, it is not without significance. No sovereign ever presented stronger claims to the love and allegiance of her industrious subjects; and it tells how happy is our constitution, and how condescending is our monarch, that pages written by a laborer's daughter should find a patron in the Queen.

Nor will the tract itself be without its interest to your Majesty, to whose Royal Halls such glory is added by the piety, virtue, and domestic affections so often found in Britain's lowliest homes.

This tract discusses the temporal advantages of the Sabbath day. The same topic has recently engaged the pens of nearly a thousand working men. And it is not the least advantage of the Lord's day, that every laborer who learns to keep it holy is another peaceful citizen gained to the community, and another added to those best subjects who, in their weekly assemblies, pray GOD SAVE THE QUEEN.

I have the honor to be,

Your Majesty's most ob't and very humble serv't,

July, 1848. THE PROPOSER OF THE ESSAY.

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To interest our readers still more in the discusssion of this subject, I will also preface the beautiful essay by the narrative of the authoress' life, who has given to us one of the most interesting and beautiful essays in the English language, on the Sanctification of the Lord's day:

SKETCH OF THE AUTHOR'S LIFE.

The following sketch of my past history, which, at your request, I furnish, can be of little interest or value, any farther than perhaps leading the minds of Christian parents properly to estimate the importance of the duties devolving upon them, and begetting a higher appreciation of the value of the weekly rest, as affording an opportunity to all Christians, however poor their circumstances or laborious their employment, of imparting instruction to their offspring. It may tend, also, to show that no Christian mother with the Bible in her hand, and possessing the power of reading and understanding the blessed truths it reveals, can plead excuse if she allow her children to grow up in ignorance of those truths, the knowledge of which would lead them in safety and happiness through all the temptations to which youth is exposed in this world of folly and wickedness.

If she properly estimates the importance of the blessings imparted by the knowledge of God, and really feels the power of the love of God in her own heart, poverty may surround her, the pressure of domestic cares may lie heavily upon her, or she may be engaged in the most menial and laborious employment, but, in the midst of all this, she will find opportunity to awaken and enlighten the young minds of her offspring. It is the duty of Christian parents, in whatever situation in life, to train up their children in the nurture and admonition of the Lord; and it is a duty which they can entrust to no one else without a direct violation of the command of their Saviour, and incurring a fearful risk as regards the well-being of their children.

Is it not a strange sight, to see a Christian parent so deeply involved in business, so engrossed with the cares of this life, or so occupied with other matters, however important, that he is compelled to trust the moral and religious training of his children to a hireling!—a preacher so much engaged in proclaiming the gospel to sinners in the world, that he has no time to lead his own little ones to the feet of Jesus!—a father so occupied with the improvement of his neighbors, with Sabbath Schools, prayer and class meetings, or evening lectures and sermons, that he has no leisure to lead, in proper season, the devotions of his own little circle at home? Such a man substitutes his own way for the will of God; and, in so far as he does so, the consequences will be seen in the future character of his children; and even he himself will suffer loss in the health of his own soul.

Parents, with the Bible in their hands, and the word of God hidden in their hearts, having the blessed hours of Sabbath rest as their birthright, however humble their circumstances or toilsome their

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life, can never be entirely destitute of an opportunity for training and instructing their offspring.

In glancing back on the years of childhood, and tracing the influences which have surrounded me through youth, I am convinced, that, in so far as my mind has been awakened to intelligence, and my character formed to virtue, under God, I owe all to my parents, but especially to my mother: her earnest and indefatigable exertions, in the face of difficulties which would have deterred any common mind from attempting such a task, together with her ceaseless watchfulness, secured for us such an amount of knowledge, and formed in us such habits, as raised us above the temptations which usually beset youth in the humble walks of life. While the constant necessity existed, as soon as we were able to do any thing—for all our exertions toward the support of the family allowed us little time to cultivate acquaintance, whether injurious or beneficial—our mother's constant endeavor was, even through the very early years of childhood, to keep our hands and heads fully employed.

Memory carries me back to a period when my parents, with five little ones around them, tenanted an obscure garret in the outskirts of one of the principal towns of Scotland. By some of those vicissitudes common to all, my father was, at this time, out of employment; hardships were endured, pinching want sometimes visited their fireside. Of these things I have heard, but have no recollection of them, as I could not then be much more than four years old. Yet a shadowy vision sometimes rises before me of a broad paved street, along which I was running on before our father in joyful haste, that I might be the first to apprize mother that the meeting was dismissed; but as to whether the place of assembly we had just left was an upper chamber where a handful of disciples met together, or a large and fashionable edifice, memory supplies nothing. A dim dreary scene, too, sometimes passes before me of some back yard or lane where I was standing with my hand in my father's, gazing with childish delight, and, at the same time, with a feeling of awe and admiration, upon the starry heavens. I know not what, at that moment, led my eye to the bright scene over head; nor yet what fixed those two incidents of my childhood so indelibly upon my memory, for they are associated, in my mind, with nothing particular of which I ever heard any one speak; but they are almost the only recollections I have of the short time spent in this place.

I think that before this time I must have been pretty far advanced in reading, as I have no remembrance of ever learning, or having any difficulty with common books. Our father, at the time alluded to, was exerting himself to find a settled situation as a gardener, and, in the mean time, taking whatever work he could get in the small gardens in the neighborhood. He was soon noticed as an active and tasteful gardener, and received into the employment of a gentleman whose property lay in that part of Scotland known by the name of Strathmore, or 'the great valley.'

The dwelling we now entered was very pleasantly situated near a river called the south Esk, which flows through that part of the country. Between it and the high-way was a large field, with a belt of trees on the side next the house; on the other side lay the

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garden; while, beneath the garden, stretching to the river, was what we used to call the haugh, a flat little meadow.

Our dwelling, in appearance, was not unlike one of those houses which are tenanted by farmers in the south-east of Scotland. Its dimensions, its blue slated roof, and its smooth grass plot, encircled with a gravel walk before the door, bespoke it the abode, if not of affluence, at least of competence. It had not, when planned, been intended as the abode of a servant, but as a residence for the proprietor's mother, who having been removed by death, we were permitted to occupy it. Had the reader visited that spot in the spring of the year, when the young plantations were arrayed in bright green, the music of wild birds welcoming the morning, while the cowslip, the meadow-crocus, and the primrose studded the banks, and the butterball, the wild geranium, and numberless flowers besides, were shooting up amid the tangled maze of yellow whins and broom, wild rose, and scented sweet brier, which covered that little haugh; or had he sauntered down to the river, walked along the pebbles on its shore, and seen the little trout sparkling in the sunbeam as it leaped at the insects that sported upon the surface of the water, he would have called it a pleasant dwelling-place. It was, indeed, a sunny spot, and the gay children who used to ramble at will amid its beauties, were as happy a little band as could have been found.

Yet, freely though they wandered among the surrounding pleasure grounds, they were carefully taught to avoid putting their foot in an improper place, or setting forth a hand to injure shrub or tree; and this in itself was calculated to form and strengthen in us a habit of self-restraint. Even in infancy our parents began our moral training; a prompt and cheerful submission to parental authority was the first habit they sought to form; and this once accomplished, the instruction and training of youth are comparatively easy. As soon as we became capable of understanding the reasons which influenced them in their conduct towards us, we were taught that our parents were the guardians placed over us by our Creator, in his kind care for our welfare, and that it was his will, that to them we should in all things cheerfully submit ourselves without hesitation or murmuring.

I have often thought, when I have seen children allowed to demand a reason for every trifling order, numerous reasons and excuses having to be discussed, and thus a long altercation entered into between parent and child, in the shape of reasoning, before a lesson could be attended to, or the most trivial command obeyed, what an incalculable amount of evil is done to children by such treatment! Not only is time wasted, but self-will is fostered, and a habit of tardy performance of duty induced.

Few parents seem to comprehend how soon even a very young child may be made to understand such language as this: God who lives in heaven made us all; he gave mother her little son that I might take care of him, be kind to him, and teach him to be good. He says little children must obey father and mother, and he would be angry with me and punish me if I allowed my boy to be naughty and disobedient. Such language firmly and kindly spoken by a parent, even to a very young child, and steadily and consistently

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acted upon, will very soon subdue the self-will of the most wayward, and thus render future training easy to both parent and child.

Such was, in principle, the training to which we were subjected in our early years. Obedience—immediate, cheerful obedience, and the strictest regard to truth, lay at the foundation of all our training. A thousand little follies, mistakes, and even graver faults might be passed over, but disobedience and falsehood were unpardonable. Yet there was nothing of sternness or severity in the conduct of our parents towards us. Perhaps no mother ever lavished more fond caresses upon her children, or exerted herself more to make their time pass happily, and no father was ever more anxious to secure the comfort and happiness of his family.

Pleasantly did the days and hours pass over us, during our residence in this secluded spot: there was no school within reach, and if there had, our father's small income would not have allowed our education to be paid for, without greatly diminishing the comforts of the family; therefore, it had to be attended to at home. One by one, we used to take our places beside our mother, read a short lesson, have the larger words explained to us, when our mother would take the book and read it over again slowly and distinctly, that we might the better understand what we had been reading; and then we were at liberty to indulge in active and healthful amusement, or we were engaged in some useful and necessary employment. Four times a day, usually, each of us had our short lesson; and if it be considered that the whole of the labor of the house devolved upon our mother, it will be believed that this could be no light task; nothing, however, was allowed to interrupt our lessons: and it was no uncommon thing to see her busy at the washing tub while we by turns took our place beside her; one child would be found attending to the baby, another gathering sticks and keeping the fire alive, a third engaged in reading, and a fourth bringing water from a pure, soft spring, at some distance from the house; while our eldest brother assisted father in the garden.

Our morning lesson was usually from the scriptures, but throughout the day from other books. Our parents were, themselves, as eager to obtain knowledge, as they were anxious to impart it to us. An hour was allowed to meals: when our father came to breakfast or dinner, as soon as the repast was finished, (and a working man in health does not usually loiter over his meals,) our mother used to read aloud till the hour was finished, either with the youngest child upon her knee, or, if it was in the cradle, knitting while she read. She used to say, that it was disagreeable and improper to be bustling about while father was within; and when he was gone out, the work must be done up.

At these times, books of every kind that came to hand were read, unless, indeed, there was in their language or morality something very bad. Nor were any of us, so far as I recollect, ever restricted in our reading; books of all kinds, which came within our reach, were free to us. Some may be disposed to condemn this laxity, as they may consider it; but with the limited means our parents possessed of purchasing books, and being far distant from any town or village where they might have had a choice from a library, it was

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not strange that all that by any means came to hand should be eagerly perused: books were not then so plentiful, nor so various, as at present.

Well do I remeinber my brother finding a torn leaf of a little school-book in a bush in the haugh—it had been caught there when the stream was swollen by heavy rains. What a prize it was! one by one we committed it to memory, while stretched upon the daisied sward, during the sunny hours of a summer Sabbath day; and I do not believe that there is one of the young group who then learned the beautiful hymn that stray leaf contained, who does not retain its simple words indelibly impressed upon the memory, and feel in a renewed heart the influences of the blessed truths taught in its lines. It was the hymn beginning,

> "Among the deepest shades of night,
> Can there be One who sees my ways?"

If our parents' plan of reading, and allowing us to read, all that came in the way, had any danger in it, it was in our case counteracted by the free conversation about what was read, which usually followed, and by the duty constantly inculcated, and practised by themselves, of reading and searching the scriptures as the standard by which every practice, principle, and opinion, in religion or morality, must be tested. We were taught to view the Bible as the words of an infallible Teacher, by which the instructions of every other were to be tried, and only to be received in so far as they were in accordance with this heaven-descended guide: we were, thus early, led to analyse what we read, to exercise our understandings upon whatever came in our way, and to receive nothing as truth, until it had been put to the test of the divine word.

Our Sabbaths were our happiest days; we were near no place of public worship—not so near, at least, as to permit any of the children often to attend. As soon as we were dressed and had breakfasted, family prayer was attended to, and then our father would point out some hymn or passage of scripture which he wished us to learn, when we would sally forth, book in hand, in different directions, one to stretch himself upon the soft grass in the field close by, another to pace backward and forward on the pleasure walk, or to find a seat in the bough of an old bushy tree; while another would seek a little summer-house our father had made of heather, and seated round with the twisted boughs of the glossy birch, each reading aloud till the allotted lesson was thoroughly fixed upon our minds. If the day was wet, or if it was the winter season, we would gather around the table by the window. During the afternoon, mother would read to us, or all of us, father and mother included, read by turns; questions were then asked, and conversation entered into, about what we had been reading.

It was upon one of these occasions, when some remarks made by one of my parents in endeavoring to call our attention to the truth that we must be changed, renewed in the image of God; or, to take up the simple figurative expression then made use of, that we must have *new hearts*, else we never could be happy with our Father in heaven, that an impression was made upon my mind, never to be

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effaced: from that hour, through all my follies and all my waywardness, the thought of that new heart still haunted me, until I indeed found peace with God through Jesus Christ, and felt the renewing power of the truth of God.

Viewing the practice of allowing children to consider their lessons as a part of their amusement, as pernicious in its tendency, as calculated to induce a habit of trifling with serious things, and to form a giddy, frivolous character, our parents never permitted any thing like levity in attending to our lessons; we never were allowed to consider them as a recreation, but as serious, though cheerful employment, which must never be trifled with, but seriously and earnestly engaged in. A uniform veneration for the word of God was evinced by themselves, and if we read or repeated any part of it, we were taught to do so seriously; if a hymn was recited, or any piece in which the name of our Creator might occur, we were accustomed to do so in a solemn and attentive manner.

We had been about six years in this place, when my father's master died, and his lady kindly recommended him to her brother, who was in want of a gardener. We now removed to the east of Scotland; and our dwelling, until the death of the former gardener, who was laid aside by age, was two rooms, rented for us, in the adjoining village. About two years after our arrival, his decease allowed us to remove to what was to us a pleasanter abode, as being a little more secluded, but otherwise possessing little advantage. There, several of us attended a female school, supported by the lady, for the instruction of the children of servants upon the estate.

Our attendance, from various causes, was by no means regular; the necessity for one of us remaining at home, to assist our mother, prevented regular attendance, and the change from a dry inland situation, to a low, damp locality, upon the east coast, so affected our health, that, for many years, the spring of the year turned our dwelling almost into an hospital. The loss of time and expense incident upon sickness, in our circumstances, were keenly felt; however, experience gradually taught us how to manage sickness without so much medical attendance as we at first required. My brothers procured employment in the neighborhood, and I entered the house of my father's master.

I had little relish for the society I was thrown into in this place; all my habits and pursuits were at entire variance with what my fellow-servants practised; though the light of the gospel had not yet entered my soul—it was only struggling for an entrance.

When I now look back to that period of mental conflict, I am convinced that my darkness and difficulty arose, not from any mystery thrown around the beautiful simplicity of the gospel by my teachers, but that I entertained a secret unwillingness to yield up my own will, and my own wishes; my heart was divided—I was striving to serve God and Mammon; the love of the world and the things of the world, shut out the light of the glorious gospel; and it was not till my heart was subdued by the love of God, till I became willing to do, or be, or submit to, any thing which God required, that I found peace—then I saw God as my Father in Jesus,

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receiving me freely, through him; the burden of guilt was removed, and I was led in the paths of obedience by love.

I had been a few years in my situation, when, my mother's health being very much impaired, I felt it my duty to return home. There were now ten of us, besides our father and mother: my eldest brother was employed in the garden; my second worked with a tradesman in the neighborhood; and two of my sisters were employed in the family I had left; while five younger brothers and sisters were at school. The eldest of these was soon after engaged by the village teacher as his assistant.

When at home, our Sabbaths were spent much in the same manner as formerly, only we had now the opportunity of attending public worship; and instead of merely conversing, we had begun to try and commit our thoughts to writing. Our parents would request us to state our reasons for certain parts of our belief, or our ideas of the meaning of certain passages of scripture; we would also, often exert ourselves to give expression to our thoughts in a verse or two of poetry. At these times, several of us would apply our minds to one subject, and it was interesting to observe the different forms our thoughts would assume.

Our mother's health was re-established, and our circle of acquaintance widened, but not much, for few in the same walk in life as ourselves sympathised with us in our pursuits, and we had as little relish for theirs: our time fully occupied, we never felt the power of the temptations to evil to which young persons, in the same circumstances, are usually exposed: we had been carefully taught in early childhood, that

> "Satan finds some mischief still,
> For idle hands to do;"

and idle empty hearts, too, he will fill with sin and folly. I firmly believe, that the only safety from temptation in this world of sin, in this state of weakness, is to have our hearts full of the love of God, our understandings enlightened by the truth of God, and our hands actively engaged in whatever useful employment the providence of God places within our reach; never signing over our limited opportunities of doing good, never repining that we are not placed in situations, and endowed with talents to do and suffer great things for the cause of Christ, or fretting, because our opportunities of improvement are few and small.

This has been my most besetting sin, and the most powerful temptation to which I have been exposed; and, so far as it has prevailed, it has lessened my usefulness, and retarded my improvement. Could we comprehend how great is the blessedness of being permitted to be fellow-workers with God, we should not thus trifle with the opportunities afforded us of doing what we can; but feeling that we are called to an honor and felicity far above any thing we can deserve, eagerly seize the slightest, if it be but to whisper a word of truth in the ear of the poorest child, to lure on and assist some ignorant one to spell out and understand a passage, a phrase, or even a word of the book of God, or even to minister to the comfort and happiness of those around us in the things of this life. Thus

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our Father in heaven stooped to lavish kindness and care upon man's mortal frame, to throw the sweets of summer at his feet, and hang the luxuries of autumn overhead, to enamel the field, to paint the flower, and carve the leaf; and shall we disdain to lay hold of every opportunity of ministering in the slightest degree, or in the humbiest way, to the comfort and enjoyment of those around us! And yet how often are opportunities of doing small acts of kindness and usefulness let slip, while we are sighing over our narrow sphere and our limited means of serving God, or benefitting man!

For a considerable time our family circle was unbroken; however, by the marriage, at different times, of four members of the family, six only remained around our parents. Sorrow might have had a resting place in the bosoms of some of that family circle, but to the eye of lookers-on they were happy as ever. But change, death, and sorrow were to come. Our beloved father was suddenly and unexpectedly removed from among us, and a long course of illness in the family followed on his departure. Illness prevented, for a time, our removal from the abode which had so long sheltered us, and where we had spent so many happy days.

At this time, however, we all recovered; but shortly after our removal to another residence, five of us were again prostrated by fever, and our youngest sister—our gentle, quiet, affectionate sister, she who lived but for the happiness of those around her—was removed.

I am now residing with three sisters and our youngest brother, under the roof of our widowed mother; other two relatives *live* with us, and I am still engaged in my old occupation of managing the house, which I have never quitted since I returned on account of my mother's health, except for about two years, when I was in the service of others.

Many sources of enjoyment and comfort have been removed; but the spring to which our beloved and revered parents led us in our early years, that fountain whence issued our sweetest and purest enjoyments, is still open to us, even the well of living waters which never can be dried up; and though those loved ones are departed, and we cannot but feel the loss of their society, we are happy in the hope of soon meeting them, where there are pleasures for evermore. Religion—the knowledge of God, has been to us our strength and our happiness, the source of all we have enjoyed worth calling enjoyment: it has been the sunshine which, in the hour of prosperity, has made earth fair unto us as the bowers of Eden; and when the darkness of adversity encompassed us, it has been the star whose beaming indicated the approach of the morning's brightness.

Such is the introduction to the tract called "The Pearl of Days," which shall appear in the November number. From the preceding extracts, which are the introduction to the tract, many of our readers will doubtless be enlightened, admonished and reproved, on the subject of family education; on their duties to those whose destiny, both for time and eternity, is, in a great measure, committed to their hands. There is much need for an awakening on this great

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class of parental duties, as well as on the proper employment of the Lord's day. Both of these subjects are most happily united in one and the same tract, and the good sense of those who commended the publication of both in one tract, must appear to all, when the sequel is given. We only regret that "*the Sabbath*" should have been preferred to the title "Lord's day." A. C.

IMPROVED VERSION OF THE BIBLE.

Reasons for an improved English Version of the Bible, especially of the New Testament, delivered in New York, at the First Anniversary of the Bible Union: October 3d, 1850—By A. CAMPBELL, of Bethany, Va.

MEN, BRETHREN, AND FATHERS IN ISRAEL!

THROUGH the kind providence of our Heavenly Father, and by your Christian courtesy, I have the honor to appear before you, and to address you, on this most eventful and interesting occasion. Regarding your BIBLE UNION as one of the important events of the age—one of the most promising signs of the times, most auspicious of future good to the church and to the world—I cannot but feel exceedingly happy in being permitted to appear before you in the defence and advocacy of that great undertaking so dear to us all, which proposes and promises to give an improved version of the Living Oracles of the Living God in our vernacular, as spoken at the present day.

Unaccustomed to apologies on any occasion, for reasons at this day generally understood and properly appreciated, I have, nevertheless, deemed it reasonable to apologize to you for the manner in which I am now about to address you. I have, during a ministry of forty years, never before read a sermon or an address, of my own composition, upon any religious subject, in the presence of any congregation. Indeed, I have never before written but one such discourse, and that was not to be read but recited. But the facts and documents to be alledged and considered, on the present occasion, are so numerous and critical, that I deem it due to myself and to you, that I should first write, and then read to you, whatever I have to submit for our mutual consideration.

It is usual, now-a-days, to have a text or a motto to every sermon

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on every public occasion. On the present I will select a few mottos: "Go you into all the world, preach the gospel to every creature—teach them to observe whatsoever I have commanded you;" Jesus the Christ "gave himself a ransom for all, to be testified in due time;" "The mystery of Christ, kept secret since the world began, is now made manifest, and by the writings of the prophets, according to the commandment of the everlasting God, is now made known to all nations for the obedience of faith"—Paul. But the Bible, the whole Bible, is my theme. And what is the Bible?

The Bible is the book of God. God is not only its author, but its subject. It is also the book of man. He, too, is the subject and the object of the volume. "It has God for its author; salvation for its end; and truth, without any mixture of error, for its matter."*

It spans the arch of time, which leans upon an eternity past and an eternity to come. It came to us through the ministry of angels, prophets and apostles, and is to be transmitted by us, in all languages, to nations and generations yet unborn. It contains treasures of wisdom and knowledge beyond all the learning of earth, and all the philosophy of man. It not only unveils to us the future of time, but lifts the curtain that separates the seen from the unseen, earth from heaven, time from eternity, and presents to the eye of faith and hope the ineffable glories of a blissful immortality. It is to us, indeed, the book of life; the charter of "an inheritance incorruptible, undefiled, and that fadeth not away." It has already measurably civilized many nations and empires. It has enlightened, moralized, sanctified and saved untold millions of our fallen and degraded race, and will continue to enlighten, sanctify and bless the world, until the last sentence of the eventful volumes of human history shall have been stereotyped forever. But alas for the unfaithful stewards, the inconsiderate and presumptuous sentinels of Zion, who, instead of guarding the ark of the covenant, set about allegorizing, mystifying, and nullifying its sacred contents!

The infidel Jew and the pagan Greek first withstood its claims, resisted its evidence, and denied its authority. They alike conspired to hate, to revile, and persecute its friends. But vanquished in debate, overcome by its advocates, many of them at length formally admitted its pretensions, abjured their errors, and bowed in homage to its dictates. Still, influenced more or less by their former opinions and early associations, they mystified its doctrine, corrupted its simplicity, nullified its precepts, and encumbered it with the tra-

* Locke.

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ditions of the world. Thus, by degrees, a vain and empty philosophy beguiled its friends, neutralized its opponents, and secularized its institutions.

In a little more than three centuries from the birth of its Founder, the doctrine of the cross was so perverted and corrupted as to ascend the throne of the Roman Cæsars, in the person of Constantine the Great. The sword of persecution was then sheathed, and, by an imperial ordinance, toleration vouchsafed to the Christians, and their confiscated estates restored.

This event was, most fallaciously and unfortunately, contemplated as the triumph of the cross over the idolatries of pagan Rome; because, forsooth, the emperor of Rome, while commanding its armies, had seen, or dreamed that he had seen, at high noon, a golden cross standing under a meridian sun, inscribed, *in hoc signo vinces*—"under this symbol you will triumph." Thus, as a military chieftain, he was converted to the faith, and, under the banner of a painted cross, led his armies to a final triumph.

The paganizing of Christianity in the person and government of Constantine, and in his Council of Nice, inflicted upon the church and Christianity a wound from which they have not yet wholly recovered. This early defection, obscuring and paralizing the understanding, and corrupting the heart of the Christian profession, also greatly influenced Bible interpretation, and, by degrees, introduced a new theological nomenclature; of which sundry monuments, both eastern and western, afford melancholy proof. Down to the first Oecumenical Council, the Christian scriptures were translated into various dialects. They were not only read, in whole or in part, in Hebrew, Greek and Syriac, but also in Latin, Coptic, Sahidic, Ethiopic, Persic, and other tongues.

The spirit of translating is as old as the celebrated day of Pentecost. When first the gospel was announced by the Holy Spirit sent down from heaven, it was spoken in all the languages then represented in Jerusalem. "How is it," said the immense concourse, "we do hear, every one in his own native tongue—Parthians, Medes, Persians; inhabitants of Judea, Cappadocia, Pontus and proconsular Asia; Phrygians, Pamphylians, Egyptians, Cyrenians, Africans, Roman strangers, Cretes and Arabians—we hear them speaking, *in our own tongues*, the wonderful works of God!" Ask we any other warrant or example to inspire us with the spirit of *translation*, or to guide and authorize our efforts in this great work?

The inscription upon the Saviour's cross was written in Hebrew,

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Greek and Latin, and certainly, for reasons at least equal, if not superior to those which called forth this inscription, his resurrection, and all its consequences, should be given in tongues as numerous and as various as the languages of those to whom this glorious message of salvation is delivered. No one denying this, we need not argue its claims as a matter of doubtful disputation. Nor need we undertake to show that the missionary spirit is essentially the spirit of Christianity, and that wherever a church is planted in any country, to it should be committed the oracles of God.

It is, however, worthy of special notice, that God himself simultaneously *spoke* and *wrote* the legal and symbolic dispensation. He not only preached the law, but wrote the law, with his own hand, and gave the autograph to Moses, of what he had spoken to him in the mount.

In the same spirit of wisdom and philanthropy, the apostles spoke and wrote Christianity in sermons and epistles. Even our Saviour himself made John the amanuensis of the seven epistles to the Asiatic churches.

For accurate and long preservation of words and ideas, the pen and the parchment, the stylus and the wax, the chisel, the lead and the rock, are indispensable. Hence, neither the new nor the old dispensation was left to the chances of mere oral communication or tradition, but they were written by prophets and apostles, or by their amanuenses, and given in solemn charge to the most faithful depositories—the primitive churches—with solemn anathemas annexed, to protect them from interpolation, erasure or blemish, from the hand of man.

But the languages in which the Holy Oracles were originally written, died soon after the precious deposit had been committed to them. This death, however, became the occasion of the immortality of that precious deposit.

Living tongues are always in a state of mutation. They change with every generation. The language of Wickliffe, of Tindal, of Cranmer, of James I., is not the language of this country nor of this generation. Wickliffe's version needs now to be translated into the English of 1850. But the Greek of the New Testament, and the Hebrew of the Old, having ages since ceased to be spoken, have ceased to change; and therefore, with the languages of that age, are stereotyped the general literature, the philosophy, the poetry, the history—the classics of the Greeks and Romans; together with the Septuagint, and other Greek versions of the Jewish Scriptures.

Next to the deluge, not only in proximity of time, but in its calam-

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itous influence on the destiny of man, was the confusion of human language at the profane and insolent attempt to erect a temple to Belus, and a city to prevent the wide dispersion of Noah's progeny. The monumental name Babylon, awakens in every thoughtful and sensitive heart a series of painful reflections on every remembrance of its grievous associations. But for it, as among all animals without reason and conscience, there would have been, through our whole species, but one language and one speech. It has thrown in the way of human civilization and moral progress, barriers that neither can be annihilated nor overcome. It has more or less alienated man from man, making every one of a different dialect—more or less a barbarian to the great portion of his own species. As one of our most moral and evangelical poets has said of mountains, we may say of languages; for languages, like mountains, interposed,

> ——"Make enemies of nations; who else,
> Like kindred drops, had mingled into one."

Till then, the vernacular of every child was that of all mankind, and was a part and parcel of humanity itself, to interest him in every one of his species as his own flesh and blood. But foreign tongues indicate a foreign origin, with which, most frequently, some ungrateful associations arise, that estrange and alienate from the claims of a common brotherhood.

But, most of all to be deplored, this divine judgment has thrown very great obstacles in the path of the evangelical ministry. It was, indeed, as observed already, miraculously overcome by the gift of tongues, instantaneously conferred on the apostles, at the time of the coronation of the Lord Messiah. They had access, at once, to many nations, whose representatives returned from Jerusalem richly laden with the word of life to their countrymen. But the necessity that was overcome on the memorable Pentecost still exists, more or less, as a very formidable obstacle to the conversion of the human race to one Lord, one faith, one baptism, and one communion; and must, of necessity, be overcome. And here we state our first argument in favor of translations of the Holy Scriptures into all languages spoken by man capable of receiving, in their vocabularies, the precious oracles of the Living and True God.

But I am met at the threshold, with the assertion that this is a subject in which all Christendom is agreed, and that it would be but a waste of time to discuss such a question. The necessity of translating the Living Oracles of the Living God into all the nations of earth, as the means of their conversion and salvation, I am told, is

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universally conceded by Jew and Gentile. But have they, in any other way than theoretically, conceded it?

The Jews' religion and revelation, now called the *Old Testament*, was not designed for all mankind, in the same sense as the Christian revelation and religion are designed for all mankind. The Jews' religion was specially given to one nation for its own sake. It never was essentially a proselyting institution. Its genius and nature restricted it to the natural seed of Abraham. There is no precept in it commanding it to be preached or promulged to all the world. Still, the Jews' institution had in it the elements of Christianity, and, on that account, it is invaluable to all the Christian kingdom. They, too, have set us an example; for when the Jews were sown through different countries, they had their oracles translated into the language of these countries. Hence, the first translation made in Egypt by the seventy learned Jews, all natives of Egypt, assembled in Alexandria, not by command of Ptolemy Philadelphus, but during his copartnery of the throne of Egypt with his father, was designed to give to the Jews throughout the world a version in the then prevailing dialect. Thus orignated the celebrated *Septuagint*. This, however, preceded the Christian era only 285 years.

But the necessity of *improved versions* is rather our present subject, and with reference to this, the Jews are worthy of our regard. They were not all satisfied with this venerable and invaluable translation, though the best ever made into the Greek tongue. It is honored, and consecrated, too, by the fact that it is quoted in the New Testament, and is thus sanctioned by the holy apostles themselves—a correct exponent of their own Hebrew original. Philo the Jew, Josephus, and the primitive Christians, also gave it the sanction of their approval.

Notwithstanding all this, many learned individuals, both Jews and Christians, took exceptions to some parts of it, suggested corrections and emendations numerous and various. Accordingly, Aquila, a Jew, who once professed, but afterwards renounced Christianity and relapsed into Judaism, undertook and finished a new verion in the forepart of the 2d century. His chief objection to the Septuagint was its too periphrastic character; and, avoiding this alledged defect, he became literal to a fault. It was, however, read with interest as early as the middle of the 2d century of our Christian era.

Almost contemporaneous with this was the version of Theodotion, an Ebionite Christian, who supposed that a rather freer version than that of Aquila was desirable. Next to his appeared the ver-

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sion of Symmachus. More skilled in Hebrew, according to tradition, than Theodotion, he makes many alleged improvements, but borrowed too much, and rather indiscreetly, from his predecessors.

Besides these private versions of the Hebrew scriptures into the Greek vernacular, no less than three anonymous Greek versions appeared before the middle of the 2d century; which, because of the columns they occupy in Origen's Enneeapla, are called the 5th, 6th, and 7th versions. Thus the Septuagint, which reigned without a rival for some three centuries, till the close, we may say, of the 1st century of Christianity, has, in some one hundred and fifty years, no less than six Greek rival versions, all the fruit, we must suppose, of a desire for an improved version. It may be observed, that the author of the 6th translation of this class, as arranged in the Hexapla of Origen, was evidently a Christian. So far, then, as the learning, judgment, and piety of the authors of these six Greek versions of the old Hebrew Testament afford an example or argument, it is decidedly in favor of our effort to have an improved version of at least the Christian Scriptures.

We do not, indeed, regard every new version, whether undertaken by public or private authority, an improvement. But there is little ground to doubt that these six versions, together with the Septuagint, would enable any person of the genius and learning of Origen to furnish a better than any one of them. Hence it is that Origen's Hexapla is regarded as one of the most valuable offerings of the 3d century to the cause of Biblical translations.

But the necessity of original translations, and of improved versions of former translations, has much more to commend and enforce its claims upon public attention, than the customs of the Jews or the spirit and character of their religion. Christianity, or the gospel, in its facts, precepts and promises, was divinely commanded to be promulged throughout the whole world. Neither its spirit nor its design is national or secular, but catholic and spiritual.

It is a dispensation of divine grace, adapted to the genius, character and condition of mankind, as they now are. It grasps in its broad philanthropy the human race, and throws its benignant arms around all the nations of the earth. *It is, therefore, the sin of the church, if there be one of Adam's sons who has never heard, in his own tongue, the wonderful works of God.*

In its hale and undegenerate days, the gospel was borne on the wings of every wind, and, as far and as soon as possible, it was promulged by the living tongues of apostles, evangelists and prophets, from Jerusalem to the confines of the most barbarous nations;

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and on equal terms tendered to Jew and Greek, Barbarian, Scythian, bond and free.

It was not only spoken, but *written* and *translated* into every language accessible to those to whom were committed the oracles of God. For this purpose God gave plenary inspiration to the first heralds of the cross, and, therefore, it was as accurately announced to the inhabitants of the *Ultima Thule*, in word and writing, as to the inhabitants of Jerusalem, the radiating centre of the Christian church.

But it must be *written* as well as spoken, because the word in the ear is evanescent, compared with that word written and pictured to the eye on parchment. The command to preach the gospel to every creature, is not fulfilled, when only spoken to those whom we see and who can hear. Were speaking the only way of preaching, then the deaf could never have the gospel preached to them. In that case, Paul could not, with truth, have said that "Moses was preached every Sabbath day, being *read* in the synagogues."

We sometimes converse with the present as well as the absent, by signs addressed to the eye. Words spoken are only for those present. Hence the necessity that an age of apostles and prophets should be an age of writing as well as of speaking a finished language. And such was the era of the Jews' religion; but still more emphatically, such was the Christian era.

The great revelations of the Bible originated in ages and countries of the highest civilization and mental advancement. Egypt was the cradle of the learning and wisdom of the world when Moses, the prophet, the lawgiver and oracle of Jehovah, was born. From Egypt radiated the light of the world under the reign of the Pharaohs. And Moses was profoundly read in all the learning of the Egyptians. He was therefore chosen to speak to his contemporaries, and to write for posterity the oracles of God.

Jesus the Messiah was born at the city of David; educated neither in Egypt nor in Nazareth, but from heaven, by a plenary inhabitation of a divine nature and a divine spirit. He taught in Jerusalem, in the temple, and in the presence of the Rabbis, and Scribes, and Elders of Israel. Christianity was first preached, instituted and received in Jerusalem, and thence radiated through Asia, Africa and Europe. It was written in the most finished language ever spoken on earth, so far as a copiousness, a richness of terms, a perspicuity, a precision, as well as a majesty and grandeur of style, enter into the constituency of language. Hence the pen, alike with the tongue, was employed in giving utterance and free circulation to

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the word of Life, from its first promulgation to the final *amen* of the apocalypse.

The Holy Spirit and the spirit of the gospel did not cease to work with the age of the apostles. Preaching and teaching, writing and translating from language to language, the word and works of God—the sayings, the doings, and the sufferings of the Saviour—begun and prosecuted with untiring energy and assiduity by the original apostles and evangelists of Christ, was still continued, with zealous diligence, by the succeeding age. Peter was not the only man of his day that said, "I will carefully endeavor that you may be able, after my decease, to have these things always in remembrance." This was the spirit of all the family of God, capable of such an instrumentality.

In the 2d century, we find the whole Bible, Old Testament and New, translated into the Syriac tongue. The oldest, most literal, simple, and exact version in that language, is called the *Peschito*, or the *Literal*, because of its great fidelity to the original text. In after times, other versions were published in the same tongue.

Egypt was favored at an early day with two versions—one in the Coptic, for the lower, and one in Sahidic, for the upper Egyptians. Of the Arabic, Ethiopic, Armenian, Persian, Gothic, Sclavonian, and Anglo-Saxon versions, we cannot now speak particularly. Suffice it to say, that the philanthropy of the gospel, wrought more effectually than that of the law, in giving version after version of the law and the gospel to the nations and tribes that embraced it.

At the commencement of the Christian church, the Roman empire stretched from the Rhine and the Danube, on the north, to the Sandy Deserts of Arabia and Africa on the south; and from the River Euphrates, on the east, to the Atlantic Ocean, on the west. Over this vast extent of territory their language was, more or less, spoken. Important, therefore, it was, that the *Living Oracles* should find, in that tongue, a passport to every province that acknowledged the supremacy of Rome. Versions of the gospels and epistles, in that tongue, early began to multiply. One had obtained a free circulation through parts of Africa; but after considerable competition, another, of acknowledged superiority, began to triumph over all its Roman rivals, under the name of the "Itala," or "Old Italic."

When Jerome had risen to some conspicuity, the Itala was pronounced canonical. This version, containing both Testaments, was made from the Greek. Hebrew scholars, capable of correctly translating the Hebrew Bible, could not then be found. The first half of the 2d century is generally agreed to have been the time

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when the Old Itala first made its appearance. During that century, it was certainly quoted by Tertulian. But, as Horne judiciously remarks, before the 4th century had closed, alterations and differences, either designed or accidental, had equalled in number the interpolations found in the Greek versions before corrected by Origen. Pope Damasus assigned the work of revision to Jerome, who conformed it much more to the Greek. But this only induced Jerome to attempt a new version of the Old Testament, from the Hebrew into Latin, for the benefit of the western church. Still, notwithstanding the reputation of St. Jerome, and the authority of Pope Damasus, the version was introduced by slow degrees, least weak minds might stumble. But through the partiality of Gregory I., it gradually rose to ascendency, so that ever since the 7th century, under the name of the *Vulgate* version, it was extensively adopted by the whole Roman church.

The Council of Trent, convoked by Paul III., A. D. 1545, continued under Julius X., and consummated under Pius IV., A. D. 1563, after a session of eighteen years, decreed it to be *authentic*, and commanded that the Vulgate *alone* should be read, wherever the Bible is commanded to be read, and used in all sermons, expositions and discussions. Henceforth it was of equal authority with the originals: so that it was as lawful to correct the originals by the Vulgate, as the Vulgate by the originals. Romanists still prefer to translate from the Vulgate, rather than from the originals.

In course of time, the Old Itala and the Vulgate became so mixed up that both fell into great confusion, and were interspersed with many and great errors. Hence originated Stephens' seven critical editions of the Vulgate, extending from A. D. 1528, to A. D. 1546—a period commensurate with the sessions of the Council of Trent. The Doctors of the Sorbonne condemned them, and ordered a new edition by John Hortensius, of Louvain, which was finished in 1547. But yet another improved version was called for, and finished in 1586, with critical notes, by Lucas Brugensis. Finally, however, it was condemned by Pope Sixtus V., who commanded a new edition, and having himself corrected the proofs, he pronounced it, by all the authority of his chair, to be the *authentic* Vulgate; and, issuing a folio edition, commanded it to be adopted throughout the Roman church.

But notwithstanding the labors of the Pope and the seal of his infallible decree, this edition was discovered to be so exceedingly incorrect, that his successor, the infallible Clement VIII., caused it to be suppressed, and published another authentic Vulgate, in folio

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size, in 1592, differing, more than any other edition, from that of Sixtus V. These facts are a full refutation, if we had nothing else to alledge, of all the pretensions of Bellarmine and the See of Rome, in favor of the Vulgate. Some learned men, of much leisure, have marked and counted out several hundreds of differences between these two authentic and infallible translations; many of them, too, of a very grave and serious import. Thus stand the two infallibles—Sixtus V. and Clement VIII., in direct contradiction.

Other improved Latin versions, from time to time appeared, to the number of some ten or eleven, half of them by Protestants and half by Romanists. Of those made by Catholics, that by Erasmus, and of those made by Protestants, that by Beza, is prominent. So far the spirit of improved version obtained down to the era of the Protestant Reformation.

We have not yet noted the growth and prevalence of this principle in Germany or in our mother land and language. These are matters rather too familiar to deserve much notice at present. Still, that we may farther demonstrate the very general acknowledgment of the moral and Christian obligation to print and publish in writing, as well as by the tongue, the oracles of God, and that in the most correct and improved style and use of language, we must, at least, notice the interest that Germany and Great Britain have taken in this work.

As the art of printing is the fruit of German genius, we might, in the absence of history, presume that the Bible would have been amongst the first fruits of the press, and that it would have a freer course through Germany than in any other country in Europe or the world. And such, in part, is the fact. The Bible was first printed and published in Germany, and in the vernacular of its inhabitants. In 1486 a German translation from the Vulgate was printed, the author of which is unknown.

In 1517 Martin Luther began first to publish and print scraps of the Bible, which he continued until he got through with the whole book. His translation of the whole Bible, from the Hebrew and Greek originals, assisted by Melancthon, Cruciger, and other learned professors of Hebrew and Greek, was first issued from the press in 1530, and passed through three improved editions before the close of 1545.

From Luther's version of the Holy Scriptures no less than ten versions were derived, and it became the occasion of many others. But this justly celebrated work of the great Reformer was itself improved, at least revised, by the Zuinglians and Calvinists, and

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numerous new editions of it circulated through Germany and its dependencies, down to the year 1659.

Besides that of Luther, other versions were printed and circulated on the continent. The Zurich version, Piscator's, from that of Junius and Tremellius, with several Romanist versions.

We pass from Germany to Britain. Authentic history we have not of the commencement of translations into the languages spoken in Great Britain. Saxon versions of parts of the Holy Oracles were made in that island as early as the beginning of the eighth century. Adhelm's name is associated with a version of the Psalms as early as A. D. 706. The four gospels made by Egbert, appeared a few years after, and that was followed by a translation of the whole Bible by the venerable Bede. Two centuries after, appeared a new version of the Psalms, by King Alfred. An unknown individual translated into English the whole Bible about the year 1290; copies of which are yet extant in some public libraries.

In A. D. 1380, John Wickliffe translated the whole Bible, from the Vulgate into the current English of that day: it was first *printed* in 1731. To Wm. Tindal we are indebted for the first printed English Bible. It was issued from the press at Antwerp or Hamburgh, A. D. 1520. His revised English Testament appeared in 1534. In 1535 Miles Coverdale gave a new English version of the whole Bible. This was the first Bible allowed by Royal authority. The fictitious *Mathew's* Bible, issued from politic versions under this name, was, for the most part, Tindal's version disguised. This edition, printed abroad, appeared in A. D. 1537. Cranmer's version of the New Testament, with its last corrections, appeared in 1539. The Geneva version in 1557; the Bishops' Bible in 1568; the Rheims in 1582; and the Authorized Common Version in 1611. Concerning these, with the exception of the last, we will not now speak particularly.

The time usually allotted for a single address, is not more than sufficient to name and describe the numerous and various versions through which the Holy Scriptures have passed. We have not even named all the versions made in our own vernacular. We have simply made selections for a specific purpose. Those named are sufficient to show that the professed Church of Christ has, in all ages, acted upon the principle that the scriptures should be accurately translated, and more or less circulated, amongst at least a portion of the people. Protestants say, *through all the people.* Romanists have said, and still say, *only through a portion of the people.*

But the precise question now before you, my Christian brethren,

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is not, whether the scriptures should be translated into every tongue spoken by mankind, but *whether they should be translated into the current language of every age.* Indeed, you take the ground that the scriptures are not translated into any language, unless the true import of the original text is perspicuously and faithfully given in the living language of the people. For this reason you justly object to the translation usually called "The Authorized Common Version." You say it is not authorized by God, because he would not authorize an erroneous version. A King, a court, a parliament, a political corporation, or a secular church, *authorizing* any version, correct or incorrect, you regard as an assumption, on their part, of spiritual jurisdiction over the consciences of men; you regard it as a species of spiritual despotism, of ecclesiastic tyranny and usurpation.

That a Christian community may adopt any new version, or authorize any number of its members to prepare a version which shall correctly and perspicuously set forth, in the currency of the age, the import of the original scriptures, you cheerfully admit. But that such is not the commonly received and frequently styled the "Authorized Version," you conscientiously think and affirm.

That this is a rational, scriptural, and Christian position, in our judgment, we most religiously avow. But before proceeding farther, let us summarily and distinctly state the premises already submitted:

I. It has been alledged, that the command to "preach the gospel to every creature," implies that it must not only be spoken, but *written* in the language of all nations.

II. That such was the judgment and understanding of the apostles and primitive evangelists of Christ, is proved from the fact, that both the apostles commissioned by the Saviour, and certain evangelists not directly commissioned by him, both spoke and wrote the gospel. The gospels preserved, written by John Mark and Doctor Luke, are imperishable monuments of this fact.

III. That Jesus Christ commanded his communications to the churches to be *written*, and to be carried by messengers, called in our common version *angels of the churches*, and to be by them delivered to the churches, is also another evidence of the same fact.

IV. That the gospels and apostolic epistles were to be translated into the languages of the nations and people to whom they were sent, is evident—first, from the miraculous gift of tongues conferred at the commencement of the church in Jerusalem, and continued to the end of the gospel ministry, contained in the Inspired Writings. We not only observe that this gift was instantly and simultaneously

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bestowed on all the apostles, for the purpose of translating the whole Christian revelation into all the languages of the people addressed by them, but also continued with them to the end of their lives. It was also bestowed, supernaturally, on Paul, born out of due time, and in a superabundant degree, so that he could speak in Gentile cities, in more tongues than any other member of those churches, though many of them, also, possessed this supernatural spiritual endowment in eminent measures.

V. The necessity and importance of translations, in order to the ends of the Christian mission, is also shown in the care taken by all the writers of the New Testament, to translate every foreign word and quotation introduced into their writings. For example, the word *Messiah* is interpreted to aliens from the commonwealth of Israel; so are the words *Cephas, Siloam, Tabitha, Elymas, Talitha-cumi, Barnabas, &c.*

VI. The necesisty is farther shown, that in the primitive churches there were official translators immediately raised up for the emergency. "To one class," says Paul, "is given the gift of tongues; to another, the *interpretation* or translation of tongues."

VII. An apostolic edict is given by Paul on the subject of interpretation. 1 Cor., xiv., 27—"If any man speak in a (foreign or) unknown tongue, let it be by *two*, or, at most, by three, (*sentences* at a time,) and let one translate; but if there be no interpreter, let him keep silence in the church."

Are not these conclusive evidences that the Church of Christ, in the discharge of its duties and obligations, must have interpreters of scripture, and make translations commensurate with the wants of mankind?

Regarding this, henceforth, to be an established point, we shall advance another step towards our goal. It is, perhaps, rather a formality on our part, than a necessity imposed on us, to show that we are as much obliged, and by all the reasons and authority hitherto adduced in favor of original translations, to amend, improve, and correct obscure, imperfect, and erroneous versions of particular words and passages in existing translations, which, in the main, are true to the original, and in terms well adapted to the understanding of the reader, as we are to give new versions in languages and dialects into which the gospel has never been introduced.

But this, on grave reflection, must appear to all a point already almost, if not altogether, universally conceded. Our object, in the preceding part of our discourse, (and a rather dry and irksome task it is,) in giving a summary view of the labors of the Christian min-

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istry and the church, was to show that the necessity of *amended* versions, as well as of *new* versions, was felt and acted on in every century of the Christian Church, and by the most enlightened and gifted portions of it. True, many of these amended versions were made from the original tongues, but not as the first versions from these tongues were made. These amending translators had other versions from the original, in the same language, or in other languages, which they understood, and with which they compared their own version, and were, more or less, led by them on many occasions, adopting the verbiage of their predecessors. It is questionable whether we have ever had two independent and original versions in one vernacular. But this is no defect in them. It is often an advantage. For, in all such cases, we have two witnesses instead of one, of the verity and appropriateness of the last version.

We have only one step farther to advance in this direction. We must affirm the conviction, that we are, as Christian Churches, bound by the highest and holiest motives and obligations, to use our best endavors to have the original scriptures exactly and faithfully, in every particular, to the best of our knowledge and belief, translated at home and abroad, into the vernacular, be it what it may, in which we desire to present them to our fellow-men. Any thing short of this is a sinful and most condemnable negligence or indifference. It is a clear and unambiguous transgression of the supreme law of Christian morality—viz: "All things whatsoever you would that men should do to you, do you even so to them, for this is the law and the prophets." "Speak to them all that I command thee," is the oracle of God to his prophet. "And," says Paul, "the things thou hast heard of me in the presence of many witnesses, the same commit thou to faithful men that shall be able to teach others also." We must neither add to, nor subtract aught from, the word of Jehovah.

But there is another attitude in which this subject must be placed before our minds. Passages of scripture will, translated into any one language in our age, cease to be a correct and intelligible translation to the people of another age yet speaking, at least in name, the same language. Our English versions demonstrate this in a very clear and satisfactory manner.

No one, unskilled in the history of our vernacular, can easily appreciate the changes it has undergone during even the last three centuries. I will furnish, by way of illustration or demonstration, an example or two of these changes. We shall first give a specimen of the hundredth Psalm, found in the preface to the

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English Hexapla. It represents the English language five hundred years ago:

"Mirthes to God al erthe that es
Serves to louerd in faines.
In go yhe ai in his siht,
In gladnes that is so briht.
Whites that louerd God is he thus,
He us made and our self noht us,
His foke and shep of his fode:
In gos his yhates that are gode:
In schrift his worches believe,
In ympnes to him yhe schrive
Heryhes his name for louerde his honde
In al his merci do in strende and strende."

In 1380, Wickliffe's version, now before me, gives the Lord's Prayer—Matt. vi., 9—in the following orthography and orthoepy:

"Oure fadir that art in heuenes halowid be thi name, thi kingdom come, to be thi wille don in erthe as in heuene, geve to us this day oure breed. *ouir other subst aunce* forgeue to vs oure dettis, as we forguen to oure dettouris, lede us not into temptacion: but delyuer us from yuel, amen."

We shall now add a specimen from the Rheims Translation, first given to the world in 1582—268 years ago. It is the Commission, Matthew xxviii.:

"Al povver is giun to me in heauen and in erthe; going therfore teach ye al nations baptizing them in the name of the Father and of the sonne and of the holy ghost, teaching them to obserue al things vvhatsoeuer I haue commanded you, and behold I am vvith you al daies."

We need scarcely say that such a style is awkward, uncouth, and unintelligible; and had the Holy Oracles continued in this garb till this day, and our language and literature, in other departments, have progressed as they have, the reading and study of them would have been very uninteresting and unacceptable to our contemporaries. If in no other respect faulty—if every word and sentence had been a perfect exponent of the mind of the Holy Spirit—other terms and formulas of speech; or, in other words, a new and modernized version of them, would have been indispensable.

But this is not all that may or must be urged in behalf of a new, or rather, an improved version. The word of God was not, a century or two since, as well understood as it is now, by the most enlightened and reformed portions of Protestant Christendom. Biblical literature, criticism, and science, compared with the times of Wickliffe, Tindal, Luther, Calvin, Zuinglie, Beza, Cranmer, Coverdale, Archbishop Parker, Edward VI., or James I., have greatly advanced. The last seventy-five years have contributed more to real Biblical learning—have given to the Christian Church larger and better

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means of translating the Original Scriptures—than had accumulated from the days of Tindal to the era of the American Revolution.

We are, therefore, better prepared to give a correct and faithful version of the Sacred Scriptures, at this day, than at any former period since the revival of literature. We have, also, a more correct original from which to translate, than they had at any former period since the art of printing was invented. The Greek text of the New Testament has been subjected to the most laborious investigation; and after the most rigid scrutiny and comparison, a much more accurate original has been obtained. With these advantages in our favor, we are better furnished than at any former period, to enter upon a work of this awful and momentous magnitude and responsibility.

But, that we may be more deeply penetrated with a sense of its necessity and importance, we must give a few samples of the aberrations and mistranslations of the commonly received version; and first, we shall read the usual title-page of the Christian Scriptures: "*The New Testament of our Lord and Saviour Jesus Christ.*"

While all the words found in this title are found in the text itself, the title itself is no part of the text or volume, but is an ecclesiastical name put upon it, as an index to its contents. It is, therefore, an index to the mind of those who prefixed it to the volume, and much affects their reputation as to a clear and comprehensive knowledge of the writings it contains. I assume that no one, well instructed in the volume itself, could have given to it this title.

A *testament* or *will*, with us, is now, and for a long time has been, appropriated to one particular instrument, setting forth the final disposition of a person's estate. But in that case, it indicates that the testator is dead, and that this is the last disposition he has made of his effects. How, then, does this apply to a volume containing not only the memoirs of Jesus, but writings of six of his apostles and two of his evangelists? Again: Is the testator dead! That he died, is true; and that he continued dead a few hours, is also true; but that he ever lives and never shall die, is most gloriously true. Again: Did Jesus, during his life, make two testaments or two wills! This is called, not a New Testament, but *the* New Testament of Jesus Christ. Where learned they the contents of the Old Testament of Jesus Christ! Have we a copy of his first will? Now, if no such document ever was, is now, or shall hereafter be, why, in reason and in truth, give it such a cognomen, rather such a misnomer? There is no such will or testament on earth as the New Testament of our Lord and Saviour Jesus Christ. He never made an

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old one, and he is not dead, but lives forever, a priest upon his throne, not according to the law of a fleshly commandment, but according to the power of an endless life."

Nor would it relieve the title-page from the error, had it been styled "*The New Covenant of our Lord Jesus Christ*," for that would indicate that he is the author of two covenants, which is not the fact. There is no old covenant of Jesus Christ, and, consequently, there cannot be a new covenant of Jesus Christ. It might, in both grammatical and logical propriety, be called the New Institution, or the New Covenant by Jesus Christ. But that, too, is an exceptionable use of the figure synecdoche, which puts a part for the whole, or the whole for a part. To get rid of a consecrated error, is sometimes very difficult. We have chosen to designate the book by calling it "THE SACRED WRITINGS OF THE APOSTLES AND EVANGELISTS OF JESUS CHRIST." This is strictly true, and, in our judgment, enough. True, we may, after a good example found in Acts vii., briefly call the whole volume "THE LIVING ORACLES."

It would be important, could we classify under appropriate heads the different species of subordinate errors found in the common version; but in such a discourse as the present, we could not give a specimen of each. At present, we dare not presume to give even a miniature specimen. It would require much more time and reflection than we have at command. I shall, therefore, as they occur, give a few cases, that may suggest to some one of more leisure and capacity the necessity and expediency of such an effort.

First, then, we shall name and illustrate an instance or two in the use of the Greek article *ho, hee, to*. Though apparently a small matter, there are some serious errors in the use of the article. A Greek noun, with the article, is always *definite;* without it, always *indefinite*.

In Matthew xvi., 13–18, the moral and evangelical foundation of the Christian Church is stated by its Founder in a very formal and inspiring manner. The question was, "*Who do men say that I the Son of Man am?*" Peter responds, "Some say John the Baptist, others Elijah, others Jeremiah, or some one of the prophets." "But who do you say that I am?" Simon Peter answering, said, "Thou art *the Christ*, the Son of the Living God."

After pronouncing a benediction on Peter, he said to him, "Thou art a *stone*, and on this *rock* I will build my church, and the gates of Hades shall not prevail against it." Now, to have answered this interesting interrogatory by saying, "Thou art Christ, the Son of the Living God," would have given quite a different idea. It would

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have been merely a personal name, as Sergius Paulus, John Mark, or Simon Peter. And so has the common version made it on another and a very important occasion. 1 Cor., iii. 11, Paul is made to say, "Other foundation can no man lay than that which is laid, which is Jesus Christ." The church, according to this version, is built upon Jesus Christ, and not upon the faith "*Jesus is the Christ*," as the true original reading and the common Greek text have it.* Now, there is just as much difference between Jesus Christ and Jesus the Christ, as between John Baptist and John the Baptist, Paul Apostle and Paul the Apostle, George King and George the King. It may be loyalty or treason, as the case may be, to say George is the King; but neither the one or the other to call any man George King. Infidels talk fluently concerning Jesus Christ, but they will not, in the proper meaning of the terms, say "*Jesus is the Christ.*"

The same law of interpretation applies to the use of the word *spirit*. *Pneuma* is simply spirit; *to pneuma*, the Spirit.

Frequently the Holy Spirit and the Spirit, indicate the same person. But without the article, unless some qualifying adjunct be annexed, it means simply a spirit, or the spirit of a man, and not the Spirit of God.

There is no article in the following instances: "If any fellowship of the spirit;" "Which worship God in the spirit;" "You live in the spirit;" "Through sanctification of the spirit;" "He carried me away in the spirit;" "Immediately I was in the spirit." In all these cases there being no article in the original, there should be no definite article in the translation.

But in the following cases the article is found: "The sword of the Spirit;" "The fruit of the Spirit;" "Let him hear what the Spirit saith;" "Keep by the Holy Spirit which dwelleth in us." In these and many such the article indicates that it is the Spirit of God that is meant. "That which is born of the Spirit is spirit." This is a striking example; *the* Spirit here means the Holy Spirit of God; and that which is born of it is spirit, a new spirit, or a new heart, disposition, or temper.

We shall next give an instance or two of the mistranslation of particles, or the connectives of speech. Take, for example, the particle *ote*, which occurs many hundred times in the apostolic writings. The more frequent meanings of this conjunction are, *because, for, that;* which of these three shall be preferred in any given

* Griesbach repudiates the article; but the best Greek texts have it. It is *ho Christos* in my London Polyglott, as it is in Matthew xvi. 17, in the received text.

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passage, must always be discretionary with the translator, and must, therefore, depend upon his judgment and taste. But the sense of some passages is very much changed or impaired by the injudicious selection of an unsuitable representative of the original. Hence we have long since decided that no translator, however extensive his learning, however well read in other books, however orthodox his creed in religion, can suitably translate the New Testament, unless he have a thorough and comprehensive knowledge of the whole remedial scheme of the gospel, and the peculiar genius, spirit and character of the Christian Institution. Take an example or two in the case of this particle *ote:*

Paul to the Romans, ch. viii., 20–21: "For the *creature* (more properly *mankind*) was made subject to frailty, (rather than vanity) not willingly, but by him who subjected them to it, in hope (*because*) that mankind will be delivered from the bondage of corruption into the glorious freedom of the sons of God." How awkward to say, in hope, *because*, instead of, in hope *that!*

Another instance to the same effect is found in 1 John, iii. 2. In the common version: "We know not what we shall be, but we know that when he appeareth we shall be like him, for we shall see him as he is." This version indicates that our simply seeing him, would transform us into his image. This is a new revelation. But how much more in harmony with the whole record, to prefer *that* to *for*, and read it, We know that we shall be like him—that we shall see him as he is! There are hundreds of instances of this use of *ote*, in the New Testament and Septuagint.

In the gender of pronouns we have also sundry analogies. A very remarkable instance occurs in Dr. George Campbell's version of the beginning of John. In his version it reads: "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by it, and without it, not a single creature was made. In it was life, and the life was the light of men."

Now, although the laws of the language will justify the translation, "*this* was in the beginning," there appears no necessity to change the masculine into the neuter, especially as Dr. Campbell regards an allusion here to the viii. ch. of Proverbs, to the beautiful personification of wisdom given in that passage. The laws of rhetoric, as well as grammar, will justify our translating it in harmony with the gender of *Logos*, and with the style of Solomon in the passage alluded to. I always dissent from this learned, candid, and elegant translator of the four gospels with great reluctance,

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and with much diffidence. Still, in this case, as *the word* became incarnate and dwelt amongst us, and was "God manifest in the flesh," I prefer, after considerable vacillation, to render it, "All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men." Paul seems to rise above himself, when the uncreated glories of this most sublime personage appears before his mind. "For by him," says he, "were all things created that are in the heavens and that are on the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church, the beginning, the first fruits from the dead, that in all things he might have the pre-eminence: for it pleased the Father, that in him all fulness should dwell."

But we must notice another species of errors, in the use of the auxiliary verbs and signs of moods and tenses in our language, when translating certain forms of the original verbs. For example, *may* and *can*, *might*, *could*, *would* and *should*, are used in our potential mood, for the present and imperfect tenses. Now, as there is nothing properly corresponding with these in the original Greek, it becomes discretionary with the translator whether he choose, in one tense, *may* or *can*, and, in another tense, *might*, *could*, *would* or *should*; yet we know that there is a very great difference of meaning, with us, between may and must, and should and could, &c.

We have one example of this, which, though not directly in point, illustrates how much depends on the use of proper exponents of these varieties, in harmony with the sense or scope of a passage. We read it in Hebrews ii. 9: "But we see Jesus, who was made but little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Who can see any necessity for being crowned with glory and honor, that he *should*, or in order to, his tasting death for all! But, properly rendered, we see a great propriety in his being crowned with glory and honor after he had tasted death for all, as Professor Stuart very properly renders the passage.

But I have wearied you and myself, in thus rambling over so large a field, and shall only, on this topic, add another chapter of errors and difficulties into which most translators have occasionally fallen; and that is in the subject of punctuation. The original text itself is frequently erroneously pointed, and, of course, the translation is likely to be also at fault in this particular. As a specimen of this,

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and to illustrate this species of error, I will only quote one passage from the New Testament. It is found in John v., 31–47: "If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man; but these things I say, that ye might be saved. He was a burning and a shining light; and ye were willing for a season to rejoice in his light. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men; but I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can you believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust; for had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Though as read from the common version this address loses much of its beauty, propriety and force, it is one of the most clear, forcible, and irresistible appeals to the understanding and conscience, ever spoken.

1st. He modestly waives his own testimony in his own case, and submits this rule of moral decorum, that, in any matter of superlative importance, no one should use or depend on his own testimony in support of his own pretensions, and that any one so acting would be unworthy of credit.

2d. He alledges the testimony of John the Harbinger as his first argument, and enforces the regard due to it from their own respect for John, without any commendation of John to them on his part. "You yourselves, unprompted by me, sent to John to know what he had to say of himself and the Messiah; consequently, of my claims and pretensions."

3d. After commending John as a brilliant and shining luminary, he modestly waives even his testimony, and urges a greater evidence,

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though themselves being judges, John's testimony was the best human testimony ever submitted.

4th. He appeals to his miracles, which they and their contemporaries had already witnessed and tested, thereby showing and conceding that any one claiming credit on supernatural pretensions, ought to submit supernatural evidence. He then recognizes and establishes a great law of evidence, viz: that the proposition and the proof should be homogeneous; physical propositions physical evidence; moral propositions moral evidence; supernatural propositions supernatural evidence.

5th. He then adduces the literal oracle of God himself, that God had actually, sensibly, and audibly recognized him, and at one and the same time addressed their eyes and their ears. "Did you never hear his voice?" saying, "This is my beloved Son, in whom I am well pleased." "Did you never see his form?" alluding to the symbol of the descending dove, and its perching itself on his head, in the presence of the people. But who could learn this lesson from the common translations? The common version, and almost every other, makes our Saviour speak like a simpleton. After appealing to his Father's positive oral testimony in his favor at the Jordan, in the presence of a crowd, they make him say, "You have never, at any time, heard his voice." After appealing to the symbol of the Divine Spirit in the descending dove, they make him say, "You have never, at any time, seen his form," or outward manifestation of him. And, farther still, he is made to contradict a fact, in saying that they had not heard his declaration—that they had "not his word abiding in them;" whereas, placed interrogatively, it is, "Have you forgotten his declaration?" "This is my beloved Son, in whom I am well pleased."

Their position was that they never had heard God speak of him; that they had never seen him attested by any outward mark; that they had no recollection of ever hearing any confirmation of his pretensions. To all which he, knowing their thoughts and reasonings, said, "Have you never heard his voice? Have you never seen his form? Have you forgotten what he said?"*

The Saviour's climax in the argument is beautifully simple and sublime: 1. The testimony of John. 2. His miracles. 3. The

* I have examined the London Polyglott presented to me in Scotland, containing an Hebrew version of the New Testament; the received Greek; the Latin Vulgate; the French, the German, the Spanish, the Italian, and the English. I have also examined the English Hexapla, containing the versions of Wickliffe, Tindal, Cranmer, Geneva, Rheims, and the Common Version; also the improved Greek text of Griesbach, of Scholz, of Mills,

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public acknowledgment of his Father. 4. The visible descent of the Holy Spirit. 5. And finally, the Jewish scriptures—the law and the prophets. The common version mistakes the imperative mood for the indicative. It reads, "Search the scriptures," instead of, "*Ye do search the scriptures.*" "Now," adds he, "these are they that testify of me."

He then explains their unbelief. They would not come to him; they would not place themselves under his guidance, because—1. He did not seek the honor of this world. 2. They were destitute of the love of God. 3. He came only in his Father's name, seeking his glory. 4. They believed not the writings of Moses, while professing that they did. 5. Their stubborn prejudices, growing out of their notions of a worldly Messiah, a temporal political kingdom, and a national hierarchy.

It would be long to enumerate the errors that have resulted from mispunctuation, as well as from the other sources already named. Punctuation is, indeed, a species of commentary, as well as capitals, chapters, verses and paragraphs. Much depends upon all these, as respects our proper understanding and translating these ancient and venerable documents. We have, in the above example, selected a strong case, and expatiated upon it at length, to show how much depends on the proper use of points, in giving significance to words.

But there are other sources of error, growing out of the grand and fearful apostacy which has spread its sable wings and its leaden sceptre over a slumbering world. The progress in Bible translating, in Biblical criticism, in liberal principles, in the free discussion of all questions concerning state and church polity, have, more or less, broken the spell of human authority—aroused the long latent energies of the human mind, and begotten and cherished a spirit of inquiry, before which truth and virtue alone can stand erect, with a portly mien, an unblenching eye, and an unfaltering tongue. Errors long consecrated in hallowed fanes, backed with monarchical and papal authority, lauded by lordly Bishops, canonized by hoary Rabbis in solemn conclaves, and confirmed by the decrees of Oecumenical Councils, are being disrobed of all their factitions orna-

and sundry Latin versions, especially that of Beza, of Junius and Tremellius, with other English versions, and, judging from their punctuation, not one of them has properly understood this speech. Dr. George Campbell is the only one, in my judgment, down to his time, that properly comprehended and punctuated it.

So far as my library extends, he has been followed, in this punctuation, only by the authors of the Bible containing 20,000 emendations, by Boothroyd, and partly by Thompson.

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ments, and exposed, in their naked deformity, to the wondering gaze of a long insulted and degraded people. The inquiry of the people is beginning to be, *What is truth?* not who says so. What saith the oracles of God? not what council has so decided. We must be judged every man for himself. We shall, therefore, judge for ourselves.

The Christian mind, since the era of Protestantism, has been advancing with a slow but steady pace; an onward and an upward progress. Its noble and splendid victories in physical science—in useful and ornamental arts—in free government, and in social institutions, have increased its courage, animated its hopes, and emboldened its efforts to find its proper eminence. It has not yet fixed its own destiny, limited its own aspirations, nor stipulated its subordination to any human arbitrament.

In the department of religion and divine obligation, it has tried every form of ecclesiastical polity, every human constitution and variety of partizan and schismatic theology, and every scheme of propagating its own peculiar tenets. Nor has it yet found a safe and sure haven in which to anchor, in hope of coming safely to land. It will not surrender nor capitulate on any terms dishonorable to its own dignity, nor compromise its convictions for the sake of popular applause.

The questions of the present day are more grave and momentous, in their bearings on church and state, than any questions propounded and discussed in former times. Even the very text of the Holy Bible has been submitted to a more severe ordeal and test than at any former time. And that the Holy Oracles of salvation shall go forth in their primitive purity, into all lands and languages, is now firmly decided by the purest, most enlightened, most generous and noble-hearted men in the world. Hence the inquiry for the old paths—the ancient land-marks of truth and error.

You, my Christian brethren, assembled here on the present occasion, in one of the noblest causes that ever engaged the human faculties, or fired, with pure devotion, the human heart, have, in your horizon, the illustrious aim of giving to the world abroad a pure and faithful translation of the Living Oracles. You will have no fellowship with any compromise—with any scheme that merely builds up a party, or seeks the applause of those who have, for the sake of "a fair show in the flesh," done homage at the shrine, or yielded to the false oratory and special pleadings of a self-seeking, a self-preferring, a self-aggrandizing spirit. You will show no partiality for consecrated error, because of the good, and learned, and

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charitable people that advocate it, or because of the flatteries of those who fear your example, as weakening their authority and impairing their hold on the smiles of the world.

You are determined to carry the work of translation to its proper metes and boundaries. You will have no privileged, canonized and time-consecrated terms, exempted by prescription, privilege, or concession, from the tests of language, the canons of criticism, and the laws of interpretation. The most consecrated ecclesiastic terms—the aristocracy of terminology, occasionally, too—the strong-holds of error—you will not exempt from the statutes of interpretation—from the umpirage of lexicography. You will pass no special statute in favor of the two houses of *baptizo* and *rantizo*, nor the aristocratic claims, exemptions and privileges of either, but bring them into court and give them a fair trial by the canons and laws of criticism, before the high court of inspired apostles and prophets.

That class of errors which gives the particular currency of one age the power to nullify the legitimate and constitutional currency of another, will receive no favor at your hands. For why should ordinances, prescribed by divine authority, be reversed, altered, amended, or adjusted by any human tribunal, to suit the prejudice or caprice of worldly conformity! This species of Protestant Popery is just as abhorrent to your morals, to reason and revelation, as any other form of it.

Let us, then, still more gravely look at the issues to be made on the present occasion. Protestant Christendom has acknowledged one faith, one Lord, two baptisms, many Lord's tables, and several forms of church polity growing out of these unfortunate and unhallowed traditions; and one of the capital devices of Satan is, to blink some matters of grave moment and give others a factitious importance.

Positive ordinances are belittled by most parties, who have substituted human institutions for divine enactments. They enthrone their beau ideal of the Christian virtues under the name of "Christian Charity," and desecrate divine ordinances under the name of "Rites and Ceremonies." But let me say it once for all, and most emphatically, that divine ordinances are the very marrow and fatness of the Christian institution—the embodiment of its spiritual promises, joys and consolations. They are like the sun, moon and stars, those divine ordinances of nature in which, and through which, God communicates light, and life, and health to the soul. They are as the dew, and the sun shine, and the early and the latter

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rain, to our hills and vallies, that make them verdant and fruitful, and vocal with the praise of the Lord.

Zeal for divine ordinances is the best criterion, and always was the most conclusive test, of a standing or a falling church. The Lord, by Malachi, said to the Jewish community in their decline: "From the days of your fathers you are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith Jehovah." The highest commendation that could be given of Zacharias and Elizabeth, the parents of the Baptist, was that they "were blameless observers of the commandments and ordinances of the Lord." What then pleased the Lord, will please him now. The ordinances of sun, moon and stars, differ from one another. They are, indeed, all luminaries. Each one of them, however, has its own magnitude and its specific use, as well as its own position in the universe. So of the ordinances of grace. They are all fraught with blessings to the intelligent believing recipients of them; but each one of them has its proper place and its peculiar influence upon those who scripturally submit to it. But, out of that place, they are unmeaning rites and useless ceremonies. They alike mock God and the recipents of them. They, therefore, not only glorify the wisdom and grace of God who scripturally teach and dispense them, but also promote the sanctification and happiness of those who receive them. "Therefore," says the great Teacher, "whosoever shall violate, and cause others to violate, one of the least of these my precepts, shall be of no account in the kingdom of heaven; but whosoever shall do and teach them, shall be of great esteem in the kingdom of heaven."

In speaking of the classification of errors of translation, we left, for special consideration, one class of errors which, with the members of the Bible Union, at this peculiar crisis, is worthy of special regard. It is that to which your new institution, my Christian friends, owes its origin.

You and those who have compelled you to form a separate and distinct organization, alike agree in the necessity of an improved version. You do not say a new, an absolutely new version; nor have I ever supposed such a thing necessary or desirable. I, as well as you, love the Anglo-Saxon Bible style; and who, that has read it from infancy to manhood, does not love it! *Love it*, I say; not merely *admire* its simplicity, its force, its beauty, its easy apprehension; but delight in its charms, and in its thousand agreeable associations in our memories and in our hearts.

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They, too, from whom you have been compelled to separate in this particular work, admire and love it.

I have long regretted that most of our approved versions, as they are called, should have needlessly changed the style and verbiage of the Anglo-Saxon of King James. My views are that no change should be made but what faithfulness to the original requires. True, indeed, there are many antique, quaint and ungrammatical phrases; such as, "We do you to wit;" "I trow not;" "Our Father which art in heaven;" "He purgeth it, that it may bring forth more fruit," &c., which a moderate complaisance to grammar and literary taste would correct or amend. But while tithing these "mint, anise and cummin," we would rather call your attention to the weightier matters of the Common Version.

Its authors, indeed, much more deserve the character of judicious copyists than that of learned and independent translators. King James and his ecclesiastical courtiers, were much more in love with Geneva than Jerusalem, and very happily copied and anglicised the Geneva Version, and paid a due degree of reverence to his majesty's inhibition from touching, with their unclean hands, the old fashioned and canonized "ecclesiastical words," and by these means, as faithful servants of his majesty, they left in Greek, or in Geneva style, hosts of words, with the whole *baptizo* family, unamended and untranslated.

That *rantizo* and *baptizo* are Greek words, wanting only half a letter, no man of self-respect and of literary pretensions will deny. And that they are both of frequent occurrence in the Levitical law, is universally conceded. But our Pedobaptist friends are slow to learn that, in not one instance in the whole Septuagint Version, is *baptizo* and *rantizo* interchanged. Their families were never on friendly terms of intercommunication. They lived together for fifteen hundred years and never once intermarried, nor did *baptizo* ever employ *rantizo*, nor rantizo *baptizo*, down to the forty-third generation, to do for one another any one service. Nor did any Jew, from Moses to Christ, rantize by baptizing, nor baptize by rantizing. In English, no Jew ever once tried to dip by sprinkling, nor to sprinkle by dipping. This incontrovertible fact, in a law which contained many typical observances of the greatest exactness, must stand through all coming time, as it has stood through all past time, an irrefragable evidence of the folly or weakness of any one presuming that these two words can, by any grammatical, logical, or even rhetorical possibility, indicate one and the same thing.

This fact is, with us, most conclusive and satisfactory proof that

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no man can be a faithful and competent translator of the divine oracles, in an age of controversy, as to the initiatory *action* which Christ commanded, who does not select a term to represent it in the language into which he translates, as definite, precise, and immutable as the original term *baptizo;* and that the Latin immerse, and the Saxon *dippan*, from the Greek *dupto*, to dive or dip, does exactly represent the original Greek, there cannot be the shadow of a doubt. There is no need whatever to multiply proof beyond this single fact, although we have volumes of evidence at our command.

With us Baptists, it is, at least, but a waste of time to argue that we never can have a faithful, true, and intelligible version of the scriptures until this word is thus translated. Every intelligent Baptist, every well educated man of no religious party, knows this to be a fact—a fact as true and veritable as that Jesus is the Christ. And shall we, knowing this, presume, before heaven and earth, to give to the world, or to circulate through the Christian Church, a false or an equivocal translation, through the fear of men, or that lame and blind charity which caters to the unreasonable prejudices of society, and covets the honor that comes from man, as necessary to aid either the Holy Spirit or the Oracles of God in the work of converting sinners to God or the church from her idolatry!

To assume, as some of our Baptist brethren have virtually assumed, that baptize is an English word, and not a translation of a Greek word, is to say that the whole New Testament is translated, whenever the Greek words are printed or written in Roman characters. This is, so far as I now remember its details, the marrow and the fatness of the whole controversy at the late American and Foreign Bible Society, in this city.

We sometimes transfer and naturalize words, as we transfer men from one nation to another; but then we do not say that every naturalized or adopted citizen has been translated from Europe or Asia into America, as Enoch and Elijah were translated to heaven. The Romans, from whom we got the word *immersion*, did not transfer it from the Greek language. It was, with them, a translation of *baptisma;* and can we adopt this translation from the Romans, and then call both it and the word which it represents, equally a translation from the Greek into our proper vernacular?

But waiving, on the present occasion, any discussion of the merits of this question—any attempt to show that, in the judgment of the whole literary world, the term baptizo was translated by the Romans *immergo*, and that *immerse* is a verbal from *immergo*, ages since adopted into our language, and used as synonimous with *dip*, another

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naturalized Greek word, transmitted to us from our Saxon forefathers—the meaning of which every child in Great Britain and in the United States understands as well as it does the words *bread* and *water*—we proceed to state that the terms *church, conversation, communion, fellowship, repentance, charity, bishop, deacon, presbytery, angel, covenant, testament, &c.*, demand the profound consideration of modern translators, as much as this now-a-days litigated sectarian word baptism.

We want no special, sectarian, or national translation of the Living Oracles. We ardently desire a perspicuous, definite, forcible, and *elegant* version of the Book of Life. For this great work we should desire more than the concurrence and co-operation of the whole Christian world, in its modern import: we should desire to have Jews, Greeks, Romanists, Protestants, and even well educated antiquarians, literary and moral sceptics, if they could be found. But this would be a new edition of Utopianism—a chimerical hope. Of "the whole Christian world" we could not interest the section called *Protestant*, to unite with us. From the galleries, from the high seats of the modern synagogues of Protestant Christendom, the seven demons that cater to that trinity of lusts and passions called the lusts of the flesh, the lusts of the eye, and the pride of life, have not yet been exorcised. There is too much of the world in the bosom of the Protestant section of Christendom. What, then, must be done? Sit down upon the bank of the river of Babylon, and wait till its waters fail—till its channel be dry!

No! You say no!! by no means!!! Rather let the Baptist portion of Christendom, without respect to its private opinions, come together, with its chosen men all. And make a Baptist Bible! What! a Baptist Bible!! Yes! If it should so happen that God's Bible and the Baptist Bible be one and the same book.

But we can furnish a version which we can sustain by the mighty dead, and by a portion of the living mighty men of the anti-Baptist Christendom. I will go one step higher, and affirm, that we Baptists, General and Particular, Old School and New School, Reform and anti-Reform, Orthodox and Heterodox, can make just as good, as true, as faithful, as exact, as elegant a new version, or an improved version, out of the Pedorandist or anti-Baptist versions, emendations, disquisitions and criticisms, now at this moment extant, as we ourselves could make, were we all, with one accord, and in one place, to meet and sit upon the original text, in grave deliberation, for seven long years. This is my belief, opinion, conviction, assurance, if you please.

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But we must meet with a firm reliance on the promise of divine aid; and in an humble, sincere, and prayerful spirit, free from the alloy of worldly policy, of fleshly interests, of sectarian partialities; with the love of truth, and the God of truth, in our hearts; with the throne of impartial and ultimate judgment in our eye; and concentrate and consecrate all our learning, all our wisdom, all our patience, all our energies, and all our devotion, on the trascendent subject.

And why should we not! Is it not expedient; is it not necessary; is it not essential to the prosperity of Zion; to the enlightenment, the consolation of Christians; to the conviction, the conversion, the sanctification, the salvation of the Christian world, so called; and to the illumination and rescue of Pagandom from the stupidity, the degradation, the tyranny, the abject thraldom of the low, mean, and contemptible idolatries of the regions of darkness and the shadows of death, where no vision is, and the people perish!

Let us, then, awake from this state of supineness, cold indifference, sinful apathy, reproachful cowardice, and, with an ardent zeal, a lively hope, an assured confidence in God our Saviour, concert, digest, and systematize a plan of holy co-operation, of well-concerted action, of successful effort, in this benevolent, noble, and godlike enterprize.

Let us make no truce with error, no covenant with guile, no agreement with hypocrisy, no league with the spirit of darkness; but, as sons of light, put on the armor of light, grasp the sword of the spirit, and make a courageous, unanimous, and brave assault on the gates of darkness, superstition and error.

And is not the object, the end in view, great, noble and divine? If human redemption cost high heaven so much as the mission, humiliation, degradation, and sacrifice of God's only begotten and well-beloved Son, to effect the restoration of fallen, ruined, wretched man, to the favor and complacent affection of his Father and his God; if the Lord Jesus Christ assumed our nature, bore our infirmities, carried our griefs, expiated our guilt by the voluntary sacrifice of himself, and descended into the grave, the regions of darkness and corruption, that he might rescue man from eternal darkness, from everlasting woe; if the Spirit of wisdom and knowledge, of counsel and might, the Spirit of the Father and of the Son, with all his powers of knowledge, wisdom and eloquence, became a missionary, sent by the Father and the Son, to inspire prophets and apostles, to animate saints and martyrs, to become the holy guest of Christ's own mystical body—the church—and to sanctify, purify, and ennoble that body with the graces of wisdom and knowledge, of love and

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mercy, and to robe it with the beauty of holiness, to adorn it with heavenly graces, and to present it a pure and holy church, without spot, or wrinkle, or blemish, before the throne of God, amidst the congratulations and acclamations of heavenly hosts of wondering, adoring, and transported angels—shall we, the subjects of Almighty grace, the ransomed sons of God, the heirs and expectants of eternal glory, be selfish, lukewarm, cowardly, faint-hearted and desponding, in the work of faith, the labor of love, the patience of hope, for the sake of any ephemeral interest, any worldly policy, any fleshly advantage accruing from our selfishness, our carnality, our earthly mindedness! No: forbid it reason, conscience, hope, and heaven!

Now, all that faith, and hope, and love inspire, comes from the Oracles of God; comes through the words and sentences of heaven-inspired prophets, holy bards, apostles and evangelists, embalmed in Hebrew and Greek. These oracles have been committed to the church, and especially to the Baptist church, herself being judge. Her views of Christian ordinances—not merely of faith, hope and love, but of the sealing, sanctifying, animating ordinances of the Christian Institution—are, in our best judgment, our most clear and forcible conviction—especially entrusted to the Baptist communities. I am aware that time was, and that time is yet, only in the imperfect tense, when she had not one tolerably educated man in every hundred of her most enthusiastic, laborious, and successful declaimers and proclaimers. But since the second conversion of the Pedobaptists—Luther Rice, and Adoniram Judson—a great change has come upon the denomination. These noble, self-humiliating, self-denying, self-sacrificing spirits, effected a great revolution in the minds of the denomination. One of them died gloriously in the harness, dragging up the rugged cliffs of worldly selfishness and parsimoniousness the car of education—literary and scientific education—subordinate to evangelical and ministerial education—a martyr truly in the noble cause. Meantime, his beloved Bro. Judson, exiled himself from his own beloved land—from all the associations of his youth—from all that is dear to flesh and blood—and, in the spirit of ancient times, cast his bread and his life upon the waters of the mighty deep, crossed the broad oceans of earth, and went in quest of the lost sheep amongst the mountains and vallies of Pagan Asia, whence came the word of life to Europe and the New World. Noble spirit!—a martyr, too. Perhaps he yet breathes on some sunny isle of the wild ocean, seeking to reinvigorate his shattered frame, to reanimate his falling tabernacle, that he may yet guide a few more lost and wandering Pagans to the Lamb of God, that they may

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be baptized in the fountain of David's house, and drink the spirit of the gospel age from the golden chalice of everlasting love. With peace and love in his heart, heaven and glory in his eye, we say: "The Lord bless thee and keep thee; the Lord make his face shine upon thee and be gracious to thee; the Lord lift up his countenance upon thee and give thee peace!"*

Since, I say, the conversion and self-consecration of these brilliant stars of the Baptist Zion, the denomination has been annually ascending in all that gives strength, dignity and power to an evangelical ministry. Yet she is greatly in the rear of some other denominations in these literary accomplishments, in those scientific attainments that give strength, eloquence and power, to those who lead the way in the paths of public reformation. Education, without grace, does nothing in the Kingdom of God. Grace, with a very little education, may, with remarkable talents, do much. But the moral, the spiritual, the evangelical power of sound learning, divine grace and eminent talents, combined in one person, who can limit or define!

Still, after all the subtractions which impartial reason and justice can make, the Baptists are this day in all their force, in the addition of all their broken bands and dissociated fragments, the most numerous, the most powerful, and the most proselyting denomination in America. They have, too, in their aggregate, as much talent, learning, wealth, power, political, moral and religious, as any denomination in our country, with a little too much worldly-mindedness, and a too great hankering after the idol called popularity. United in one unbroken phalanx, what might they not accomplish? Were they to go forth in the armor of light, with the Holy Oracles in their hands and in their hearts, not trammeled with the traditions of man, not doing homage to the false glosses and fanciful interpretations of a few Rabbis baptized in the fountains of human speculations and a false philosophy, what might they not achieve!!

* Since writing the preceding paragraph, I have painfully seen the melancholy announcement of the death of the much beloved, admired, and venerated Judson. On his way to the Isle of Bourbon, while seeking health, he resigned his spirit to his Redeemer, and his body to the ocean. His work was done, and his reward is sure. For eight and thirty years he toiled as a missionary for Christ, and is now entered into rest.

Earth and sea are spacious burying grounds. But the *bodies* of men, not their souls, return to dust. Souls sleeping in ocean or in earth, is the sickly dream of sin-stricken souls. "*Bodies* of the saints," not *souls*, "came out of their graves," when the Messiah opened the portals of heaven in rising from the dead. This is an indestructible evidence that "those who fall asleep in Jesus, God will bring with him" when he comes. Let us await that day with patience, and in hope of "the resurrection of the just."

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To conclude—for we have already transcended the narrow limits of a fashionable discourse—having had only a few fragments of time, gathered up amidst many avocations and perplexities, incident to our standing in too many relations to society, I have, with a free hand, sketched but a few of the many thoughts that are now pressing on my mind for utterance.

Brethren, the time is short. Much is to be done, much can be done, and much ought to be done in the great, and solemn, and transcendent work of getting up and consummating a perspicuous, forcible, and faithful version of the Word of Life, and in presenting it to the Lord, his cause, and people.

Let us fear no sectarian, partizan, or denominational opposition. Let us not cater to the whims, the prejudices, the pride, or the partiality of any people. Let us not flatter the vain, the worldly, or the proud; but in the fear of the Lord, in the love of Zion, and in the hope of a brighter and a better day, add to our faith courage; to our courage the wisdom of the serpent, without its venom; the harmlessness of the dove, without its timidity; and, in the humble and meek spirit of the gospel, stand up courageously, cordially, and with one consent, for the truth, the whole truth, and nothing but the truth; thus giving to our contemporaries and posterity an unequivocal and noble proof of our piety, benevolence and courage. Not conferring with flesh and blood, but in the fear of God, the love of Christ, and the hope of heaven, let us set about this grand and lofty enterprize, pregnant with glory to God in the highest heaven, peace on earth, and good will among men.

The preceding discourse was prepared and delivered in compliance with the following request:

American Bible Union, New York, August 8, 1850.

Elder Alexander Campbell,

President of Bethany College, Bethany, Va.:

Dear Brother—By the unanimous request of our Board, I invite you to attend our Annual Meeting, on the first Thursday in October next, and to address the Union upon the necessity and importance of a new, or corrected version, of the English Scriptures.

Yours, affectionately, W. H. WYCKOFF, Cor. Sec.

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BLESSEDNESS OF THE MOURNER—*No. II.*

But Christians, though greatly blessed, are by no means exempted from the sorrows and misfortunes incident to this life; but, to all their afflictions, the words of the Saviour are an antidote. All the ancient servants of God had sorrow upon sorrow; and the angel informed the beloved apostle, that those who stood near the throne, clad in white vestments, had gone up through tribulation deep. Thus, we find that the lot of the Christian is often a hard one: we see him, like others, heaving the deep sigh, and shedding the bitter tear; and the question often rises, Should the follower of the Lord indulge in these expressions of sorrow, and be known by his fellows as a mourner? There is no stoicism in Christianity; we are not only to have tears for our own sorrows, but also for the woes of others; for grief is a sacred feeling—one which religion is so far from condemning, that it chastens and sanctifies it—for did not our Redeemer shed tears over devoted Jerusalem, and weep at the sepulchre of Lazarus, his friend?

Take a case by no means uncommon: A mother is called upon to experience a mother's saddest bereavement—the loss of an infant, whose smile is that of innocence itself; contact with the world has not stained its purity, and its early lispings are the syllables of affection alone; but the hand of the spoiler is laid upon it, and, like a lovely flower, it withers before it is fully blown. The call was sudden; the gift so soon reclaimed, had become greatly endeared to her who had it in keeping. Tears, such as none but a mother, at the grave of her first born weeps, are hers. By that single blow many fond hopes were blighted, and all the warmth of her affections crushed. Friends whisper words of sympathy, and they fall upon her ears like mockery; but she remembers the promise to the mourner; the prospect of a re-union is awakened by the consoling words, and the violence of her grief is assuaged, while she contemplates the rich over-payment of delight she will experience when the lost one shall be given back to her embrace, in the land where death may no more invade. She mourned on earth—she will be comforted in the skies. Blessed words! They have brought joy to many a cheerless heart, and light to many an eye long dimmed by tears. They came from a heart fraught with compassion for our race, and myriads have been gladdened by the consolations which they bear.

The Christian, too, is often made to mourn on account of the loss of his earthly possessions. He is frequently deprived, not only of the means of filling the mouth of the famishing orphan, and causing the widow's heart to sing for joy, but also of those things necessary for the temporal wants of those who are dearer to him than life. From being prosperous, and a benefactor, he has become unfortunate and dependent; and the scriptures, in this extremity, do not violate his nature, by forbidding him to mourn; but his grief is greatly mitigated when, by the blessed words of comfort, he is enabled to look to heaven, where he has laid up an enduring substance—

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treasure which neither moth nor rust can corrupt, and which thieves cannot break through and steal.

Affliction, in various forms, may be his lot. Like Job, he may not only be bereft of all his earthly goods, and become the sport of those who formerly did him reverence, but his children may be stricken down by the sickle of the ruthless reaper, death; and his own person may suffer from wasting disease; and, in the depth of his sorrow, the reproaches of former friends may be added to the deep agonies he endures, and, to mortal eye, he may seem forsaken of God and man. To say that such an one should not mourn, would be but to mock him in his distress. Yet the gentle words of heavenly consolation fall on his tired and afflicted spirit like oil poured on the waves of an angry sea; calmness and repose gradually succeed to agitation and distress, and the assurance that his light afflictions, which are but for a moment, shall work out for him a far more exceeding and eternal weight of glory, fills his soul with unspeakable peace. Amid all the mutations of time, then, the Christian has greatly the vantage ground of the worldling; for though both may meet with a similar lot, with respect to the things of time, yet the latter is deprived, in losing those objects on which his affections were placed, of every solace and stay; the other can turn, with the strongest assurance, to the promises of God, and, in the darkest hour of trial and distress, be consoled by the gracious promise, that all things shall work together for good to those that love God.

Mourning, then, we have seen, hath blessedness. If we mourn over our sins, such sorrow becomes the harbinger of our release from the thraldom in which they have long held us. If friends that we love are snatched from our embrace, though we may mourn over broken ties, we mourn not without hope; for the prospect of meeting them in the bright land where they are gone, is well calculated to console our hearts, and urge us forward in the race for immortality. Oh! the thought of meeting all the loved and the lost ones, is sufficient to fill our eyes with other tears than those of sorrow; and it is thus that the Lord proposes to comfort those who mourn the dead in Christ.

With the promise and blessing of the Saviour in view, the Christian looks forward to a time when the last sigh shall be heaved and the last tear be shed—to a ceaseless day of cloudless bliss and serenity, in a land where all anguish shall cease, and the hand of God shall forever wipe away the tears of his saints—where the mourner, released from earth and all its sorrows, shall weep no more. B.

VIRTUE AND VICE.—Every man has actually within him the seeds of every virtue and of every vice; and the proportion in which they thrive and ripen depends in general upon the situations in which he has been and is placed.

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THE CHARGE OF UNITARIANISM.

CHRISTIANSBURG, Va., March 4, 1850.

Brother Campbell: It is actually necessary to correct the misstatements of sundry Presbyterians in this region, with reference to yourself. Mr. White, formerly of Charlottesville, now of Lexington, publicly represented you as denying that Christ was taught in the Old Testament. I do not ask you to help me to correct this; but Dr. Edie published, on the authority, as he says, of a correspondence between you and Abner Clopton, that you were excluded from the Baptist church for denying the Divinity of Christ. I have the greater part of your writings, but have not the above named correspondence. Will you attend, without delay, to this matter, and send me the correspondence? I am pledged to disprove the charge. Knowing your whole history, I know it to be false, but I must make it appear so. How to reconcile the conduct of some with the belief that a Righteous God beholds the transactions of men, is, with me, impossible. Dr. Edie says to-day, that he thinks it was the Clopton correspondence.

Very affectionately and devotedly, in hope of heaven,

C. BULLARD.

BRO. BULLARD—*My Dear Sir:* I have spent some two hours in looking over the indexes of the 1st Ed. Christian Baptist and Millennial Harbinger, to see if there was any published correspondence between me and Rev. Abner Clopton, of Virginia, and if any, on what subject. I found my recollections in this, as in almost all other references to my writings, true and faithful. We never had a "correspondence" nor a "controversy." He published in Mr. Bentley's paper—"The Columbian Star"—edited in Washington City, while Mr. Clopton was traveling agent for it and the Columbian College, some false accusations, and called me, amongst other opprobrious names, "an Unitarian compiler," and a teacher of "religious infidelity;" but refused to admit into the Star my defence against these vile slanders. In my correspondence with Henry Grew, vol. iv., p. 156 Mil. Har., as well as in the Christian Baptist, you will find my dissertations on the title *Word of God*—"Son of God"—"Unitarianism, Arianism, Trinitarianism;" from which you will perceive how unfounded and how malicious such imputations are. These self-deceived deceivers, to speak of them most charitably, become moral suicides; and however sincere, of which I neither affirm nor deny, they having gone to the world unseen, and to him that judges righteously, they have left behind them an unenviable rep-

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utation for candor and an impartial love of truth. I will quote but three short paragraphs from vol. iv. M. H., first published in 1833:

"While, then, I do most cordially repudiate the whole scholastic phraseology of the Trinitarian, Arian, and Socinian speculations, I do not, with some Trinitarians, regard my Lord Messiah as having always been an eternal Son; nor can I, with the Arian, view him as some super-angelic creature, filling an immense chasm between Jehovah and the supernal hosts; and still less can I degrade him, with the Socinian, to the rank of a mere man, the son of Joseph. Common sense, reason, and revelation, put their veto on such hypotheses. No: my Lord and Saviour is no creature, nor the son of a creature. In the beginning he was THE WORD OF GOD, is now the Son of God, and will, when government is no longer necessary, be again recognised as the *Word of God*—'a name which no man knows but he himself.'

"I must be born again, and be endowed with other reasoning powers, and have another revelation, before I can become an Arian. I will give you one reason out of a hundred, and but one, because I feel that it alone, if I had not another, would forever preclude the hypothesis. It is, in one sentence, Because the Arian philosophy converts the wisdom of God into folly.

"If I am asked to explain how this can be, I refuse not. The Arian toils and sweats, and taxes his ingenuity to show what a glorious creature the Son of God was in his pre-existent state. He fancies and represents the Son as filling some intermediate rank more than midway between the Arch Seraphim and the Deity. He thinks he devoutly consults the honor of the Son, when he finds for him some vacant throne, nearest to the Self-existent and Eternal, beyond the aspirations of the cherubim and seraphim. There he places him, a sort of sub-deity, whence he descends to become incarnate. Yet, strange to tell, when this first and high-born One, of unrivalled glory amongst the creatures of God, appears in human flesh, *he gives him nothing to do, which the Son of Joseph could not have done as well!!* Was ever folly more consummate! What is folly, but the adoption of inadequate means to ends? Is it not folly to give a diamond for a straw?—to raise a tempest to move a feather?—to discharge the artillery of heaven against a worm?—to hurl the thunderbolts of Omnipotence against a fly?—to dispatch the Arch Angel on an errand which the son of Joseph could have as well performed?"*

As to Mr. White's statement, I pronounce it false. And as to my being excluded from the Baptist church, for denying the Divinity of Christ, I may say, the whole reading community of Baptists and Christians in America know, or may know, it to be false. I never was excluded from the Baptist church for any offence, doctrinal or moral. These calumnies are too base and malicious to call for any

* See, also, some thoughts on *the Word of God*, Christian Baptist, vol. iv., p. 230, 1st edition.

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notice. On the personal Divinity of Christ, the most orthodox regard me orthodox. These Reverend D. D.'s, or Divine Doctors, might as feasably say that I am an avowed Atheist or Infidel. They are certainly to be pitied more than envied in this our day. Therefore, deal gently with them. Yours truly, A. C.

RAISING FUNDS FOR CHRISTIAN USES.

WABASH, Ia., May 22, 1850.

Brother Campbell: There is an all-important matter in the Christian system, that I fear is not carried out by us in all our reforms. It is this: There is a definite necessity for the church to have funds to carry out the great work God has told her to. There is also a definite arrangement, to make that fund so that all bear an equal part. It is left, by the Lord, indefinite, as the actions of the congregations show they generally think. Then each is to judge how much he or she will give; and whether they give liberally or parsimoniously, there is no authority or right in the rest demurring. If this is true, I am certain it is a good way to keep up continual hatred; for it is impossible for me or any brother to know that another, who is able to give double or quadruple the amount I am, and that he gives only half as much as I do, for us to love him as a brother. If there is a definite way, you ought to teach that way. I do say that the Lord requires Christians to give one-tenth of their annual products, and free-will offerings governed by exigencies. What does the one-tenth in the figurative covenant mean? Does Jesus require a definite amount? Does he require us to give the one-tenth? and for each one to put it in, on the first day, as he is prospered? Will you teach the gospel in the particular manner of raising funds? Our brethren must have a thus saith the Lord. If you will discuss this matter, great good will be attained, which I fear will not be, if you neglect it. But perhaps I have scribbled more than you will read, being so much encumbered, as you are, with other business; but the tithe has an antitype in the plan of grace, and I hope you will see the importance of this whole matter. Yours, in hope, W. P. SHOCKEY.

THIS subject demands a very grave and profound consideration. I have not leisure now to discuss the question; but it has long pressed itself upon my consideration. It does not appear that there is any other rule for liberality than AS THE LORD HAS PROSPERED EVERY MAN, LET HIM GIVE CHEERFULLY. This may be a tenth, more or less, according to the exigencies. In many cases it is not enough; in some cases it is not necessary. But I promise, as soon as convenient, an essay on the subject. A. C.

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NEWS FROM OREGON.

BOON COUNTY, Mo., August 14, 1850.

Brother Campbell: Believing that the following extract of a letter from Elder James M'Bride, formerly of this State, but now a resident of Oregon Territory, would be read with pleasure by yourself and numerous readers, I send it to you to be inserted in the Harbinger, should you regard it as worthy of a place there. I had the pleasure of an intimate acquaintance with Bro. M'Bride, from the time I settled in Missouri until he left for the distant land of Oregon. He was an excellent man, and an able minister of the New Testament, and has doubtless done much for the advancement of original and primitive Christianity in Oregon. May the Lord abundantly bless him in his work of faith and labors of love in the far west! Cannot our brethren, who are in favor of "benevolent enterprize," and believe in *missionary operations*, do something to promote the Bible cause in Oregon Territory? But to the extract:

"LAFAYETTE, Oregon Territory, March 24, 1850.

"BROS. T. M. ALLEN AND M. P. WILLS—

"When I landed in this Territory, in September, 1846, I had the pleasure of meeting many old friends and brethren, whom I had known, in former days, in the States, and who had preceded me to this country. The greeting was cordial. Our brethren had organized two respectable congregations, but they had only one preacher—Bro. Foster. Bro. Harney sometimes gave excellent exhortations, and is worthy of the highest commendation for his good sense and Christian zeal in fire-side conversation. Bro. Glenn O. Burnett and myself commenced operations in the spring of 1847, and the good results far exceeded our most sanguine anticipations. The incentive was sufficient to induce us to spend all the time which our domestic avocations would allow, in the proclamation of the glad tidings among our new neighbors. Many turned to the Lord, and became obedient to the faith once delivered to the nations. Some of the richest and most refreshing seasons from the presence of the Lord, ever witnessed by me, have been in the wilds of Oregon. It possessed a charm which, under the circumstances, no pen can describe. At our public meetings, perhaps a dozen familiar faces would be added to the number of the congregation while preaching, who had not seen us, nor we them, for years before; but who, having heard of us and the appointment, came a distance, not to see one who had risen from the dead, but an old friend and brother, who, like themselves, had come to the distant shores of the Pacific. When the sermon and exhortations were over, and, as usual, the songs of praise would commence, then, with eyes sparkling for heaven, through tears of joy, we would greet each other in the transport of Christian love; and to witness

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brothers and sisters, and not unfrequently parents and children, embracing each other in tears of love and joy, while singing, gave to the scene a zest, a richness and a charm, which no tongue can tell, nor heart conceive, who has not been one of the number. We have now six respectable churches in Oregon: some are small, as a matter of course, while others are large and flourishing; and though we are doing as well as our *neighbors*, yet I must confess, that the gold of California has, to some extent, *shaded* our prospects. We have seven or eight preachers, yet three or four do all the labor, without pecuniary assistance. We have talented and influential opponents, who enjoy "sactuary" ease and opportunities, while we are poor, (and wealth, you know, has its charms,) and are, therefore, deprived of doing what otherwise would be easy to accomplish. Our opponents have earthly advantages on their side; but we have God our Father, the Lord Jesus Christ and the Bible on our side—hence, we thank God and take courage Our numbers, at present, are greater than any other denomination. May God smile upon us, and save us in heaven at last! Write me soon. Affectionately your brother, JAMES M'BRIDE."

SINGING SECULAR SONGS IN CHURCHES.

WILSON COUNTY, Tenn., April 18, 1850.

Brother Campbell: Is it any disgrace to a house that was built to worship the Lord in, to have sung in it juvenile and merry songs? I ask this question because a few brethren, by the assistance of some friendly aliens, have built for us a splendid meeting-house, and there is now being taught in it a singing-school. During the time of recess, the teacher sings frivolous and foolish juvenile songs. The result is, some of the brethren are offended at it, and say that it brings a reproach upon the house. Please communicate to us, through the Harbinger, your views of this matter.

Yours, in the hope of immortality, J. J. CHASTAIN.

IT is no disgrace to the house, but a very great disgrace to those who thus abuse a privilege, and to those who tolerate such an abuse of privilege. Our associations with a place of worship—a house builded for the worship of God and the meetings of the brethren—ought always to be grateful, pleasant and solemn, without superstition or an irrational reverence for mere locality. It is bad taste to allow of any abuse of houses of worship, or in any way diminish our respect for the high and sacred purposes for which they were erected by the Christian liberality of a Christian people. A. C.

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EXECUTION OF PROF. WEBSTER.

This long protracted case has at length come to its end. Prof. Webster has at last suffered the penalty due to the murderer. We have not been without the proper sympathy for so fearful and awful a reckoning; yet the law of God and of man has been honored, and in this we rejoice. There are some occasions which seem designed, under the Providence of God, as tests of the moral soundness of human laws and of public opinion; and the case of Prof. Webster has, from the first, presented itself to our mind as one of this kind. We looked, not without anxiety and some misgivings, to the issue. A sickly and feminine philanthropy has been so long puling over the just exactions of the law against the murderer, and the weak and ruinous indulgence of the nursery, insinuating its petting arms so benevolently into the halls of public justice, that we did, for a while, fear that some fond excuse might be invented to palliate the crime and commute its penalty. But the stern purity of the ermine has been maintained, and there has appeared "no power in Venice to alter a decree established." Thus let wickedness ever be punished, even in high places, and the righteous may hope to live in peace.

As to the last days of Prof. Webster's prison experience, we have but little desire to speak. It is grateful to the charitable heart to have any thing whereon to rest even a constructive hope, but it is dangerous to set down as certain, that which rests upon little else than the fond conclusions of a benevolent bias. Tears, which fall only when artifice has failed, may be more from the bitterness of regret than the purifying influences of repentance, and, therefore, whilst we may not rashly judge, neither let us too fondly hope. 'Twill doubtless soothe the pangs of wounded affection, to believe that God will acquit; but it may weaken the terrors of the penalty to conclude too surely, that its consequences end with the gallows and the rope.

W. K. P.

TO OUR CORRESPONDENTS.

We have several articles on hand which should have appeared in our last number, but which we are not able even to crowd into this. Bro. Chinn must pardon this delay, as it is unavoidable. His last number on Discipline, and my reply, are both in type, waiting patiently enough for room. We must imitate their example. Bro. DuVal, too, will take the hint. Our readers shall hear from him soon. He is an old friend and true, and well deserves the high respect which the brethren feel for him and his labors. To a few querists, private correspondents, &c, we would say, that the Senior Editor is now absent on a visit to the city of New York, and such matters as require his personal attention must lie over until his return. Such as we can dispatch, shall be noticed in due season. Whilst it is im-

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practicable to bestow that full and specific notice upon the thousands of letters which we receive, that we desire and they deserve, and many communications, therefore, must pass without public or formal acknowledgment, we are none the less obliged to our friends for their correspondence, and invite its continuance. We value all such tokens of interest and remembrance most highly, and should regret to lose any part of them. An editor's correspondents are as the tributaries to the ocean, sending in ever and anon, in small portions, their supplies, while he, like that mighty receptacle itself, dispenses, in other forms, over appropriate places and at suitable times, the fertelizing and refreshing showers, which nourish and sustain the fountains of his own existence. The favors are, therefore, though on the one side general, nevertheless mutual, and we trust they will be fully reciprocated Thus may we minister to one another; and under the favor of the Father of all, continue to live in the enjoyment of mutual friendship and fraternal love! W. K. P.

ANNUAL MEETING IN WELLSBURG.

The Annual Meeting for the churches in this vicinity will be held at Wellsburg, Va. It will commence, according to appointment, on Friday, the 18th October, at 10 o'clock A. M. The churches co-operating will remember to send in reports under the following heads: 1. The number of members; 2. Number of elders and deacons; 3. Number of additions in the past year; 4. How often the congregation meets; 5. If Sunday school or Bible class; 6. How much contributed for the spread of the gospel; 7. How much to the Bible and Missionary Societies. It is desirable to have a full meeting, and the brethren of Wellsburg cordially invite their sister churches to partrke of their fraternal Christian hospitalities. W. K. P.

CHURCH IN THE CITY OF NEW YORK.

Brethren visiting the city of New York, will remember that the Disciples there have a comfortable and commodious meeting-house, situated on Seventeenth street, about thirty yards from Sixth Avenue. We are requested, by Bro. Monroe, to say, that they have engaged the services of Bro. Silas E. Shepherd, and will be happy to extend their Christian fellowship to strangers. W. K. P.

NEWS FROM THE CHURCHES.

Lexington, Ky., June 18, 1850.

Brother Campbell: A meeting of several days' continuance has just closed at Providence, near this place, with 17 confessions; and one at Old Union closed about the same time, with, I think, 14 additions to the church; and a meeting is now in progress at Republican, in this county, at which 3 confessions had been made up to yesterday afternoon, when I left. I much fear that we will be unable to procure the services of competent men as evangelists for our State meeting. Oh, how long will the glorious cause which we plead be kept back for the want of a united effort to prepare men of pure hearts and clean hands for the work of the Lord! May God stir up the churches in this important cause! Affectionately yours,

JOSEPH WASSON.

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ATHENS, Mi., July 25, 1850.

Brother Campbell: I am now at Athens. Yesterday I immersed 3, and 4 more have just confessed. Among them, Dr. Robinson and his most intelligent and dignified consort, and her brother-in-law and consort. One of the individuals immersed on yesterday, Sister Hardy, was a bright luminary in the Methodist society. Your tracts on baptism are wielding a most salutary influence upon this whole floral south. The good cause is onward. Truth is mighty and will prevail. Its ultimate triumph is in the hands of the brotherhood. If we do our duty, the cause is safe.

In hope, J. A. BUTLER.

LEXINGTON, Ky., August 13, 1850.

Brother Campbell: Since I last wrote you I have visited several places adjacent to Lexington. I have been to Midway, Nicholasville and Mt. Sterling; to Bethlehem, in Bourbon county, and to Old Jassamine. I had the happiness of meeting with Bros. John A. Gano, T. G. Tompkins, L. L. Pinkerton, John Smith and John Rogers. With pleasure I have labored in company with these brethren at the above places, and am gratified to say of each and all of them, that they are workmen that need not be ashamed. They are strong men and true, and I trust they will be long spared to labor in their respective fields. At Republican we had 3 additions, and at Bethlehem 3.

I have just returned home from Old Jassamine, where I preached four days, twice a day, and on the last day at night, in Nicholasville, making three times for that day. Bro. Sacry was with me, and aided in exhortation; and the result was 13 additions to the church—eight by baptism and five by letter. Much interest was excited in the neighborhood, and the brethren were much strengthened in the truth. Several additions have been lately made in Lexington, and we have to baptize a lady this evening. Prospects begin to brighten in our city. May the Lord grant his blessings.

J. HENSHALL.

JACKSONVILLE, Ill., August 5, 1850.

Brother Campbell: Believing it will be satisfactory to you and encouraging to the brethren, to know something of the progress of the Redeemer's Kingdom, and the success of the gospel in this region, we make the following statement: The churches of Morgan, Scott and Cass counties, last spring, formed a co-operation for the purpose of occupying destitute places, and establishing the truth at certain points, where no churches existed for the promotion of these objects. They chose two evangelists—Brethren Happy and Pyatt. The result of their labors for three months, up to the first of July, was as follows: At a meeting held in Virginia, Cass county, there were 18 additions by confession and baptism; at New Lexington, Morgan county, there was a church of 30 members established; at the church on Indian Creek, there were 14 additions. There was also a small church of 11 members formed at Beardstown, and one in Meredocia, of 14 members. Such has been the result of three months' labor. The harvest is abundant, but the laborers are few. B. N. HUMPHREY, Cor. Sec.

CLINTON CITY, Mo., July 6, 1850.

Brother Campbell: When I wrote you last, our church numbered 86. We now number about 100. Yours, in hope of immortality.

MASON SUMMERS.

CALLAWAY COUNTY, Mo., August 22, 1850.

Brother Campbell: We have this day closed a very interesting meeting of seven days, at Bloomfield, in this county: The result was 48 additions—1 from the Baptists, 2 or 3 from the Methodists, 3 by commendation, the rest from the world. The laborers were T. M. Allen, D. P. Henderson, and President Shannon. There was much prejudice and opposition to overcome, but the glorious gospel triumphed, and many hearts rejoiced; and I trust it will still prevail, until it triumphs over all the powers of dark-

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ness, and its redeeming influence may be felt and acknowledged throughout our State and to the ends of the earth. Yours, &c., A. RICE.

HAYNESVILLE, Mo., August 23, 1850.

Brother Campbell: A meeting has been in progress at this place for about fifteen days. Bros. Lard and Wright have been with us, preaching the ancient gospel with much success. Up to the present time we have had 67 additions—5 or 6 from the Baptists and 7 or 8 from the Methodists. Bro. Lard is with us yet, Bro. Wright having left a day or two since for Lexington. The truth is mighty and will prevail. May the Lord be praised!

Yours in the gospel, MASON SUMMERS.

BALTIMORE, Md., August 24, 1850.

Brother Campbell: So far as respects the condition of the church in Baltimore, I am happy in being able to inform you that success has continued to crown our efforts since you were with us, at the opening of our meeting-house. Our congregations have been respectable for numbers, and very attentive. Some 8 or 10 have been added to our number, and the brethren are happy in the enjoyment of the blessings of Messiah's Kingdom. We have just returned from our annual protracted meeting in Harford, and we again have the privilege of recording our grateful acknowledgments to the God of all grace, for his blessing upon our humble effort in proclaiming the good news of salvation to our dying fellow-men. Our meeting commenced on Saturday, the 17th, and, owing to the rain, was closed on Monday evening. Bro. Orvis, from Bradford county, Pa., assisted by the brethren from Baltimore and Harford, conducted its operations. Upon confession of their faith in Jesus Christ, and in abedience to his command, 9 persons were buried with him in baptism, and we trust have been raised again to walk in a new life. Most of them were young persons; several of them young men, just emerging into manhood. One of them was Edward, the son of our beloved Bro. Austin; two others, James and Wesley, were sons of our excellent and devoted Sister Hammond, of New London, Chester county, Pa. What sight could be more interesting than to see young men and women thus giving themselves to the Lord and to the aid of his cause, in the morning of their existence.

"A flower, when offered in the bud, is no vain sacrifice."

The assembled community looked on with deep and solemn interest; the church rejoiced and was glad; those holy intelligences above, who minister to those who become the heirs of salvation, doubtless mingled their sympathies, thus uniting heaven and earth in the delightful employment of blessing and praising God for the gift of his Son Jesus Christ, and for the scheme of redemption, which elevates our fallen race, and prepares them for the joy that is unfading—the life which is eternal.

Believing that you would be interested in the knowledge of events which have contributed so much to our own happiness and the good of the cause here, and that the brotherhood generally would be cheered by the success of the gospel in our midst, I have made this communication, earnestly desiring that the time may soon come when the redeeming influence of the gospel may every where abound, and the name of Jesus Christ be universally adored. Affectionately yours, FRANCIS D. DUNGAN.

BELLBROOK, O., August 28, 1850.

Brother Campbell: At two protracted efforts, held during the past two weeks, by the congregations at New Salem and Concord, near this place, 12 persons were added to the saved. In haste, yours in hope,

I. N. CARMAN.

COWEATA COUNTY, Ga., August 27, 1850.

Brother Campbell: The Reformation has made a little progress in this part of Georgia. Although surrounded by strong opposition, we have suc

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ceeded in planting a small church in Heard county, Ga. It was organised with only 9 members; still, they have erected a house of worship, and feel encouraged to hope for better days. We have had but two meetings since the house was finished. The first of these lasted three days, and was favored by the labors of Bros. G. W. Borden and W. A. Davis, of Alabama. There were no additions, but the brethren were encouraged and edified, and we have reason to hope much good seed was sown for future fruit. I have visited them once since, when they received 2 by letter and 1 by confession and baptism. May the Lord bless these small beginnings, and greatly multiply his people in this region! Your brother, J. J. REYNOLDS.

LANCASTER, O., August 29, 1850.

Brother Campbell: It is a matter much to be regretted, that you could not attend the appointments made at M'Connelsville and Wolf Creek. The interest excited to hear you was intense, and the preparations made worthy of a visit. The Presbyterian meeting-house had been obtained in M'Connelsville, without difficulty. At the appointed hour, the town was thronged with people. At Wolf Creek a large tent had been erected, calculated to cover 4,000 people; and although intimations had been circulated that your attendance was somewhat doubtful, owing to feeble health, the tent was crowded, and a large number of people on the outskirts. I have never witnessed a people more ready to hear; and the number convened in the midst of the hills of Morgan, was a matter of much surprise as well as pleasure. It happened that Bro. Jones, also, was unable to attend. The annual meeting was, therefore, without any brethren from abroad. The home brethren and evangelists were quite unwell. Under these circumstances, I was called upon and delivered four discourses, which proved very acceptable to the brotherhood. Up to the time I left, 3 persons had come forward and made the noble confession. I trust many more will be fully persuaded to do so ere the meeting closes.

When we see such concourses spring up in such unexpected regions, what reason have we to thank God and take courage! The mighty work is onward. Speed it, O thou pure and Holy One! Ride on triumphantly, conquering and to conquer! Affectionately, C. D. HURLBUTT.

MT. HOREB, Tenn., August 29, 1850.

Brother Campbell: I have had the good fortune to add to the several churches, in the field of my labor, about 150 souls since the 1st day of last month. Prospects still bright. Praised be the Lord!

As ever, your brother, JOSHUA K. SPEER.

DEAVERTOWN, O., August 29, 1850.

Brother Campbell: The congregation in our village numbers 17 members, and is of one year's standing. We have erected a meeting house on a beautiful, retired location, 30 by 40 feet. Our yearly meeting at Wolf Creek was very large—the concourse of people being much greater than at any previous meeting, or any religious assembly in this section of country. We felt our disappointment was very great, when we ascertained certainly that neither yourself nor Bro. Jones could be at the meeting. Bro. Hurlbutt, of Pittsburgh, and others, however, spoke the word with much clearness and great boldness. The truth is going forth through this rich and populous section of our prosperous State, and will not return back void. There is much encouragement here for the proclamation of the gospel. We wish all traveling evangelists (those having the proper credentials) to give us a call, and we still expect a visit from you and Bro. Jones, the Lord willing, at some future day. The co-operation is in a healthy condition, and more efficient action will be taken in the coming year. There were 5 additions during the meeting. The brethren and sisters were much revived, and have returned home to their different congregations to discharge all their Christian duties more faithfully, that the truth and good

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cause of our Lord and Saviour Jesus Christ may more abound and advance, here and elsewhere. May they have courage so to do, is the prayer of

Yours, in the love of truth, W. H. REEVES.

WINSOR, Ohio, August 31, 1850.

Brother Campbell: We have a small church here, only eight months' old, numbering 36 members, all in good health—not a slothful one amongst us. Yours, in Christian love, WM. M. RICHARDS.

BOON COUNTY, Mo., August 12, 1850.

Brother Campbell: Bro. Alex. Proctor, assisted by Bro. Boon, closed a several days' meeting at Richland, in Howard county, on last Thursday, with 33 additions, (I believe.) I also understand that Bros. Lard, Gaines and Wright, have recently held a meeting at Liberty, when upwards of 40 additions were obtained.

Bro. S. Swinford, of Jackson county, writes me on the 5th inst., and says: "I immersed 7 last week, and 9 others were added."

Affectionately your brother, T. M. ALLEN.

EDENBURGH, Lawrence County, Pa, Sept. 18, 1850

Brother Campbell: I am happy to inform you that the cause of our Lord is triumphing in this place over all opposition. There are but few brethren here, yet they have been making efforts for the spread of the gospel among them worthy of their profession. They have just finished a very respectable and commodious meeting-house, in which we had the pleasure of holding a protracted meeting, embracing two Lod's days, which resulted in 36 additions—27 immersed, and 9 reclaimed. The brethren feel themselves amply paid for all their toil. Your presence is very much desired in this section, especially in New Castle. Yours truly,

THOMAS MUNNELL.

☞Total number reported since last month, 539.

OBITUARY.

Departed this life July 20, 1850, at Monogan Springs, Mo., Elder JEFFERSON H. JOHNSON, of Highland, Jackson county, Mo.

The subject of this notice was born in Monroe county, Ky., January 28, 1812, and became a preacher of Primitive Christianity at the age of 19 years; in which capacity he continued to act to the period of his death. His fields of labor were portions of Southern Kentucky, Middle Tennessee, Southern Mississippi, and Western Missouri. He was, also, a contributor to several periodicals of the Reformation, mostly to the Bible Advocate, of which he was a Corresponding Editor for several years. In all the aforesaid fields of labor, Elder J. has rendered efficient aid to the good cause of religious reforms, and has left many beloved friends and valued acquaintances.

The health of the deceased had been quite precarious for some years previous to his death. On which account, he repaired last May to the Springs, in the hope of bettering his condition, but his disease had made such inroads upon his system, that it could not be checked. In his last illness he experienced excruciating sufferings, which he bore with the utmost patience, fortitude, and Christian resignation. A murmur was never heard to escape his lips; and as his dissolution approached, he said he felt as easy about it as he did about any thing he had ever experienced in his life. He said he felt no particular solicitude about his condition either way—trusting the issue of the matter in the hands of his Maker.

Thus passed from the busy scenes of life a Christian preacher.

The deceased possessed a large share of true benevolence, real piety, and

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lively affections, in all the various relations of life, in which it was his lot to act. He has left a widow and three children. May we all emulate the virtues of our deceased brother, and be prepared for a calm and hopeful exit like unto his! O. D. W.

JERSEY PRAIRIE, Cass County, Ill., Sept. 6, 1850.

Died, on the 15th ult., a beloved brother (a nephew of mine) GEO. W. HOAGLAND, aged 21 years. About the age of 15 he put on the Lord Jesus, and truly, as the world can testify, he walked in Him. Modest, unassuming, and inoffensive in his manners, he had many warm friends, and not an enemy. His health began to decline early last spring. Until then he had lived a very active life; and though from that time he was confined quite closely to his room, not one word of complaint was ever heard to drop from his lips. He kept up until the day before his death, when he was suddenly attacked with hemorhage from the lungs. A few hours before his death he called upon me to have his will written: a few items of which I wish, through the Harbinger, to present to the brotherhood, hoping it may have the effect to cause those who are blessed with the goods of this world to follow the example of our young brother: He first bequeathed $100 to his nurse, who kindly waited upon his sick bed; 2d. He bequeathed $100 to the best of all causes, "The Christian Bible Society;" 3d. He bequeathed $300 to the congregation at Princeton, Cass county, to assist in erecting a new house of worship. Could you have seen how calm, how composed, how perfectly resigned he was to the will of the Lord, you certainly would have exclaimed, "Blessed are the dead that die in the Lord."

Yours, in the one hope, JAMES CONOVER.

CIRCULATION OF THE MILLENNIAL HARBINGER.

CLUBS, CREDIT SYSTEM, ETC.

WITH a liberal hand and a too confiding heart, we have sent to order books, pamphlets, magazines, from Texas to Nova Scotia; from the Atlantic to the Pacific; from Bethany to New Zealand and Australia. For many thousands of volumes we have not received, and never expect to receive, any earthly remuneration. Thousands of these were given away with our knowledge and consent, but more thousands were given away without either the one or the other. Hereafter, we desire to be the voluntary dispenser of our own bounty, according to our own judgment and discretion. We have, therefore, been making some approaches to it, by testing the expediency of the cash system, in the form of clubs. We have not yet arrived to the full assurance and understanding of the entire practicability of the system.

Complaints have been made that not sufficient notice was given, or proper time allowed to form clubs. To obviate all difficulties of this sort, we now timously announce that for the year 1851, by way of deciding on the premises, we shall send the Harbinger to—

Three persons at any one post office, for	-	-	$5 00
Five	"	"	"	-	-	8 00
Seven	"	"	county	-	-	10 00
Eleven	"	"	"	-	-	15 00
Sixteen	"	"	"	-	-	20 00

No person, whose entire arrears are not paid up to the 1st of January, 1851, can be admitted to the privileges of this system. Those paying from January to July, not in clubs, shall, as formerly, be charged $2. Those not paying till after July, $2 50. We shall keep this notice before our readers to the close of this volume. A. C.

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THE

MILLENNIAL HARBINGER:

SERIES III.

VOL. VII.] BETHANY, VA., NOVEMBER, 1850. [No. XI.

COMMUNINGS IN THE SANCTUARY—*No. XVI.*

He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.—Ps. xviii. 11.

CHRISTIANITY deals not with trifles, nor was the mission of Jesus for unimportant ends. The subjects and the purposes which are here presented to our view are, on the contrary, of the deepest moment, and of the most absorbing interest. Rejecting the vain objects of the fleeting world, and all the idle themes which appertain to earth, the gospel embraces the things of life and death, and, entering at once upon the stern realities of human destiny, dwells on those solemn truths which, from their very nature, are fitted to engross the attention of every human being.

Yet life and death, the great themes of religion, in which man is so deeply concerned, are among the great *mysteries* of the universe. How little we know of life, although it is every where around us, and even within us! How much less we know of death, of which we have had, as yet, no personal experience! Doubtless, however, it is this very obscurity which gives to these subjects an interest so deep and permanent. What we have fully explored and comprehended, wearies us by familiarity, and loses its attractive charm. But mystery awakens curiosity; engages attention; excites inquiry; gives activity to thought and zest to enjoyment. How just, then, that the most important things should be the most mysterious! How proper that we should be thus led to dwell upon these with fixed attention! How natural, also, that we should be most deeply interested in the things which Christianity presents! Nature attracts us by the wonders of a life and a death which are temporal,

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but religion enchains the soul by the deeper mysteries of a life and a death which are eternal!

In proportion as the mysteries presented to us deepen, *they approach nearer to God.* He is the great mystery of mysteries, and we draw nearer to Him as we approach the veil that conceals the sacred arcana of his inner temple. *Life* natural is to us a great enigma, and it reveals to us much of all that we yet know of God; but DEATH, that still greater mystery, will open to the soul still nearer views of God in the world of spirits. In our investigations of nature, we may trace effects to their immediate causes, and discover important truths in regard to the divine system of material things. It is when we would seek to explain and analyze these causes themselves, that we find ourselves involved in deeper and more remote researches, and it is then, when we approach the *mystery of the divine will*, that we are brought nearer to the invisible Creator. It is untrue, then, that a mystery that is truly divine, can obstruct our progress or hinder our vision. On the contrary, it tends to give us truer and nobler views of the Deity, because it brings us nearer to Him, and yet veils, in a favoring obscurity, that dazzling glory which would otherwise blind our feeble vision. Thus it is not the light of day that gives to us the most glorious and sublime view of the material universe. We then see the earth beneath us, and the blue expanse above us, with its single sun, on which, from its very brightness, we dare not gaze, and whose very light conceals from us the rest of the material system. It is when that light is withdrawn, and darkness casts her sable mantle over the things of earth, that our view, instead of being contracted, is enlarged, and fixed upon the heavens. It is then that worlds upon worlds arise before us, and *millions* of suns appear in place of one, and distant and still more distant orbs lead us farther and farther through the regions of illimitable space, to the unresolved nebulæ of utmost vision; to the sublime mysteries of nature; to the overwhelming grandeur and magnificence of the divine creation; to the infinite power and glory of the Creator. So, also, though life reveals much of God to man, it is *death* that shall unfold much more. It is the night of death, the darkness of the grave, which, while it hides from us the earth, shall reveal to us the heavens, and display to the soul those sublime mysteries of Deity which, though now above us and around us, are yet concealed from us by the very brightness of our day of life.

But what is true of our own life and death, is eminently so of *the life and death of* JESUS. How great was the mystery of the life of Christ! How thick the veil in which the divine glory was then

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enshrouded! Yet it was thus alone that man was enabled to approach so nearly, and to contemplate so fully the glory of the Only Begotten of the Father, full of grace and truth. It was through that mystery of the *incarnation* that God was indeed revealed to mortals. It was amidst the darkness of the world that his infinite love, mercy and condescension, shone forth to the view of men. But ah! how much greater *the mystery of his death!* and how much *more* it presents to us of God! What new and wonderful developments it gives of the divine character! What awful and sublime conceptions of the Infinite One it presents to the soul! What startling thoughts it suggests of the things invisible! What sorrowful memories of the past; what blissful fellowship of the present; what joyous hopes of the future, cluster in the broad heaven which the death of Christ reveals! Ah! it is here that we see more of God than angels knew before! It is amidst the darkness of the grave of Jesus that new visions of God arise, more sublime and glorious than all that could precede! It is, indeed, the bright light of His presence that *dazzles* and *blinds*. It is LIGHT that renders Him inaccessible, so that no man can approach Him. It is into the thick darkness that we must enter, like the leader of ancient Israel, if we would find Him. It is when He shrouds his glory in the veil of mortality; when He partakes of our deep woes, and enters into the gloom of our dark and dreary prison, that we may presume to draw near to Him in trustful faith, to enter into a holy spiritual communion, and partake of the ineffable joys which wait upon his presence. R. R.

DISCIPLINE—*No. XXI.*

LEXINGTON, Mo., July 1, 1850.

BRO. PENDLETON—*Dear Sir:* The last number of the Harbinger contains my closing arguments in relation to my first three propositions; and before I proceed to the investigation of the remaining two, it is due to you to state, that whether my complaints are real or imaginary, your denial that you intended any thing *discourteous*, and your readiness and willingness, when convinced of any discourtesy towards me, to make a *frank* and specific apology, are satisfactory. Without again recurring to this matter, I accept the will for the deed. With these brief remarks I proceed to the investigation of my fourth proposition, to wit: That your teaching is

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calculated "to do away the necessity of the Disciples qualifying themselves to understand the will of the Lord."

To sustain the above proposition, but little more will be necessary than to turn to the June number of the Harbinger for the year 1849, and from pages 328–9–30, give a *synopsis* of your views which I am controverting, and it will be seen that you assert, It is the province of the elders to judge of the *law* and the *testimony*, and, by their judgment, the offender is legally excommunicated; and when a member has been adjudged worthy of excommunication by the *elders*, the congregation has no right to vote whether such decision is right or not, but is bound to do as they (the elders) decide, and ask no questions about it; and a refusal thus to do, would be rebellion and anarchy.

Now I ask, if all this be true, where is the necessity of the brethren putting themselves to any trouble to ascertain the will of the Lord? When I penned the proposition under consideration, I intended its application *alone* to cases of discipline, for this was the subject to which I took exceptions; but I am now willing, upon mature reflection, to give it a much wider range; and as discipline not only includes the practice or morality of the brotherhood, but may extend to doctrine also, we may make it apply almost to every thing relating to us as members of the Kingdom of Christ on earth. If your views be correct, the only lesson we have to learn is *unconditional submission*, and this can be done better without studying the scriptures than by so doing; and for fear, if we have the Bible in our hands, we might learn our privileges and "rebel," would it not be best to save the trouble and expense of publishing so many Bibles, and the time necessarily spent in studying the same, and let them be put *alone* in the hands of the *elders*, and, to use a trite saying, let us "go it blind," as by thus doing our conscience would be easy, and, at the same time, all difficulties in churches be prevented? I admit that this would be contrary to, and receding from all our former teaching and practice, but not more so than the sentiments you have advanced. But it may be said, If our former teaching has been wrong, that is no reason we should continue in that wrong, but should rectify our errors as quick as possible. This is admitted; but in doing so, by what rule shall we now be governed? I answer, there is no *infallible rule* but the scriptures of divine truth; for we read that "all scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be *perfect*, thoroughly furnished unto all good works." This rule, then, being like its author, unchangeable, and, consequently, the same in years gone by that it is now; and as we believe our former teaching was agreeable to the "oracle of reason, of civil law in all civilized countries, (and above all) the oracle of the Saviour and his apostles," I ask what rule is left us but the *practice of the Dark Ages* and *uncivilized society*, by which we should now be governed? For one, I go for holding on to the "oracles of the Saviour and his apostles;" and if the word of God is liable to such constructions as are now given it, would it not be best, to

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prevent our continually veering from one point of the compass to the other, to have a creed explicitly setting forth our views, subject, however, to amendment, whenever we might think it expedient. I am myself satisfied with the plainness of the scriptures, and if we would act upon the principle we set out on, and adhere closely to the word of God, without so much speculation and false reasoning, we would continue much nearer the truth.

I am unable to reconcile what you have written in June, 1849, with what you have written in the same month of the present year. You now deny teaching that the rule of the elders is "absolute and unconditional," and say that "an absolute ruler is one whose powers are unlimited by any extraneous control," and that "the powers of the elders are limited by the laws of the Christian Kingdom and the sufferance (permission, I suppose) of the congregation. They cannot lawfully consult their own pleasure in any case, nor can they continue to exercise their office except at the pleasure of their congregation. They are responsible to the congregation for all their actions, and hold authority subject to their will," &c. To all of which we heartily subscribe, and must say, if these are your sentiments, they have undergone great change since the commencement of this discussion, or you have been most unfortunate in expressing yourself in the June number of the Harbinger for 1849, which will be more fully seen by comparing the synopsis which I have given, with your sentiments as expressed above; and if you can satisfactorily show, agreeable to your views in 1849, how the elders can be reached for any decision, whether right or wrong, after a year's controversy we are of one mind.

Now, if it is the province of the elders to judge of the *testimony* and the *law*, and when an individual is excluded by them it is *legally* done, and the congregation has no right to exercise their judgment in the case, and are not to vote whether the decision is right or wrong, but are bound to *obey*, and ask no questions about it, and a refusal thus to do would be "rebellion and anarchy," I ask how is the congregation to get clear of an elder for misrule of any kind? Suppose, for instance, the elders report a case of discipline, growing out of doctrine or immorality, to the congregation, which, in the Judgment of the brethren, is contrary to the word of God—which word is emphatically said to be "truth"—which *truth* the church (not the elders) is to support, and a brother should arise in his place and object to the discipline of the elders, or even ask any "question" in relation to the matter. If your views were reduced to practice, the brother would be called to order, and as he is bound to "obey," would have to take his seat; and, worse than all, as he has been guilty of "rebellion and anarchy," should be turned out, and here the matter ends. The "truth" of God has been violated, and we have no remedy.

Now, it cannot be denied that this is the legitimate conclusion of your teaching for the year 1849, and when thus understood and attempted to be reduced to practice, whether it be "rebellion and anarchy" or not, I do not believe there is a congregation in this Reformation, worthy of the stand we

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have taken, but would "rebel," be the consequences what they might. Your views, then, if carried out, notwithstanding the explanations you have given, do make the rule of the elders "absolute and unconditional." I agree with you, that so long as the elders are in office, the church must honor all their acts as her own; with this provision, however, that said acts are in accordance with the word of God, which I contend the church not only has the right, but is bound to judge. But agreeable to your plan, although you admit the elders amenable to the church, yet they cannot, as I have endeavored to show, be reached for any cause whatever; and consequently, hold their office, not even during "good behavior," but for life. If I am wrong in my conclusions, show me wherein, and I will acknowledge my error.

I do not think it scarcely ever necessary for the church to vote in any case, and less necessary to hear the witnesses; but it is the province of the elders to have the accused before them to hear the witnesses, and report the facts to the congregation, with the law in the case, and their judgment thereon, and then it is the right of the congregation to sustain or reject the decision of the elders, and in this way the supremacy of the church is maintained; and with elders possessing scriptural qualifications, no serious difficulty will ever occur, growing out of discipline.

Having said thus much in relation to the fourth proposition—in sustaining which we find we have anticipated many of our arguments that will apply, with equal force, to the remaining and fifth one, to wit: that your teachig "creates the elders lords over God's heritage, setting up their authority as supreme, thereby making them, and not the church, the pillar and support of the truth," as it will not be denied that the church is said to be the support of the truth, and consequently, responsible to God for all the errors in the church—I ask how is she to sustain or support that *truth*, and rid herself of her responsibility to God, for failing to do her duty, unless she is superior to, and has control over, all the acts of the elders? In 1 Peter, ch. v., after defining the duties of the elders, it is said, in 3d verse, "Neither as being *lords* over God's heritage, but being ensamples to the flock." As *lord* denotes one who has *dominion*, this passage clearly shows that the elders shall not have *dominion* or absolute rule over the church. With these brief remarks we wait for your response

And with the best feelings, I subscribe myself yours, for the truth's sake,

J. G. CHINN.

RESPONSE.

BRO. CHINN—*Dear Sir:* You will, most likely, think that I have kept the foregoing article on hand longer than was necessary, but I have been a good deal from home this vacation, and other engagements have occupied my attention, so that I find myself somewhat in arrears to you and other respected correspondents.

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Your present number proposes to sustain your fourth proposition, to wit: That our teaching is calculated "to do away the necessity of the Disciples qualifying themselves to understand the will of the Lord." Although you have been gradually approaching this fourth proposition for more than four months, and now present it in most logical order, as the burthen of your present effort, it is worthy of note, that less than one-fourth of your article is devoted to it. If you thus easily and illogically lose sight of and wander away from your own positions, it is not to be marveled at, that you should not be, at all times, able to do full justice to mine. I did expect, and our readers had a right to anticipate at least an effort, on your part, at argumentative proof of a charge against "my doctrine," so gravely preferred and so long remembered, as this of your fourth proposition. But what have you given us? *One question* and *one assertion*. These are all. Your question we shall answer, and then proceed to test the value of your assertion.

After giving, as you say, a "*synopsis* of my views," you ask, "If all this be true, where is the necessity of the brethren putting themselves to any trouble to ascertain the will of the Lord?" It might be a sufficient answer to say, that if all this be *true*—that is, if what we teach be the *will of the Lord*, as I most sincerely believe it is—it is necessary for the brethren to study that will, in order that they may be convinced that "all this is true." This would seem especially necessary, inasmuch as the present controversy has grown out of a misapprehension of the divine will on this subject, which a more thorough study of the will of the Lord might, perhaps, have averted. But are the scriptures written for no other purpose than to enable the members to judge of the correctness or incorrectness of the elders' judicial decisions? Is the only use of the word of God to fit us for watching over the elders? Strange doctrine, indeed! The apostle does truly say, that the scriptures are given *that the man of God may be perfect, thoroughly furnished unto all good works*; but Bro. Chinn would seem to make "all good works" mean only to watch over and correct the decisions of the elders; and if we cannot agree with him, that it is the order of the Lord's house for the decisions of the elders to be put to the vote of the entire congregation, before they are binding, he concludes that there is no use in the congregation studying the scriptures at all; nay, that Bibles should not be published, since the expense of publishing them, and the time spent in studying them, are all to no purpose, if the brethren are not allowed to review and confirm, or set aside, as they see fit, the judicial decisions of the elders! So far from agreeing with Bro.

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Chinn on this point, I am prepared to sustain the position, that were there no such thing as a congregation in reach of a Disciple—were he, like Alexander Selkirk, left alone upon a solitary isle of the ocean, with the groves for his temple and the mountains for his altar—he would still need the word of God; yea, he would love it, and feed upon it as the medium of his spiritual life, and find in it precepts for the discipline of his own heart, lessons for the enlightenment of his darkened understanding, and promises to cheer and animate his solitary life with hopes of a brighter future. So much for the question. But before I dismiss this part of the subject, let me caution you and all others against *inferring* that I would not have the members to study the Word of God for all the purposes for which it was written. I would not have them voluntarily ignorant upon any subject which our blessed Father has condescended to enlighten us on. With this single remark allow me to proceed to the assertion.

It is asserted, that "if my views be correct, the only lesson we have to learn is *unconditional submission.*" If we had not become somewhat used to the singular facility with which Bro. Chinn draws, from my premises, whatever conclusion may suit his own purposes, I might express my astonishment at this assertion. As it is, I will only say, that I not only never affirmed or believed it, but that it is not implied in any thing I have ever written upon this subject. I have never denied that an injured member has the right of appeal to a proper tribunal; I have never denied that the elders are responsible to the congregation for the faithful and honest discharge of their duties; nor have I ever taken the position that the church is not the pillar and support of the truth. These conclusions of Bro. Chinn are all errors of inference; but I do not hold myself responsible for his mistaken inferences. I have said, and I am happy to find Bro. Chinn also says, "that so long as the elders are in office, the church must honor all their acts as her own." This is what I have uniformly contended for. As to the acts of elders out of office, I have not spoken; nor has it come into my way, yet, to say how elders are to be proceeded against, when the congregation is satisfied that they do not discharge their duties faithfully, honestly or competently. These are points I have yet in reserve, and I shall hold myself responsible for my own conclusions respecting them, but not for such inferences as it may please others to draw in advance.

But I am charged with inconsistency, too!—with teaching one doctrine in June, 1849, and a different and conflicting one in June,

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1850! How is this made out? By the same convenient process of inference. In June, 1849, I stated that the Christian form of discipline "has its analogy in every good form of government. The judicial and executive are distinct departments of authority. The Supreme Court of the United States decides what shall be done, and the Executive stands by to do it. But because he must issue his proclamation, before the forces of the country can be called into the field, we do not consider that he has the right to reconsider, reverse, or modify the decision of the judiciary. He is bound to do as they decide, and ask no questions about it. True, he has the *power* to refuse. But this would be rebellion and anarchy. So the congregation have the power to refuse to execute the sentence of the elders; but this, too, would be rebellion and anarchy. *Power* is often arbitrary, but *right* is restrained by principle, and declared by law. The *power* of a congregation to violate or neglect its duty we must concede, but the *right* to do so is another question."—pp. 329-30. I have not a word of this to take back, notwithstanding Bro. Chinn attempts to make so much capital out of the expression, "ask no questions," &c. Every one who reads with a reference to the context, will understand this phrase to mean such questions as are designed to impugn the conduct of the elders, and to resist their authority. In this sense I used it, and still retain it. But no candid interpretation can make me say that such civil and courteous questions as a member might ask, for the purpose of informing his mind or satisfying his judgment, are out of order and rebellious. This I never thought, nor did I ever suppose any one would understand me as saying. But I now teach that the rule of the elders is not *absolute* and *unconditional!* Yes, and did I ever teach that it was? Bro. Chinn *inferred* as much, but his inference was wrong. True, I did say that the members were bound to submit to the elders; and when I remembered that Paul says, (Heb. xiii. 17,) "*Obey them that have the rule over you, and submit yourselves,*" I thought I had good authority for saying so, but I do not see how this makes the rule of the elders absolute and unconditional. The elders must rule in the fear of God, and according to the law of the Lord. They must rule, too, by and with the consent of the congregation. But this is not to say that their decisions, made in the due exercise of their authority as elders, are to be put to the vote of the congregation before they are binding. Have you not, Bro. Chinn, confused your own mind, by neglecting to observe the difference between the right of a people to elect an officer, and to depose that officer, for malfeasance or dereliction in duty, and the right to interpose their

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own judgment in cases belonging legitimately to his office? Is there not a difference between a people's rejecting an officer because he does not rightly perform his duties, and their undertaking to perform those duties themselves? And can you not see how it may be our duty to obey even a bad ruler, so long as we tolerate him as our ruler, regularly constituted and appointed, rather than throw society into confusion, by disregarding the established and constitutional forms of government, and resolving every thing into the primary and absolute rights inherent in the individual members of society?

I cannot but entertain the hope, that upon more mature reflection and study of the scriptures, which you infer my teaching would dispense with altogether, you will discover that the Christian Church is an organization; that it has a definite constitution; that that constitution provides that it shall have men to rule over it, chosen by the members and ordained by evangelists or presbyters; that these rulers, thus chosen and appointed, are to be *obeyed* and *submitted to*, so long as they are rulers, because the constitution of the church so orders it; and that when the congregation are dissatisfied with the administration of affairs, the remedy is not, as you seem to think, to take the administration into the hands of the whole congregation, acting by popular vote on every question which may arise, but by deposing the unworthy rulers and electing others in their stead, who are scripturally qualified for the station. This is a summary of the whole matter. I will not enlarge upon it, lest I make my article longer than yours.

In conclusion, I trust that you will disabuse your mind of the unjust inferences, that I have done or said any thing calculated to diminish aught the solemn obligation and absolute necessity resting upon every Disciple, *to study diligently and constantly* the Word of God; that I have said or done any thing to do away with the propriety and importance of publishing the scriptures; or that there is any tendency in my views to create the necessity of a creed. Indeed, I am at a loss to see how a creed would help the matter, inasmuch as it could not please us both on this subject; and differing, as we do, on "The Word," we could not, by any hypothesis, agree on the creed. Do me the justice, also, of thinking better of my consistency; and if your fifth proposition is not already *inferentially* disposed of to your satisfaction, I shall hope to hear from you soon, and more fully on it. Meantime, with all kind and fraternal feeling, and my sincerest wishes for your health, happiness and usefulness, believe me, truly yours, W. K. P.

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THE ORDINANCE OF BAPTISM.

Dear Brother Campbell: In opposing, in most instances, (no doubt conscientiously,) what they regard as an undue importance attached to the ordinance of baptism by us, the various denominations of Presbyterians, Methodists, &c., have overlooked the teachings of their own standards on that subject. I propose to show this. The following, taken from the Confession of Faith of the Presbyterian church, expresses substantially the views of all the orthodox Pedobaptist parties on the subject of baptism:

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ; not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his church to the end of the world."

No "Campbellite" would be willing to say more, even of believers' baptism, than the above, and few would venture to say quite as much; yet it must be remembered, that this is said by the *par excellence*, evangelical parties, not of believers' baptism merely, but of infant baptism likewise. I shall notice it in connection with the baptism of infants, and proceed to show that it completely subverts,

1st. The doctrine of justification by faith;

2d. The doctrine of regeneration, or the new birth;

3d. The doctrine of repentance, as an element of regeneration.

It is only necessary merely to state, that remission of sins and justification are equivalent terms.

1st. That it entirely dispenses with faith in the subject of justification, when that subject happens to be an infant, is abundantly evident, when we consider the absolute impossibility, in the very nature of things, of its existence. Can an infant believe in God, and Jesus Christ our Lord? No. Yet, in the absence of any such faith, it is not only justified, but that justification is formally, publicly, solemnly and officially "signed and sealed" to it, by an ordinance of the New Testament. This is undeniable. Now, if infants can be justified without faith, why not adults? Does the Bible reveal one plan for the justification of infants, and another for adults? Where? Certainly it does not. What, then, becomes of justification by faith? Is it not destroyed?

But, says one, they are justified because they are the children of

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believers, and on account of the faith of their parents. We will look at this.

If this be true, then it follows, inevitably, that the exercise of faith by the children can be dispensed with; for justification, in the case of any person, can occur but once. There is no second act of justification. It never has been repeated in any instance, and never will be. The infant once justified, with or without faith, can never be justified again. If justified on the faith of its parents, it becomes all one, so far as its justification is concerned, whether it grows up a believer or an infidel. The reason is obvious: The faith requisite to its justification has already been exercised and rewarded, and its own faith, should it ever have any, would, in case it died without issue, be redundant; and in the event of issue, accrue only to the justification of that issue. It could not avail to its own justification, for that has already been secured: it must, therefore, necessarily be either superfluous, or useful only in securing the justification of others. Admirable system! How delightfully it relieves the present generation of those who happen to be the children of believing parents, and who were baptized in their infancy, from all responsibility or concern in regard to their own justification! They ought, to be sure, to secure the justification of the next generation, and thus preserve the advance already gained in the grace of God! We are one entire generation ahead of all the ordinary antiquated means of grace. The time was that a person had to exercise faith personally, in order to a personal justification. Is not the contrary doctrine that of supererogation? If children are justified on the faith of their parents, why was Cain a murderer? Esau a fornicator and profane? What will be said of the sons of Aaron? of Eli? of Samuel? and of a host of other eminent servants of God? Why were their ungodly children unjustified, unsanctified, unsaved?

2d. But if children are justified on account of their parents' faith, what becomes of the doctrine of the new birth? Is it not effectually superceded? If justification and the new birth are not exactly identical, they are at least so closely related as never to exist separately. Hence, whoever—infant or udult—is justified, is born again; and the converse is true—whoever is born again, is justified. If, therefore, infants are justified, they are born again; and the only questions are, when and how did this take place? Can any one tell?

But Mr. Calvin, in his Institutes, teaches that infants are fit subjects of baptism, in view of their *future* faith and repentance; tha the seeds of these graces are sown in the hearts of the children of believing parents by some mysterious agency of the Holy Spirit

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and, therefore, they are to be baptized. Is this so? How shall we ascertain? How did Mr. Calvin find it out? Does the Bible say any thing like this? If it did, Mr. Calvin would undoubtedly have pointed his readers to the book, chapter and verse, but he has not done so. This is his own conjecture, to get rid of a serious difficulty which lay in his way when advocating infant baptism. He saw and admitted that faith and repentance were scriptural—*prerequisites* to baptism—and infants being incapable of these, must necessarily be excluded from the ordinance. In order, therefore, to harmonize the truth with his erroneous predilections and practices, he assumed as true that which no inspired man ever said, and which no living man, however enlightened, can ever ascertain. The whole is hypothetical. That it is also absurd, is readily shown.

First, what is the seed of faith? Is it not testimony? Faith comes by hearing, and hearing by the Word of God. Is this *word* sown in the heart of an infant by some mysterious and special agency of the Holy Spirit? Who will say so? Do infants hear and believe the word of God? But again: What is the seed of repentance? Is it not the conviction of sin? Is this sown in the hearts of infants? Great men and good men sometimes say and do very little and very absurd things. This is an instance.

I have now shown that the doctrine of Pedobaptists in regard to baptism, when applied to infants, destroys completely the doctrine of justification by faith. My next object shall be to show that it also destroys the doctrine of the new birth or regeneration.

If baptism is to an infant a "sign and seal" of "regeneration," when and how was it regenerated? To say that the child was regenerated in its baptism, would severely shock the sensibilities of all the orthodox of all parties. No greater heresy could be uttered. Well, if not in baptism, when, and where, and how? Before baptism, of course, otherwise the "sign and seal" would not be given, for we never "sign and seal" that which is not previously possessed. Well, since we have ascertained that the child is regenerated, not in baptism, but before baptism, how long before? Was there any evident "renewing of the Holy Spirit shed" on the children? Any turning away from sin and turning to God? Any evidence, even the slightest, of a change of heart? None whatever. There is an unavoidable confounding of things that differ—the natural birth with the spiritual birth—in order to make out the case. The child is spiritually born because its parents, or at least one of them, was a believer. It is born of the spirit and born of the flesh, at the same time. If it is not "born again" when it is born at first, there being

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no evidence of such a change subsequently taking place, the "sign and seal" is improperly administered; and if it is "born again" when naturally born, then the new birth spoken of by the Saviour is all hyperbole—his language is without meaning.

3d. I have said that the view of baptism expressed in the Confession of Faith, when applied to infants, destroys repentance as an element of regeneration. What I have said above sufficiently proves this position. If the infant is regenerated, and, therefore, "signed and sealed" by baptism, every body knows that all this is done without any repentance on its part. I need add no more on this topic.

Thus we see, admitting the correctness of the exposition of baptism as given in the Confession of Faith, that when applied to infants, the result is the unhinging of the entire scheme of salvation as revealed in the word of God, and the introduction of absurdities the most gross and inexplicable. Can, then—we inquire seriously—can the practice be correct? If the Confession of Faith is right, the baptism of infants is wrong, for it stultifies that Confession. If the baptism of infants is right, then the Confession of Faith or the Bible is wrong, for their teachings are wholly incompatible with the practice. Would to God that our Pedobaptist friends would calmly look at this matter. Do they love their children? So do we. Do they desire the salvation of their children? So do we. Do they receive the Bible as an unerring rule and expression of faith and practice? So do we. Are they inquiring after truth? So are we. Then let us seek out the old paths and walk therein, that we may find peace and favor here and hereafter.

SAM.'L CHURCH.

CONVENTIONS—*No. IV.*

Brother Campbell: Whilst I am under no obligation to notice any thing said against my essays on clerical organization, by those periodicals which denied me the privilege of being heard through their columns, and then made a misstatement of the facts connected with such glaring injustice, and who, contrary to the rules of courtesy in such cases, are now reviewing my essays through another person, without any stipulation with me to do so from that person; and which review, I believe, would not have taken place, if there had not been a *doubling of teams.* Yet I am desirous to reply to all that has been, or can be said for such meetings, regardless of the quarter from whence they have originated.

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In the first place, it will be seen that, in this discussion, the advocates of conventions have *totally abandoned* the rule on which we and all Protestants set out—that the Bible alone is the religion of Protestants. They have not produced one passage of scripture, to countenance these assemblies, from the New Testament. Is not the Protestant rule of faith, then, imperfect? Is it not too short to accomplish all that the Protestants desire to do? If this rule of ours is fit only for Protestants to use against Catholics, and for us to use against sects, and is not fit for us to work by, ought we not to throw it aside? Ought we not to acknowledge, publicly, that we have been hitherto mistaken; that this rule, when applied to our own practice, fails; that it does not authorize us to call conventions to build meeting-houses, colleges, &c.; it does not tell how to spread the gospel; to have Bible, missionary and tract societies, and specify all that we wish to do not found in this rule; and add all these things, or include them in the first chapter of "Convenience"—a long and comprehensive chapter; or else in the second chapter of "Enlightened Judgment"—a very popular chapter; or else include all these items in the third, and still more popular chapter of "Acceptable to the Brethren;" or else include or add them to the fourth or last chapter of "Opinions;" in which chapter we are now reading, and for which chapter we had not much use in the early part of our history. While we have a rule of our own choosing, I am for working by it, or else throw it away and get another, or add more to it, until we can get one that will answer our purpose; and let us tell mankind in words, as we have already told them in acts, that our former rule will not answer. The Catholics have three infallible rules of faith and practice—to wit: the Bible, the church or their clergy, and tradition. Are they not more consistent than we are? We have the Bible alone. Our rule of apostolic precept or example, for all religious acts, does not authorize these conventions. Who called them? Our clergy or church? Then we have two rules. From whence did we derive the knowledge of these conventions? From the Catholics and Protestants? Then we have three rules of faith, as well as the Catholics and sects—the Bible, our clergy or church, and tradition. If our brethren will publish that our rule is not a good one, and will lay it aside, or add another to it, they will be more consistent than they now are. I desire to see this point now *settled forever*. I hope you and they will bring all your great powers to bear upon it

I proposed an anti-convention, upon the principle of curing one poison with another poison—one evil with another evil—to cure the bite of the dog with his hair. Desperate diseases require desperate remedies.

Because God our Father *divinely commissioned* his Son to our world, and his Son sent the apostles as missionaries to the world, and they *divinely organized* individual congregations all over the Roman empire, in the first century, does it, therefore, follow, that we in the nineteenth century, without any *divine warrant*, and contrary to our own rule of faith, have the right to call conventions, form Bible, missionary, and tract societies, elect popes, and do all other things we wish? My logic does not run that way.

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They had divine credentials for what they did. We have none for what we are doing. That is the difference between them and us. We are bound, as well as the early Christians, to spread the gospel. They did it without conventions; so can we do it without them, and have done it. The Apostles and early Christians were condemned by Jewish conventions—clerical organizations; Christians were condemned after 325 by Catholic and Protestant organizations.

As an attempt has been made to weaken the force of my essays by denying that the meeting in Cincinnati, in October, 1849, was a clerical meeting, it behooves those who deny this, to test what sort of an organization it was. Was it a clerical or a laical meeting; or a mixture of the two? Was it a human or an angelical organization; or a mixture of the two? What proportion of the two ingredients were in it? Have we not denominated such assemblies clerical organizations or meetings? Our meetings were composed of our leading men—men in the flesh—not disembodied spirits, as similar meetings were among Jews, Catholics, and Protestants. Why, then, object to calling things by their appropriate names? If I could be convinced that our men had not the same passions that other men have had who have sat in conventions, and that it was impossible for them to do the same evil deeds that others have done in conventions, then I might believe there is no evil in our having clerical organizations.

J. CREATH, Jr.

In the Methodistic Conference, held in St. Louis, in May, 1850, a proposition was warmly debated, (I do not know whether it was carried,) to have a legislature—an upper and lower house; one for the laity, the upper one for the clergy—to finish the imperfect laws of Jesus Christ. They were as *humble and as modest* in their first conventions as we are; but ambition makes ladders, with rounds in it to go up higher. Tall oaks from little acorns grow.

J. C.

BRO. CREATH'S No. IV. is now before our readers. The argument in this was fully met in our last. It is but an extension of that already responded to. Will the reader please read this and the preceding article from his pen, and then my answer to the former? I presume he will find my former response embraces all, and a little more, than is in both.

The conventions, combinations, councils and decrees, of which he speaks, are not plead, nor adopted, nor favored, by any one known to me in our ranks. Our associated meetings are wholly *executive*—neither *legislative* nor *judicial*.

We are perfectly agreed on all the premises and arguments of Bro. Creath, as they apply to such institutions and assumptions. But a building committee, a school committee, a missionary com-

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mittee, or a Bible manufacturing or Bible distributing committee or convention, is neither a pope, nor a sanhedrim, nor an ecclesiastical council, any more than it is not an inquisition, or a Jewish sanhedrim, or a conclave of Cardinals or Lord Bishops. It is neither a General Assembly nor a Methodist Conference. And therefore, we ask, what do this essay and its predecessors reprove? A. C.

CO-OPERATION MEETINGS.

THE following condensed and very sensible views of one of the editors of the Christian Magazine, we commend to our brethren, on co-operation meetings. A. C.

Much has been written and spoken on co-operation. The writer could not claim, indeed, a tithe of that wisdom which has, in divers instances, exhausted its efforts in setting forth both the propriety and necessity of co-operation, still he believes that more ought to be said and even repeated; that "line upon line and precept upon precept" are emphatically requisite to the proper understanding of the subject. Many, very many, still misapprehend the whole intention of our State and other meetings, not, we would hope, wilfully, but because they have been alarmed by the ghostly creations of their own fancies.

What is the design of Co-operation Meetings?

1. They are *not* designed to interfere with the perfect and untrammeled independence of any congregation of Christ whatever, whether rich or poor, influential or obscure.

2. They are *not* designed to frame or devise a creed, church covenant, or articles of faith, or in any degree to infringe upon the fullest exercise of the divine right of private interpretation.

3. They do *not* claim the slightest authority to legislate as to any ordinance, custom or usage, that must or must not be observed by the churches of Christ.

4. They do *not* claim any right to excommunicate or in any degree disfellowship any congregation that may think proper to refuse participation in their measures or recommendations.

5. They are *not* designed to establish any tests of Christian character, nor to decide who or who are not evangelists, bishops or deacons, nor in any sense to interfere with the action of any congregation with reference to sending forth preachers of the word.

6. They do *not* claim any authority to arbitrate the differences that may exist between different members of the same congregation, or between distinct congregations.

7. They have *not* authority to enforce any recommendation or plan of expediency, and their resolutions must be regarded, not as

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decrees or laws, but as simply *propositions* to the churches, with whom resides all power.

8. They are *not* designed to permanently concentrate power and money in the hands of a few. As a matter of fact they have never done so, nor is it possible that they ever can.

9. They are *not* intended to give a separate and independent existence to any body ecclesiastic.

10. They are *not* designed to divert the means of the brotherhood from necessary and beneficial local operations, but rather to encourage and build up these local efforts.

On the other hand—

1. They *are* intended to ascertain the true condition of the various congregations co-operating, and show the state of the cause in any given section. Without true, reliable knowledge on these matters, it is impossible to know either what *ought* to be done, or what can be done.

2. They *are* designed to secure the training and organization of those brethren who are scattered throughout the country, who do not enjoy Christian instruction, and who are unable to provide for it.

3. They *are* intended to bring the small means of individual congregations together, and to accomplish with these united means what no one congregation could effect.

4. They *are* intended to secure, as far as possible, the accomplishment of the church's mission: "Go ye into all the world, and preach the gospel to every creature."

5. They *are* designed to secure system and efficacy of action in place of irregularity and inefficacy.

6. They *are* designed to unite the brotherhood, not by a system of consolidation, but by the influence of truth, love and harmony.

7. They *are* designed, by congregating the talents of the churches, to elicit the truth on such subjects as come up for action, and then to disseminate this truth.

8. They *are* designed to be instrumental in setting on foot the best ways and means of carrying out what are confessedly the duties of the Church of Christ.

9. They *are* designed to refresh the spirits of the holy brethren, to give words of encouragement to the weary, wisdom to the inexperienced, strength to the weak, humility to the proud, and to shed over all the genial influences of fraternal love.

Brethren in Christ of the various congregations in Tennessee—Have you appointed your delegates to our next State meeting? If you have not, we earnestly and affectionately ask you to consider the following questions:

1. Can the great objects and purposes of our organization as Christian congregations, be secured without co-operative effort? Can the gospel be preached to the destitute, even in Tennessee, without co-operation?

2. If not, and we refuse to come up to this work with our prayers, our presence and our means, will not our Master in Heaven justly condemn us as unworthy stewards of the Kingdom of Heaven!

3. Because general meetings MAY *be abused*, is that any reason to a Christian man why they should *not be used at all?*

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4. Is it not true that the fears which have been conjured up on this subject are purely *fanciful*, and is there a single *fact* going to show that co-operation meetings, as held by Christian brethren, are of dangerous tendency?

5. Will a single church in Tennessee refuse to let her sister churches know where she is, her condition, the success of the gospel in her bounds, and such other facts as she may judge interesting to be known?

6. Will not some brother in each congregation lay the truth on this subject before his brethren, remove their objections, and induce them to act, and to act boldly and energetically?

"Go up," said the Lord to a certain people, "and possess the land." They went not up—alas! whither did they go? BACK to the wilderness to wander amid its arid sands, its howling wastes, forty long years.

Brethren, we may possess the land, *if we will go up*. Will we do so as one man, or plunge back into the deserts of doubt and apprehension, and drivelling, cowardly fear, and provoke the Lord that he take the honor from us and give it to a generation more worthy of him? J. E.

A BAPTIST WHO IS NO SECTARIAN.

MR. ALEX. CAMPBELL—*Dear Sir:* The contents of my last letter would seem to preclude the necessity of a disavowal, on my part, of my giving sanction to sectarianism; but it may be contended, that if I claim to be an Independent Baptist, I acknowledge my union with the Independent Baptist sect.

It has already been stated what I mean by an Independent Baptist. If regarding immersion as a gospel ordinance imposed upon all true believers, is being a Baptist, them am I a Baptist. If believing that the church is independent of synods, presbyteries, assemblies, conferences, associations, classes, conventions, councils, and all other ecclesiastical bodies not sanctioned by the New Testament Scriptures, is being an Independent, then I am independent. But if being an Independent Baptist is receiving to the privileges of the church, and communing with those only who call themselves Independent Baptists, then I am not an Independent Baptist.

If believing that salvation is of grace, and, therefore, it is no more of works, is being Old School, then am I Old School. But if admitting to baptism and church fellowship those only who loudly assert that they are of the Old School, and who promise not to commune with any who will not acknowledge the magic influence that is in

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that particular name, is being Old School, then I am not Old School.

If being come unto Mount Zion, and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, who are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel, is being a sectarian, then am I one. But if entering the pale of any religious society founded in human policy, and subscribing to its creed, and submitting to its discipline, and worshipping its idols, is being a sectarian, I am not one.

The church of Christ is a unity, but sectarianism is a legion. "There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bore her"—Cant. vi. 9. As respects the church, there is one body and one spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in all. Sectarianism has Gods many, and Lords many, and faiths many, and callings many, and children many, and baptisms three.

The sect family is very extensive. They multiply so fast, that it would be a difficult matter to enumerate them. There may be seen the mother, and the daughters, and the grand-daughters; and I feel constrained to say, that however their beauty may be admired, there are none of them noted for their modesty or virtue. Among them may be found old sects and young sects, large sects and small sects, rich sects and poor sects, fashionable sects and unfashionable sects. There is the Episcopal Methodist sect, and the Protestant Methodist sect, the Old School Presbyterian sect, and the New School Presbyterian sect, and the Cumberland Presbyterian sect, and the Dutch Reform.ed sect, and the German Reformed sect, and the Congregational sect, and the Universalist sect, and the Jesuit sect, and the Dominican sect, and the Free Will Baptist sect, and the General Baptist sect, and the Particular Baptist sect, and the Old School Baptist sect, and the New School Baptist sect, and the Seventh-Day Baptist sect, and the High Church Episcopalian sect, and the Low Church Episcopalian sect, and the Orthodox Friends sect, and the Hicksite Friends sect, &c., &c. That sect which was the least expected of the whole family to procreate, being, by her own calculations, entirely too *old*, I am told is now in a likely way to produce

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twins. One of the oracles, who has for many years been honored, as a writer, with the first page in the Periodical Bible, and as a speaker, with appointments to preach to the large Sunday morning congregations at associational meetings, has, by his profound research, discovered, he thinks, that there are two Holy Spirits; that it is not the Spirit of God the Father, but the Spirit of Christ, which imparts spiritual life. He has also made other wonderful discoveries in theology, which it is needless to detail. Of course, there must be a new sect holding fast that form of *sound words* dictated by the great divine alluded to above. Much in the same way another division will probably be effected in the same ranks. I propose the name of the "*Oldest Baptist School*" to designate the denomination acknowledging two distinct Holy Spirits.

Should we admit, that in all the different sects there are those who rely upon Christ for salvation, and who will finally be saved, still, what hope is there that the people of God will be united, so long as the sectarian principle is carried out? While one says I am of Calvin, another I of Wesley, another I of Luther, another I of Campbell, and another I of Fuller, and for every shade of difference a separate ensign is lifted up, we must expect divisions, conflicting interests, controversies to decide which is the oldest sect, and struggles to build up one sect or school at the expense of another, instead of that prosperous and happy state of the church for which we anxiously pray. The sectarian studies and relies upon his creed, his confession of faith, his discipline, instead of the New Testament. The consequence is, that he becomes versed in those, and remains ignorant as respects this.

The gospel church, as distinguished from all the sects in Christendom, has her creed, her confession of faith, her discipline, laid down in the scriptures. She acknowledges Jesus to be both Lord and Christ. Having submitted to him as her King, she refuses to be governed by conventions, councils, associations, or other bodies assuming power. She views Jesus not only as her Lord, but as made Lord for her. She regards him as her protector. She chooses rather to depend for her soundness in doctrine upon being taught of God, than upon being hedged in on all sides with decrees of councils, bulls, decisions of associations, &c. She considers man-made safeguards, to keep error out of the church, as reflecting seriously upon the promises which are in Christ yea, and in him amen. She confesses that Jesus is the Christ, the Son of the Living God, and relies upon him as her Saviour. She rejoices in him, putting no confidence in the flesh.

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The church testifies in her walk and conversation, acknowledges in the ordinances of the gospel, announces through her ministry, that Jesus is the Son of God with power; that the Son of Man hath power on earth to forgive sins; that his is the only name under heaven given among men whereby sinners may be saved; that he is both Lord and Christ. Those who receive the gospel report, who confess with their mouth the Lord Jesus, and believe in their heart that God hath raised him from the dead; that he is exalted upon the throne of his kingdom, to grant repentance and remission of sins, and to execute judgment also, because he is the Son of God, are immersed (not into a sect, but) into the name of the Father, and of the Son, and of the Holy Spirit. In being immersed into Christ, they are buried with him by that immersion into death, that like as Christ was raised up from the dead by the glory of the Father, even so they, also, should walk in newness of life.

If this communication should fall into the hands of one who is saying, with respect to Jesus—I will not have this King to reign over me—to him I bear witness that this same Jesus is now coming in his kingdom; in the clouds of heaven, with power and great glory; that he is now seated upon the throne of his glory; that before him are gathered all nations; that he must reign until all enemies are put under him. We live in a day in which God is judging the world in righteousness by Jesus Christ. You need not put far off the evil day, for the judgment is already set; it has begun at the house of God, and I leave you to determine what must be the end of those who obey not the gospel. The Jewish state, the heavens and the earth that were, are fled away from before the face of him who sits upon the great white throne, the books are opened, and the dead in sins are being judged out of those things written in the books, according to their works. The position you occupy is an alarming one. The great decision in your case is to take place before you leave the present state of existence. There will be no change of sentence after death. It is a fearful thing to fall into the hands of the Living God. He who says, I have set my king upon my holy hill of Zion, also says, kiss the Son lest he be angry, and ye perish from the way.

Should this article meet the eye of one who labors and is heavy laden, I exhort him to beware of the sects who say, lo! here is Christ, and lo! there is Christ. Believe them not. Christ does not say to you, come and fall in with a sect, and be conformed to its rules and fashions, and be clothed in its regalia, and be entangled in its yoke of bondage; but he says, come unto me. Coming into

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the pale of a sect, is not coming to Christ. Coming into a class, is not coming to Christ. Coming to an anxious bench, is not coming to Christ. Coming under the sway of a fashionable and fleshly religion, is not coming to Christ. Coming to Christ is believing the testimony that is given concerning him in the gospel, repenting of, confessing, and forsaking your sins, and taking upon you his yoke—the obedience of faith. Do you believe the Son of Man has power on earth to forgive sins? Then delay not to keep his commandments. Why tarriest thou? Arise and be immersed, and wash away thy sins. Do I hear you ask what denomination you are to unite with? You are to enter in through the gates into the city. You have nothing to do with the jarring sects without. The King says, (oh! listen to his kind and persuasive language,) "him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Yours, &c.,

PHILADELPHIA, Pa., Sept. 20, 1850. ALFRED EARLE.

THE MINISTRY.

Brother Campbell: I am an advocate for protracted meetings, even should they be continued for three months at a stretch. These extra efforts ought, in fact, to become the ordinary efforts of the church. An occasional discourse on the Lord's day, does but little good, especially gotten up, as they too frequently are, in "hot haste," amidst the working days of the week, in the shop, behind the counter, in the school-house, or on the farm. Such efforts are wanting in all the elements of an efficient discourse. They are wanting in deep, close, well-digested thought; they are usually made up of the old Jews' clothes of the shops; the stale, jejune, thousand times preached sermons of others, and produce no more impression than the rant of a parrot. They come not out from the fountain-head of the soul. There is no living spring of thought from which they issue; and although what they speak may be unexceptionably true, they fail in accomplishing but little good.

These discourses are, for the most part, wholly destitute of unction; the heart is not in them; the depths of the human spirit have

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not been evoked by them; there may be thunder in them, but no lightning. Such efforts are destruction to the cause they are designed to sustain, and they dwarf not only the minds of those who make them, but of those who hear them. "They may call up spirits from the vasty deep," but will they come? I fear we have hundreds of such preachers among us, beating the air with their hands, and echoing the thoughts and the words of others, and dealing out their weekly doses to the sleepy assemblies, reluctantly called together to hear them. No cause can long maintain even a decent existence with such an advocacy. It will annihilate itself with the certainty of doom; and our brethren might as well now have their minds opened to the truth of this declaration, as to wait for time to demonstrate it. Indeed, we have but too many and too painful evidences all around us, of the truth of this statement, in the broken down congregations, and forsaken and ruined meeting-houses, dotting, or rather blotting, this glorious valley of the west.

We have, to be sure, a great many preachers, doubtless some of whom are greatly devoted to the work, and who do, it may be, the best they can, but we venture to say, that there is not one in a hundred who obey the divine injunction, "to give themselves wholly to the work;" and the consequence is, their profiting appears, I was about to say to *nobody*, instead of *to all*.

This state of things cannot last much longer. It will destroy the minister who attempts to sustain himself by such efforts, or jeopardize the cause he attempts to sustain. And those proclaimers who have devoted their whole time to the work, and are still willing to do it, will either be silenced by this course of procedure, or else they will be compelled to do as these *secular* evangelists are doing—labor during the week for a living, and deal out stale divinity on the Lord's day. If this is not offering polluted bread upon the altar of the Lord, I know not what is. If this be not offering the blind for sacrifice, the lame and the sick—*in a figure*—I know not in what this could now consist. Offer it now to thy Governor. Will he be pleased with thee, or accept thy person?

The writer of this has some experience, and has felt the paralysing influence of the present system to his own cost. I fear there is a spirit of rivalry and envy—of jealousy and opposition—among too many of this class of preachers against those who are sustained by the church; and in some instances, they have used their *liberty* for an occasion to the flesh, in undermining the influence of those who have devoted their time and talents, and their lives, to the cause of truth and righteousness. They have underrated their abilities,

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and drawn odious comparisons between themselves and others; and by whispering and backbiting, political manœuvering and management, paralyzed the effects of the faithful servants of the Lord. And thus, by their illiberal and ungenerous treatment, they have sown discord where all was peace, and produced party feeling where all was unity; and when, by their unwise and unchristian-like course, they have cooled the ardor and the zeal of those who have been the objects of their proscription, and rendered their efforts to do good impossible, they have then charged the want of success upon their inefficiency or want of talent. In the one hope,

CINCINNATI, September 18, 1850. JAMES CHALLEN.

RE-BAPTISM.

KING AND QUEEN COUNTY, Va., June 21, 1850.

BRO. PENDLETON: In the Harbinger of the current month, I find a query from a brother in Mississippi on this subject, and your response to the same, in an extract from the "Intelligencer," by Bro. James M. Bagby, who is there replying to me on a kindred subject; and apprehending, from your remarks, that you had probably not read the communication to which Bro. B. replied, according to your extract, and that you might not notice my reply to him, which will appear in the next Intelligencer, I would ask a small space in the Harbinger for the purpose of setting this matter before your readers in a light which I deem both consistent with our efforts for the restoration of Primitive Christianity, and scriptural. This is the point most important. We may err, but let God be true.

The subject under discussion in the Intelligencer, as proposed by me, is this: "*Pedobaptist Immersion—Is it Christian Baptism?*" I feel constrained, as at present informed, to take the negative of this question. Moreover, I deem it fraught with interesting and important considerations. In the thrilling work of reformation, upon which such numbers, and such an amount of talent have been made to bear for years, now rapidly increasing, if we are yet no farther a vanced in our knowledge of Christian baptism, as to be unable, under its more difficult aspects, to distinguish it from *matters of opinion*, it becomes us well to turn it over, and carefully re-examine the subject. In arguing this subject in the Intelligencer, I have taken the ground, that if I could show plainly what Christian baptism is, then no difficulty could remain as to what it is not. I look upon it as a matter of faith, clearly revealed, and not merged in the obscurity of opinionism. With the New Testament in my hand, I find several *baptisms* mentioned, and all clearly defined; but not a single case of *re*-baptism,

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strictly speaking, named. The baptism of John is clearly taught, but no *re*-baptism of John. The baptism of the Holy Spirit is taught, but no *re*-baptism of the spirit. Christian baptism is likewise distinctly taught, but no Christian *re*-baptism. This last, frequently found its application to the subjects of John's baptism; but this by no means constituted, nor was it divinely called *re*-baptism. In a sense, it might have been called *re*-immersion; but without becoming connected explanatory terms, it could not have described the facts of such cases fully. All the various baptisms were distinctly separate and independent of each other, though embracing always the same action, and sometimes other incidentals. The baptism of suffering, may be expected to succeed all other forms, and might be associated, if either could, with the idea of *re*-baptism, but that would be unscriptural, for the sense in which the Saviour inculcated it implies that it is, after all, but a unit—*sui generis*.

With the best, the kindest feelings to our Pedobaptist friends, who would go back to an ordinance of the most doubtful value, to make the most of it to them, we should consider that we have the higher motive of duty and of truth to command our service. It seems to me, that we should be able to set this matter so clearly before their minds, that they could hardly do otherwise than see that a return to a perverted *immersion only*, is but little better than to go back with all sincerity to their infantile sprinkling. While the latter is on all hands admitted to have been without any faith, beyond that of the proxy or parent, it must be doubtful whether the faith that professed Christ, but rejected his salvation, could lead to a baptism available or acceptable to God. So far as the word of God is concerned, this appears to me to be an exceedingly plain subject; but as soon as we begin to transcend the things written, our difficulties begin.

Our excellent Bro. Bagby closes his reply thus: "I conclude, as at present advised, that by assuming a positive answer to the question with which we set out, and acting accordingly, we might keep out of the church of Christ some of his saved ones. For himself hath said, and blessed be his name, 'He that believeth and is baptized shall be saved.'" In order to be a true answer to the question before our good brother's mind, I will suppose him, in reply to the inquiry, "What sort of persons were those, as thus described by John Mark?" to state, in all candor, that the class reached and embraced fully, in his opinion, all such persons as *now* claim Christian ground among the Pedobaptist denominations. This is exactly the operation of his conclusion as a rule; and you, my dear sir, seem willing to endorse it. His argument exhibits an uncertain opinion, and his proof gives one of the plainest of all scripture texts, with thousands of illustrations to support it! But again: If his and your view be correct, we need not be cumbered by these dead weights, (as I fear they are,) for he declares them the "*saved ones*" of the Lord. If, then, they be saved, and have been these many years, without the right use of a single ordinance as divinely appointed, why not let them alone, and follow Christ ourselves? Why not? The open fountain of confusion on this subject, is, to my mind,

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clearly traceable to the human *interpolation* of *re*-baptism—*re*-immersion. This is apparent in Bro. B 's exposition of the case of the disciples found at Ephesus, as recorded in Acts xix. He says, "They had been instructed in the way of the Lord, and desired to be instructed in that way more perfectly. They had been immersed into John's immersion; and when Paul taught them more perfectly, as Aquilla and Priscilla had before taught the eloquent Apollos, they were baptized in the name of the Lord Jesus. But the question asked by Paul, is that which seems to have operated on these disciples, to induce them to be *re*-baptized." Just see the error: *he* says they were *re*-baptized, while he admits that Luke says they were baptized only. At the same time, he admits that one divine institution can only be superseded and substituted by another divine institution, and very truly. But, unfortunately, he is here maintaining, unintentionally, either that John's baptism is repeated, or that Paul had these disciples immersed at least twice, with Christian baptism. A great mistake. They were neither *re*-baptized by the repetition of the one nor the other. Great looseness prevails in the public mind in reference to doing one thing like another, and re-doing the same thing. Noah Webster himself (if I may dare hint an error at so great authority) seems to think that doing a thing like it, is the same as re-doing. He says, to *re*-marry is to marry again; and to *re*-baptize is to baptize again, without a hint of difficulty. Now, I think a man may marry again without being *re*-married, in the strict sense of the terms; or a man may be baptized again, without being *re*-baptized. In the first case, to be *re*-married, the second marriage will imply a legal divorce from the wife, and afterwards a legal marriage to the same woman again. Of these, it may be said in strict language, they are *re*-married; but if other parties constitute the new arrangement, then they are only married again. In the second case, if God had instituted John's baptism, then annulled it, and lastly restored it again, and ordered it to be repeated on the first subjects of it, we should have had re-baptism; and so of the Christian baptism. This last must not be repeated. If our Pedobaptist friends have received Christian baptism, I am wrong to insist that they should be baptized again; for this would be *re*-baptism, concerning which the word of God saith not a word, which hath met my eye. But if the Lord our God hath instituted Pedobaptist immersion, as Christian baptism, I pray you, my respected Bro. Pendleton, to take the subject in hand, and help us out of our embarrassments.

In conclusion, I would remark, that I can say in truth, that the narrative of xix. of Acts, touching the dozen disciples of John, and Paul's conduct towards them, is certainly one of the most simple and intelligible stories I ever read, and think that nothing can be plainer to any mind, untrammeled by previous prepossessions. There we find no *re*-baptism, and need not go there to bother our heads over Christian baptism—what it is, and what it is not—which we find so lucidly developed elsewhere on the sacred page. In the good hope, J. DU VAL.

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REMARKS.

THIS is a subject upon which, I am candid to avow, I never had any disposition to write, unless it were, indeed, to discourage its agitation. The case proposed for decision is, manifestly, one to which no similar case is to be found in the New Testament. We cannot, therefore, decide it by that certain application of the scriptures which puts controversy to silence. The most we can do is to draw rational inferences, and these being, of course, subject to errors of human judgment, ought not to be regarded as conclusive. For these reasons, and many others, we have long been of the opinion, that it is best to let every one be fully persuaded in his own mind, and act accordingly. But it has happened that some persons, in making up a judgment for themselves, desired the aid of others, and thus brethren, who were in no way involved in the difficulty themselves, have been called upon to express their opinions, where, otherwise, they would have preferred to be silent. Under such circumstances, we may beg the indulgence of our readers while we add a few words to what has already been said on the subject before us.

With respect to the criticisms of Bro. Du Val, by which he shows a difference between the expressions "re-immersed," "re-baptized," and "baptized again," I may say, we are agreed. The distinction is just, provided we use these words in a strictly appropriated and denominational sense. But in the freedom of common speech, and in accordance with the usage of the age, we may, I think, be allowed to employ these words as referring simply to a religious institution, without specific regard to the significancy of the act. In this sense it would be justifiable to say, that one has been re-baptized as often as he submits to the institution called baptism, for it is the *action* we are regarding, rather than its meaning or its relations. But when we restrict the meaning of the word to its significancy, as an ordinance of the Christian Church, no one can be said to have truly and really submitted to it at all, who has not received it as such. Hence, while it is true to say that the disciples mentioned in the xix. of Acts were re-baptized, so far as the mere formality was concerned, it is not proper to say that they were re-baptized with Christian baptism, and this, we presume, Bro. Bagby never designed to say. Nor do we suppose that on this subject, or from this source, there is any ambiguity in his mind; since he shows, in the outset, that "the practice involved in the question under discussion is not referable to this passage."

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We agree farther, with Dr. Du Val, "that if he could show plainly what Christian baptism is, then no difficulty could remain as to what it is not;" and we regret that a development, so important to the inquiry before us, is not attempted in the essay he has written for its elucidation. The bearing of this point upon the question we are considering, seems to have been clearly apprehended by Bro. Du Val, yet he has not given us a single paragraph in response to the question, "What is Christian baptism?" If he had proved from the scriptures that no immersion is Christian baptism—that is, not received at the hands of a clergyman—then we would have been prepared to conclude that all persons immersed by laymen only, should be "*baptized again.*" If he could show that it is essential to the institution that the administrator must be an immersed person, then the question before us would be at once settled, and we should not attempt to argue it farther. But this he has not even attempted, and, so far as I can remember them, it is just here where the scriptures fail us. On this point I do not remember that they present to us one specific and direct oracle. The promise is not "He that believeth and is baptized by an immersed person," but simply "He that believeth and is baptized shall be saved."

Were I to attempt an answer to the question, "What is Christian Baptism?" I do not know that I should feel warranted by the scriptures in saying any thing more specific than that "It is the immersion of a penitent believer, upon the confession that Jesus is the Messiah, the Son of the Living God." Were I to extend the definition farther, and make it include, as necessary and essential, any thing definite as to the character of the administrator, I should feel myself treading upon the regions of inference, and at a loss, if required, where to find a thus saith the Lord, in my justification. Regarding the Christian church as an organized body, holding in her possession the ordinances of the Lord, I can readily see how it is most orderly and fit that the administrator of this ceremony should be one regularly and constitutionally qualified and appointed for this work. I am free to admit that, as a general rule, any other course would be disorderly. But then I would take the same ground as to the administration of any other ordinance of the Lord's house. Decency and good order, as well as the utility of many portions of Christian service, require that they shall be performed by persons, select and specially fit for them; and to leave them to other hands indiscriminately, would be out of order and improper; yet, notwithstanding all this, I could not agree that such observance of these institutions is, in all cases, useless and wrong.

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Were I to make the character of the administrator an essential part of the ordinance of Christian baptism, I would not only, as I understand, be traveling out of the sacred record, but more—I would, in that case, place the benefits of obedience to this institution out of the reach of the penitent believer, for whom it was designed, and make them depend, not upon his faith and practice alone, but upon the faith and practice of the person by whom he might happen to be immersed. The blessings of obedience would thus flow, not through the faith of him who obeyed, but through the sacred hands of the sanctified official, and we should be at once involved in all the absurdities of apostolic succession, and that jargon ecclesiastic, which has swollen the tides of religious controversy till the freedom of gospel grace has been well nigh engulphed in the insolent interference of priestly and clerical assumption. We acknowledge no mediator but Christ; and the blessings of the gospel, we thank God, are suspended upon nothing but a faithful obedience to him, by each one for himself. If my baptism is acceptable only where that of the administrator has been so, then I can never be sure of pardon in any case. That scheme of mercy which yearns for our salvation with the affectionate tenderness of a mother, has left us dependent for assurance of pardon upon contingencies, which we can never definitely and certainly settle, and we can at best but go on, *hoping* to the last that we have been saved from our sins; for it is the great day of disclosure only that can reveal the truth and settle my doubts. Is this exaggeration? Let us see.

It but seldom happens that the administrator's immersion was witnessed by those whom he may himself baptize. They did not *see* him baptized; they cannot, therefore, *know* that he has ever been immersed. They may have heard it, but, in most cases, they take it for granted. With little or no evidence of the fact that the administrator has been immersed, do most men submit to this institution. Now, if the efficacy of their own baptism depends upon that of the agent who administers it to them, ought not this point to be as satisfactorily established as that "Jesus is the Messiah?" But suppose it has been proved to our conviction, yet it may turn out to be false; and as the validity of the observance depends not upon our *faith* in the immersion of the administrator, but upon the *fact itself*, we might evidently go on in a delusion all our days, and never awaken to the awful reality till it was too late to recover from its consequences. Our assurance of pardon could, on this account, never be full. Again: If the immersion of the administrator is essential, so, also, are his *faith* and *repentance;* for Bro. Du Val will not agree that any

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one has received Christian baptism, who has not also believed and repented. To make my baptism valid, then, the administrator must have truly believed and repented; and to give me full assurance of pardon, I must be fully assured of these facts. But this is, in the very nature of things, impossible. The human heart is deceitful above all things, and desperately wicked. Who can know it? The most zealous and successful proselyter may be a hypocrite, yet the fact may never be disclosed till the day of final judgment; and shall all those whom he may have immersed upon a profession of their faith in the Messiah, be lost, merely because they could not discern the hypocrisy of the preacher who baptized them! Is a well grounded and an unwavering faith in Christ, ripened by a life of obedience to his will and devotion to his cause, to count for nothing, because we have been deceived, or were mistaken as to the qualifications of the man who baptized us? Surely this is locking salvation up in the hands of the priesthood, and leaning upon the clergy rather than upon Christ!

I said that this doctrine would involve us in the difficulties of apostolic succession. We should have to be assured, not only of the faith, repentance, and baptism of the man who baptized us, but of those, also, of the man who baptized him, and thus back to the days of the apostles, since one broken link, no matter where, destroys the chain, and severs those on this side from the virtues of ministerial grace forever. Let it not be said that this is an argument drawn from extremes. The case is nigh us, and of matter-of-fact bearing. Who does not remember the honored name of Roger Williams, the founder of Rhode Island, and the true author of the doctrine of religious freedom; a doctrine claimed in Virginia for Jefferson, but associated in the world's history with this great and good man, who, in 1630, with twelve kindred spirits, landed upon the shores of New England? They were Puritans, and Pedobaptists all. Not one of them had been immersed. They searched the scriptures, learned the way of the Lord more perfectly, and resolved on being buried with Christ in baptism. They had no immersed administrator among them. They thought of sending across the waters for one; but no. They looked through the faith and obedience of the subject directly to Christ, and they saw no priestly hands protruded between him and the blessings of a faithful obedience to this divine institution. Their plan was simple. One of the number immersed Roger Williams, and he afterwards immersed the others. Thus began the practice of immersion in the United States. Need I apply the doctrine we are considering, or draw the

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evident conclusions? If the immersion of the administrator is essential, then the baptism of Roger Williams was invalid; he was not, in fact, baptized at all, according to Bro. Du Val; and of course, those whom he subsequently immersed were in the like predicament, and so with all others till now, whose baptism has descended through this line of illegitimacy. Perhaps some of our own preachers, of Old Baptist descent—yea, it may be, that some of the patrons of this very doctrine—would find themselves, after all, severed by this faulty link from the meritorious line of legitimate administrators, living even yet, with all their faith, without God and without hope in the world. But I cannot now pursue this matter further.

Bro. Du Val objects to Bro. Bagby's application of the phrase, "He that believeth and is baptized shall be saved." He says, "In order to be a true answer to the question before our good brother's mind, I will suppose him, in reply to the inquiry, 'What sort of persons were those, as thus described by John Mark?' to state, in all candor, that the class reached and embraced fully, in his opinion, all such persons as *now* claim Christian ground among the Pedobaptist denominations. This is the exact operation of his rule; and you, my dear sir, seem willing to endorse it. His argument exhibits an uncertain opinion, and his proof gives one of the plainest of all scripture texts, with thousands of illustrations to support it!" The style of this paragraph is not, to me, very perspicuous. I do not know that I fully and correctly understand what Bro. Du Val means by "such persons as *now* claim Christian ground," &c. If he means those persons who have truly believed in Jesus as the Messiah, who have repented of their sins, and, upon their confession of faith in Christ, submitted to the ordinance of baptism, by being immersed into the name of the Father, and of the Son, and of the Holy Spirit, then, I presume, both Bro. Bagby and myself will say that such persons may not be refused the privileges of "saved ones," simply because their immersion was received at the hands of one who had not himself been immersed. The subject of baptism being himself in every sense qualified, I cannot agree that he shall suffer for the demerit of the administrator. At the same time I would not be understood, nor do I suppose that Bro. Bagby would be understood, as advising or recommending this mode of submitting to this sacred and significant ordinance. We would both, no doubt, agree in regarding it as irregular, and contrary to good order; yea, as wanting in proper respect for the institution itself, to submit to it at the hands of one who did not cordially, and by his own example, commend and approve it. Yet we cannot demand that all persons shall

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see things in the same light as ourselves, nor repudiate altogether an action which has been performed in as good faith, and with as much sincerity, as by ourselves, merely because the agent has not seen all its bearings and relations with the same clear and scriptural intelligence with which they have been presented to our own minds. At the same time, I am no apologist for the levity, not to say profanity, with which *some* Pedobaptists *sometimes* administer this ordinance; and with my present views of its solemn and sublime significancy, I would sooner, were I driven to such dire necessity, perform a pilgrimage, barefoot, to Mecca, that I might be decently immersed by an humble and God fearing layman, than submit to the contemptuous and derisive manipulations of certain Methodistic priests, who immerse when they can do no better, yet spurn the institution in the very act of administering it. But upon their own heads rest their profanity!

But Bro. Du Val continues: "If his (Bro. Bagby's) and your views be correct, we need not be cumbered by these dead weights, (as I fear they are,) for he declares them the '*saved ones*' of the Lord. If, then, they be saved, and have been these many years, without the right use of a single ordinance as divinely appointed, why not let them alone, and follow Christ ourselves? Why not?" A question like this, from one of Bro. Du Val's intelligence, does astonish us somewhat. The salvation of which Bro. Bagby is speaking, is manifestly the salvation from past sins, promised to him that believes and is baptized. Now, if a man immersed by a Pedobaptist is to be let alone, because he has thus come into the enjoyment of this salvation, upon the same principle exactly, should a reformer, immersed by Bro. Du Val, be let alone, because he is thus brought into the number of the Lord's "saved ones." But if the immersed reformer needs the other ordinances of the church, in order to his Christian enjoyment and the development of his Christian character unto life everlasting, so, also, does every other man who has obtained the remission of his sins by faith, repentance, and baptism. Let us labor to teach all such the way of the Lord more perfectly—to lead them to the enjoyment and right observance of every divine institution—and I doubt not, in some instances at least, they will be found to be something more than "dead weights." That living faith which led them to Christ under the disadvantages of an imperfect light, will, under the fostering influences of clearer skies, conduct them, at last, to eternal rest.

We shall conclude with the sentiment of the Council of Nice: *That the efficacy of the rite depends upon the divine power accompanying it, not upon the character of him who administers it.*

In the freedom of the gospel, I am, fraternally, W. K. P.

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MEETING OF THE AMERICAN BIBLE UNION.

THE following notice of the meeting of the Bible Union in New York, is taken from the New York Recorder of October 9th. The editor of this journal is understood to be opposed to the Bible Union:

The Union assembled in the Tabernacle, in Mulberry street, on Wednesday afternoon last. The meeting was called to order at 3 o'clock, Dr. Cone in the chair. A passage of scripture was read by Rev. Mr. Everts. Rev. Z. Grenell, of New Jersey, prayed. Wm. Colgate, Esq., then read his report as treasurer. Amount received since the organization, $5,595 50; expenditures for paper and printing, $383; for agents' salaries, $397; salary of Corresponding Secretary, $550; for contingent expenses, ——. He said that $6,386 had been pledged to the Union, not yet received. The report was then adopted.

Dr. Cone then addressed the society. After alluding to the circumstances that caused the meeting to be held in the Tabernacle, he said he had intended to say but a few words; but a document had lately been published by the American and Foreign Bible Society, and also a letter in the *Banner and Pioneer*, bearing the signature of Edward Lathrop, both of which required notice. As to the organization of the American and Foreign Bible Society, he had to say that it was simply to vindicate the principle of Bible Translation, and nothing but ignorance or malignity could contradict it.

The discussion with the Pedobaptists was then on the rendering of the word *baptizo*, and now they must fight the battle over again with Baptists. "When Greek meets Greek, then comes the tug of war." Either for fear or shame, or some other motive, he knew not what, it had been decided that the word *immerse* should not be in the English Bible. Dr. Cone then read some resolutions passed at the May meeting, as quoted in the address of the American and Foreign Bible Society. Will they dare, he said, to rescind these resolutions? True, Dr. Ide said that they could do so when they pleased; but after holding us up to shame and everlasting contempt, will they dare to rescind these resolutions? He then reiterated the charge, that the Bible Society had changed its position. He said that the old society stood on the doctrine of expediency. He did not wonder that some of the younger brethren, who knew nothing about the matter, could sign that document. But he saw the names of Messrs. Somers and Welch there. How those who understood themselves could sign this document, passed his comprehension. He then read extracts from letters which he had received from London in reference to the remarks that had been made in reference to himself and Mr. Wyckoff in the United States. He referred to the epithets in Dr. Williams' pastoral letter. He compared the opposition to himself and friends to that against Tindal. He referred to the opposition to him in his own church as being confined to a few. He said that opposition to the work of translating had come to be a merely personal opposition against himself, and that it is now "war to the knife."

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He said he felt called to the work of translation, as much as he was to preach the gospel.

A portion of the report was then read by Mr. Wyckoff. As so much of it was omitted in reading, we have thought best not to attempt reporting it. Mr. W. wished it to be distinctly understood that all attempts to remove the Union from the field which they had assumed, by any compromises, would be useless.

Rev. Mr. Remington then moved the acceptance of the report. He said that the Bible is a revelation from God. It was given to us in Hebrew and Greek—hence we must have it translated. It is not wonderful that Satan is opposed to translations, for they bring truth to the minds of men. Satan organized his kingdom A. D. 606. He then dammed up the waters of truth. This state of things lasted till Wickliffe. He gave a sketch of the English versions—said the commonly received version was the last—spoke of its excellencies; said that it brought out clearly the essential doctrines of the Holy Spirit. He said he would not mention the common defects; but it had defects of a grave character, bad grammar, obsolete words, &c. The Word of God was for all; hence the Union took the whole ground—domestic and foreign. He then spoke of the instrumentality for this work—said that God would take care of it. He then noticed the objections to the work: he predicted that the English language would spread over the earth; hence we ought to have a good Bible translation to go with it.

He then defended the propriety of replacing baptism by immerse; said that a new version would disarm infidelity, and would show the power of truth.

Rev. James Belcher, of Maine, then arose. He said, it is a great thing to make a Bible Society of any kind; but the formation of the Bible Union is the greatest fact of the age—would cause heaven to ring with new hallelujahs. Shall we lift the veil that has lain over the mind of the Spirit for two hundred years, or not? He said the arguments against the work were those of expediency; it was a word that should never be heard in the Christian Church.

God requires a revision. Some shun to declare the whole counsel of God; they keep back one word—baptize; they insist on retaining the old version, made up partly of English and partly of Anglicized Greek. Because we love the Bible, should we not translate it? Christians are too superstitious in their attachment to a translation. We give the Bible to the heathen—why not to our own countrymen? He said the English language would soon be spoken by three hundred millions. Should we to those "the lamp of life deny?" He spoke for Maine; said the truth was sowing there and in parts of Massachusetts, and stupendous results would be the consequence. The meeting then adjourned.

EVENING SESSION.

Rev. Mr. McCarthy opened the meeting by prayer. Dr. Cone took occasion to make some explanations with regard to the division of feeling on the question of the new society in his own church.

Rev. Dr. Eaton then moved the following resolution:

Resolved, That the Word of God should be translated into every lan-

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guage among men, in just such terms as shall most unmistakably convey the mind of the Spirit as expressed in the original Hebrew and Greek.

He said that he should discuss the principle of the resolution. It was one that in a Protestant assembly all must admit. God has made a revelation to man. It is of infinite importance, for obedience to its requirements is the condition of salvation. God requires us to be co-workers in giving the truth to all men; one way is by preaching, the other is by translating the Bible into all languages. God has inspired the writers of the Bible in a plenary way, in form as well as substance. Hence there is a sacredness in the original that is not in any translation.

He said that the original languages of the Bible ceased to be spoken among men soon after the scriptures were written; hence they had stereotyped God's Word. From these languages they must be traslated into various tongues spoken among men. He then defined a translation, compared it to a mirror that reflects an image. A translation can never be a standard. He passed a high encomium on the English Bible, but it could not be a standard. He considered translation the special work of this society. He said that it was committed before the world to procure a translation that should stand the severest tests of criticism. In going forward in that work they had no reason to fear. The arguments that have been thrown out, tending to discourage us from engaging in the work, have, he must say, met with no favor from him. Some have undertaken to prove that there was no necessity for this revision, because we were doing well enough under the version as it is. Had the society proposed to make a version with especial reference to its adaptation to sectarian peculiarities, it would not have his support. Let there be a faithful version, which shall in all respects, as far as possible, reflect the meaning of the original, whatever may be the consequences to the Baptist denomination. I say, let the spirit of God be placed before man, though it prove every man to be in a lie. I am a Baptist, the son of a Bptist, the grandson of a Baptist, and all my ancestors, as far back as I can trace, were Baptists, and still I am prepared to say that if a faithful translation were to be the cause of dispersing the Baptist denomination to the four winds, let it be made.

At the conclusion of the foregoing address, Rev. Alexander Campbell, President of Bethany College, rose and addressed the society.

After giving his synopsis of my lecture, he remarks: "It was elaborately and ably written, and was listened to with eagerness throughout, by the great body of the audience, on account of his peculiar theological ideas, which have spread so extensively amongst Baptist churches in the west and south. We understand it is to be published by the friends of the Bible Union in pamphlet form."

I will only add, that on my arrival at New York, and on learning at that meridian of certain objections to the Bible Union, and to the grand object which it contemplates, I was led to make some additions to my lecture as reported in the last Millennial Harbinger. These were inserted at three different places, and may be found in a subsequent part of the present number. A. C.

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CONVENTIONS—*No. V.*

Brother Campbell: The September number of the Harbinger, containing your strictures upon Dr. Channing and myself, is before me. In refuting what the Doctor said about individual human action and alms-giving, I do not see any relevancy between his argument and the work of redemption being conjoint and representative. He was not speaking of *divine acts*, but of *human actions*. You allow me two pages in the September number, and you have nearly nine pages. On the first page of your reply to Dr. Channing, you say, "The church in Jerusalem was itself a convention;" and then how many pages do you afterwards accupy in your answer to my 3d number, to prove that I misunderstood you when you called a church and a convention verbal equivalents, in the July number? You have twice expressed your sorrow that I have so freely endorsed what Dr. Channing said against conventions. Now, permit me, my dear brother, to say to you in all kindness and candor, that your brethren who now oppose conventions, and who have opposed them since they entered this Reformation, are equally sorry to find you and others opposing conventions in the great platform you laid down for us in the Christian Baptist, and now to find you and them advocating conventions as zealously as you then opposed them. If you were right in the Christian Baptist, you are wrong now. If you are right now, you were wrong then. If you were right in the Christian Baptist, we are right now, in opposing conventions. We follow the first lessons you gave us on this subject. If we are wrong, Bro. Campbell taught us the wrong. Instead of denying this fact, and endeavoring to conceal it, and to throw the blame upon us, we believe it would be more *just* and Christian to confess the charge, and to acknowledge that the arguments you offered in the Christian Baptist, against conventions, are much more unanswerable than any that have been offered for them since that time. It is the desire of many brethren, who sincerely love and admire you, that you will reconcile the arguments in the Christian Baptist, offered against conventions, with those you now offer for them. We are unable to do this, and, therefore, we ask it as a favor of you to do it. You have condemned them by the *wholesale* and *retail*. For proof of this fact, as well as to correct the following mistake you made in the September number, when you "speak of those assumptions which have, unfortunately, presented themselves to the imagination of our own affrighted brother, who saw in a vision, in the Elkhorn Association in Kentucky, some five and twenty years ago, a young Pope, with two heads and four horns, rising out of the earth under the moderator's chair," to make the following citations from the Christian Baptist. I quote from the third essay against ecclesiastical characters, *councils*, creeds and sects, July 5, 1824. Vol. i., p 212, first and original edition, you say: "In the two preceding essays under this head, we partially adverted to the causes that concurred in ushering into

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existence that *monstrum horrendum informe ingens cui lumen ademptum;* that monster horrific, shapeless, huge, whose light is extinct, called an ecclesiastical court. By an ecclesiastical court we mean those meetings of the clergy, either stated or occasional, for the purpose either of enacting new ecclesiastical canons or of executing old ones. Whether they admit into their confederacy a lay representation, or whether they appropriate every function to themselves, to the exclusion of the laity, is, with us, no conscientious scruple; whether the assembly is composed of none but Priests and Levites, or of one-half, one-third, or one-tenth laymen, it is alike anti-scriptural, anti-christian, and dangerous to the community, civil and religious. Nor does it materially affect the character of such a combination, whether it be called Presbyterian, Episcopalian or Congregational; whether such an alliance of the priests and the kirk be called a session, a presbytery, a synod, a general assembly, a *convention*, a conference, an association, or an annual meeting, its tendency and results are the same. Whenever and wherever such a meeting either legislates, decrees, rules, directs, or controls, or assumes the character of a representative body, in religious concerns, it essentially becomes the man of sin and son of perdition. An individual church or congregation of Christ's disciples, is the *only* ecclesiastical body recognized in the New Testament. Such a society is the *highest court of Christ* on earth. Furious controversies have been carried on, and bloody wars have been waged, on the subject of church government. These, in their origin, progress, and termination, have resembled the vigorous efforts made to obtain the Saviour's tomb; or like the fruitless endeavors of the Jews to find the body of Moses. We intend to pay considerable attention to this subject, and to give details of the proceedings of ecclesiastical courts," &c. You then cite a long piece from Dr. Alexander Carson, on the words church and government, and his piece corroborates yours; and his piece is in the following strain: 'There is not the least intimation in the New Testament of a representative government.' You endorse all this piece of Dr. Carson. Dr. Carson, and Bro. Alexander Campbell, of the Christian Baptist, are both at war with Dr. Alexander Campbell, of the Millennial Harbinger. (1.)

These pieces need no comment. This platform is now abandoned, and

(1.) This objection, and all this alledged antagonism between the Christian Baptist and the Millennial Harbinger, are disposed of, or, rather, annihilated, by one remark, viz: *convention* indicates merely a coming together for any purpose. Such is its established meaning. Hence, a convention may be either scriptural or unscriptural, consistent or inconsistent with Christian law and precedent, good or evil, just as the end or object for which it is constituted, or for which it assembles. Paul and James have been, with as much reason and divine authority, arrayed against each other, as the Christian Baptist and Millennial Harbinger, on the subject of justification. The former, affirms that a man is justified by faith; the latter, that a man is justified by works. Bro. Creath can reconcile Paul and James. The same amount of perspicacity of mind and candor will, no doubt, enable him to see that in contrasting the Christian Baptist and the Millennial Harbinger, he is warring against a chimera.

A convention, authoritatively to decide matters of faith and Christian

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a new one laid down. To attempt to evade all this by saying that the Cincinnati and Lexington meetings are not ecclesiastic conventions, is like saying that our people have opposed steamboats for twenty years, and all at once they become favorable to them and build two, and make two trips; and when told that they have changed their opinion relative to steamboats, and that their steamboats will blow up as well as other steamboats they reply, ours are not steamboats, although built of the same materials, and of the same dimensions, and precisely like all other steamboats, ours are ferryboats, not steamboats; and our boats cannot blow up, because we have a different object in view from steamboats; and as proof that they will never blow up, we have made two trips, and have not blown up. We have the same sort of men to command our boats that have commanded other boats, yet we are not liable to disasters like other boats; and that steamboats and ferryboats are identically the same sort of boats, only they differ in name and object. This comparison illustrates all the logic we have seen from the advocates of conventions. (2.)

To prove that my fright did not originate with the Elkhorn Association of Kentucky, I adduce the following dates and facts: 1st. The Elkhorn Association, which decapitated my uncle and myself, was held August, 1830—just twenty years ago. My father, Wm. Creath, of Virginia, a Calvinist Baptist preacher, taught me, forty years ago, that there was no more authority in the New Testament for associations and conventions, than there was for the Pope of Rome. 2d. I had got all the lessons given me, for six years, in the Christian Baptist, before that time—August, 1830. 3d. In February, 1825, I wrote as follows respecting conventions, in the

doctrine, and a convention to deliberate on the ways and means of printing the Bible, of supplying waste and desolate places with the Book of Life, or for sending out evangelists and providing for their maintenance, are just as different as a lion and a lamb, though both are *quadrupeds*.

Because the term *church* is used to represent a Roman, Grecian, or Anglican hierarchy, shall we refuse to use that word to denote a congregation of disciples! Shall we have nothing called a church, because that word has been used to denote every sort of religious community in Christendom? Just as reasonably, religiously, and scripturally, should we all refuse to have an institution called a church, because of the assumptions, acts and deeds of Roman and Anglican churches, &c., &c. And just as logically and scripturally reasons our Bro. Creath against conventions or general meetings of brethren in Christ, to conduct, with success, any Christian enterprize, any benevolent object executive of the laws and precepts of Christ. Because Episcopalians and Romanists have clerical conventions to govern the church, high courts of judicature, and legislative assemblies, we must not convene in any given district for any Christian enterprize whatever, domestic or foreign!!

(2) This is another sample of the same unfortunate mode of reasoning with some modifications, still more unhappy. It is not the name *convention, conference* or *association*, but the character and design of it It is not the name of the ship or boat, nor is it the crew aboard, their disasters and dissentions, but rather the *cargo* of which we treat, and concerning which we now reason. It is that which is committed to the boat, its captain and crew, and not the boat itself, its name or character.

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Christian Baptist: I have long been a member of associations; and to the best of my knowledge, all the rivalships, divisions, schisms, jealousies and antipathies, which have existed in our State, have been generated, nourished, and measurably matured in associations. (3.) By adopting the same rule by which associations and conventions are formed, we might have a national convention of all the kindreds, tongues, people, tribes and nations under heaven, to meet once in every ten or twenty years, in London, Constantinople, Pekin, or Philadelphia. Let each meeting send one ambassador, plenipotentiary, messenger, priest, high priest, pontiff or king, as the urgency of the case may require. This I wrote five years before that beast gored me. These two quotations are a fair sample of the whole Christian Baptist, on the subject of conventions, and also of your debates with Walker, in 1820, and with M'Calla, in 1823. In your remarks on missionaries, page 13, Burnet's edition, you compare missionary schemes to the crusades of the tenth and eleventh centuries; (4.) and in that essay you have demonstrated that there are but two plans of sending missionaries—first, he must either possess miraculous powers, such as the apostles had, or else a whole congregation must immigrate and live permanently among the Pagans, and exhibit Christianity. I am in favor of that plan still. (See pp. 13, 14, 15, 16, 17, of C. B.)

In your reply to Robert Cautious, pp. 33–4, you compare Bible societies to the delirium—the wild fancies of a subject of fever in its highest paroxisms—and that these most fashionable projects deserve no more regard from sober Christians, intelligent in the New Testament, than the vagaries, the febrile flights of patients in an inflammatory fever. You conclude that piece by saying: "Let every church of Christ, then, if it can disseminate twenty Bibles or twenty Testaments in one year, do this much. Then it will know in what channel its bounty flows; it will need no recording secretary, no president, no manager of its bounty. It will send all this pageantry, this religious show, to the regions of pride and vanity, whence they came. Then the church and its king will have all the glory." These are the lessons we still believe, and are willing to practise, Bro. Campbell, given November 20, 1823. (5.)

The essays against tracts, are as strong as the above citations. Some of them I wrote myself. To hear men now say, as I have heard them, that

(3.) The abuse of any thing, is no argument against it. Paul and Barnabas dissented, and had a fierce debate about a missionary arrangement. Does that prove that no conference or discussion of such a question shall ever be held, because of the disagreement of Paul and Barnabas!

(4.) Not missionary schemes, but *modern* missionary schemes.

(5.) But let us hear a portion of that letter, November 20, 1823, that we may see the premises whence the conclusion came: "A heterogeneous association of Calvinists, Arminians, Mammonites, Socinians, philosophers, and philosophical sceptics," called "*A Bible Society.*" From such associations I dissent as cordially to-day (October 18, 1850) as I did November 20, 1823. But a Christian church holding a meeting for the purpose of obtaining and circulating the Holy Scriptures, is quite another view of the

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they have always been in favor of conventions, only creates a smile of pity, when they stand condemned, by the *wholesale* and *retail*, in all our early periodicals. We stand upon original ground. We desire these arguments in the Christian Baptist answered, or the work discarded. The Christian Baptist stands good against all the *puny* and *feeble* arguments that have been offered for church organization and conventions since that time.

The arguments in the Christian Baptist against all such meetings as those at Cincinnati and Lexington, in the absence of all authority from the New Testament for them, and the fact that during the first three and best ages of Christianity, there were no such assemblies, stand like the rocks of Gibraltar against all the waves that have dashed, or that may dash, against them.

Please to publish this, is the request of many brethren, and we shall let the subject rest until agitated by others.

A word as to a multitude of counselors. The most ordinary meaning of counselor is a distinguished lawyer or person; the peers of the realm; the cabinet or staff of an army. God's testimonies are our counselors. Cardinals are counselors to the Pope. All who attend conventions are not counselors. There may be safety to the persons counseling and their friends, but none to the opposing party or army. What safety have either Catholic or Protestant laity had where these clerical counselors have sat? What safety is there to us who oppose these councils? All who oppose these councils will receive no favor from them. We are no more ultra in opposing them than the whole fraternity was twenty or twenty-five years ago. I deplore the ill-feelings which have already been engendered by these councils. I am a friend to such Bible and missionary societies as are delineated in the Christian Baptist.

Your friend and brother in the patience and kingdom of Christ,

JACOB CREATH, Jr.

subject, and is, in truth, the Church of Christ issuing and circulating the Bible amongst those who have not had committed to them the Oracles of God.

While I always read the Christian Baptist with pleasure, and wonder that, written when it was, and amid such conflicting circumstances, it has so long withstood all opposition, and yet I do not now, nor have I ever, considered it as invulnerable in some points. One thing is, to me at least, clear—in no one important point has it, in my conception, been refuted.

The five notes appended to this communication from Bro. Creath are, I presume, a sufficient response to it. I do not count pages in my responses. Sometimes one sentence responds to a volume. I have yet, however, one argument in favor of such conventional meetings as those of which I am now treating, never before submitted in any thing I have written, or, as far as I now remember, to have seen written, on this subject But this I must reserve to some future occasion, presuming that enough has been now written for the present emergency. I must again affirm the conviction, that there never can be one sound argument in favor of a false position; and that, therefore, one good argument for any one proposition, is all sufficient for all men of sound understanding. A. C.

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BIBLE TRANSLATIONS.

THE following additions to my discourse delivered in New York, on the 3d October, were inserted in the following places:

The *first* commences on page 571, after the fifth paragraph;

The *second* on page 573, after the third paragraph;

The *third* on page 582, after the second paragraph.

The address, as delivered, together with those of Drs. Cone and Eaton, is now being stereotyped, by order of the Board, and will soon be issued. We commend them all to the perusal and candid consideration of our readers, and the friends of a new version of all Christian communities. We have ordered several hundred copies to be forwarded to our office. The terms on which they will be disposed of shall be announced as soon as we ascertain them from the Board of Publication. A. C.

Insertion First.—But there is a perspicacity of mind and a delicacy of taste, essential to a precise and accurate transference of some ideas from one tongue to another, which is peculiarly necessary in the case of translating Greek nouns without an article, and for which no rules of grammar can be furnished.

Our translators did not always display this endowment in an eminent degree. They sometimes employ an indefinite article where they should have employed none. The most common mind can perceive a difference between *man* without an article and *man* with an article; between assuming that *man* cannot do this, and that *a man* cannot do this; between God and *a god;* between Spirit and *a spirit.*

I will instance this in the Common Version—"God is a Spirit, and they that worship him must worship him in spirit and in truth." We would render it, God is Spirit, and they that worship him must worship him in spirit and in truth. For so translating it we might even plead the example of the same translators in other cases. For example, they render two passages from the same apostle as I have done this. "God is love," and not God is *a* love; God is light, and not God is *a* light. And even in the example cited from John iv. 24, they translate in this manner—"They that worship him must worship him in spirit and in truth;" not in *a* spirit and in *a* truth.

We might say as they do of God—An angel is a spirit; but not that an angel is Spirit. To say of an angel that he is Spirit, is by

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far too august and sublime. God alone is Spirit, God alone is light, God alone is love.

Insertion Second.—Another class of errors in the Common Version, of still more serious importance, in cases of words having different significations, is the selection of inapposite and inadequate terms to express the meaning of the Sprit, and the design of the original writer. In illustration of this we will select the word *paracleetos*, so frequently occurring in our Lord's Valedictory Address to his apostles, reported by John, chapters xiv., xv., xvi. In the Common Version it is represented by the word *Comforter*. In this discourse and in another place, by the term *advocate*. By Dr. Geo. Campbell it is here translated *monitor;* and by some other translators, *instructer, guide, etc.*

Now, of all these terms, *advocate* is the most comprehensive and generic. An advocate may guide, instruct, admonish, comfort, console, &c., but a comforter does not generally assume the character of an advocate, &c. But we have more to commend its preference in this context than its generic import. The work assigned to him by our Saviour decides his claims as paramount. He promises that when the Holy Spirit comes to act under Christ's own mission, he will reprove, convince, and teach the world. He will show its sin, Christ's righteousness, and God's judgment. He will guide his apostles into all the truth. He will bring all things that he had taught them to their remembrance. He will glorify the Messiah in all his personal and official relations. There is, indeed, an inelegance, an impropriety, in the sentence as rendered in the King's Version. "He will *reprove* the world of sin, of righteousness, and of judgment." It might be asked, How could he *reprove* the world of righteousness? That he might reprove the world because of its unrighteousness, is evident. That he might convict the world of its sin and unrighteouesness, and convince it of Christ's righteousness and of the ultimate judgment, we all can conceive.

I dwell on this passage with more emphasis, because the office of the Holy Spirit is the most essential doctrine of the whole evangelical dispensation. The mission of the Lord Jesus by his Father, and the mission of the Holy Spirit by the Son, after his glorification in the heavens, are the two most grand and sublime missions, in the annals of time or in the ages of eternity. Jesus Christ came into the world to reveal the character of his Father. The Holy Spirit came to the church to glorify Christ and to sanctify his people. Jesus came to magnify Jehovah's empire, to sustain his law and govern-

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ment, and to make them honorable to the universe; to make reconciliation for iniquity, and to obtain an eternal redemption for us. But the Spirit came to be the Holy *Guest* of the house that Jesus built "for an habitation of God through the Spirit." He is another advocate for God, another demonstration of his infinite, eternal, and immutable love.

The memorable Pentecost, after Christ's ascension and coronation as Lord of all, fully attests the truth, and reveals the import of the special advocacy of the Holy Spirit. He opened the new reign with brilliant displays of his glory, gave great eloquence to his apostles, and confirmed his pretensions and their mission, by an eloquence and power that brought three thousand Jews to do homage at his feet.

We have dwelt upon this error, not so much because of its mere verbal inaccuracy and incompetency to indicate the mind of the Spirit, but because a most solemn and sublime fact is involved in it, which, when developed and established, entrenches far into the territories of a cold Unitarian rationalism, and also invades the wide and waste dominions of a wild and frenzied enthusiasm.

If any one, however, should question its philological propriety, I will refer him to the fact, that the whole family of *paracleetos* is translated, by even King James' authority, in keeping with these views. Thus the verb *parakaleoo*, is rendered *to call for, to invite, to exhort, to admonish*, to persuade, to implore, to beseech, to console. And its verbal *parakleesis* is also rendered *a calling for, an invitation, a teaching;* and *parakleetos*, 1 John, i. 2, is rendered an *advocate*. But no term fully and adequately expresses all that is comprehended in the mission and work of the Holy Spirit, in the remedial dispensation. It not only imparted all spiritual gifts to the apostles, prophets, and Jewish evangelists of Jesus Christ, but in becoming the Holy Guest of the church, He animates, purifies, and comforts it, with all his illuminating, renovating, and sanctifying efficacy.

Insertion Third.—But we very much regret to learn, that not even the Baptists can be induced to come together, in one fraternal phalanx, to achieve this great and noble object. Since my arrival in this city, I am informed that there are some of them warmly opposed to it—that even tracts and pamphlets have been issued and put into circulation against an improved version of the Living Oracles! Two of these now lie before me. They were presented to me in answer to my inquiry for the reasons why the whole Baptist community did not make it a common cause, and come up like one

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man to the work. One of them enumerates no less than *ten reasons* against an attempt to prepare a new version, and from a quarter that I could not have anticipated. Its eminent author, in the form of a very learned and laborious volume against Romanism, stands in my library on the same shelf with my Debate with Bishop Purcel, of Cincinnati, on the same subject. And how can it be, I asked myself, that he should now stand with that party in opposing a new and improved version, in our own language, of the words of eternal life? I opened it with much interest, curious to have this mystery revealed. To its title-page my attention was instantly turned, and fixed upon its remarkable motto—"THE OLD FASHIONED BIBLE." While pondering upon the author's design in this strange motto, I hastily turned to its last page, and again read:

> "The old fashioned Bible, the dear blessed Bible,
> The Family Bible that lay on the stand."

Is this, said I to myself, an *ad captandum vulgus*, a lure for the unwary reader, or the great argument for the inviolability and immortality of King James' version? I dared not, till I had read it through, answer this first inquiry. I had no sooner glanced through its ten arguments than my eyes were opened. The spirit of the motto is the soul of its ten arguments. Its body, or substance is—"The purpose," to have and to introduce a new version, "is fraught with injury" and ruin to the Baptists. Alas! for the feeble Baptists, if a new version is fraught with injury and ruin to the denomination! But, combining his logic and rhetoric in two lines, he finds their salvation in

> "The old fashioned Bible, the dear blessed Bible,
> The Family Bible that lay on the stand."

But after a moments reflection, it occurred to me that not only the motto, but the whole ten arguments, in their soul, body and spirit, were as good against a new version, in the days of Tindal, as now; and will be as good, as sound, as conclusive against a new version, against all and every change which has been, is now, or will hereafter be proposed, through all coming time.

From the printing of Tindal's version till Cranmer's, till James' version, there was a copy of it in many Christian families, and some of them *lay* on a stand. Now, on the first motion in the father-land, to have an improved version, had the author of the "*Ten Reasons*" been then living and consulted, he would have raised the tune of the "Old Fashioned Bible that lay on the stand," and for this good and sound reason—that good sense and good logic are immutably the same—the same yesterday, to-day, and to-morrow. If an old fash-

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ioned Bible, lying one year, or one century, on a stand, be a sound and satisfactory argument against a new version of the Holy Scriptures, it will, through all coming time, be an invincible argument against any correction, emendation, or change whatever.

The ten reasons given in this pamphlet of six and thirty pages, arithmetically enumerated and logically arranged, are a mere dilution or expansion of this one popular and prolific syllogism.

It is again presented in the following words: The mere purpose to have a new version is "fraught with injury to the denomination;" "destructive of brotherly love and harmony;" "suicidal to the American and Foreign Bible Society;" "and utterly uncalled for by any consideration of principle or of duty." These are the four cardinal points to which are respectively directed the ten reasons.

The ten reasons are, indeed, essentially one, and all political or denominational. The glory, honor, and integrity of the Baptist denomination, it would appear, are much more in the eye and heart of their author, than the importance or value of a pure and faithful, a clear and intelligible translation of the Oracles of God. This I hope is not so. But he writes and reasons in such a way as to make it appear so, and that injures his own reputation much more than he can impede the glorious enterprise. For this cannot fail, heaven being assuredly on its side.

Now the case is this: The Common Version was gotten up some two and a half centuries since, under prelatical, hierarchical, and royal patronage and restrictions. The vernacular of that day, spoken and written, was, in orthography, punctuation, and in much of its common verbiage, quite different from that of the present day. The knowledge of the original tongues then possessed, compared with the present advances in Biblical literature and criticism, was proportionally more than two centuries behind the present day, and their general literature and science still more behind.

Since that day, there have been many changes in the Common Version in the use of capitals, points, verses, sections, paragraphs; some of which materially affect the sense; and, indeed, all of them are a species of notes and comments of human authority. By whose authority they were made, few can now say. But if there were any good reason or logic in favor of these changes, that same good reason and logic demand their continuance, though made without the authority of King James and his forty-seven chosen men. But if the authority of King James and his hierarchical counselors be still paramount authority in the conscience of such men as the

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author of the ten reasons, then they should repudiate all the improvements already made, and restore the identical version of King James, letter and point, for this good reason, that "he who keeps the whole law, and yet offends in one point, is guilty of all." Nor ought they to translate one word untranslated by these elect translators—not one single *amen*, *anathema*, or *maranatha*. But who will stand up in defence of such a position!

If God values, and will sanction and fulfil every *jot* and *tittle* of his law; if he commanded Moses to see that he made all things connected with the tabernacle and its service—even to the sockets and the tenons of its boards, and to the loops and selvedges of its curtains, according to a pattern showed him in the mount; and if the same spirit animated and guided the Jews in their best days, insomuch that they counted the words, and even the letters of the Pentateuch, lest one error should find its way into the sacred text; and if, after the return from their captivity in Babylon, when and where their language was corrupted, Ezra, the scribe, in reading their law, interpreted every unknown term, and repudiated every corruption of the text, so that he caused the people to hear and to understand the oracles of Jehovah, shall we, to whom God has committed the Christian oracles, the holy gospel and its sublime institutions, suffer them to be corrupted, obscured, or rendered unintelligible, without the best and most effectual effort on our part to preserve, uncorrupted, the precious deposit, and to extend to our contemporaries, and transmit to posterity, all the words of this life! Forbid it reason, conscience, and heaven! Has not Jehovah said that "though heaven be his throne and earth his footstool, though he is the high and lofty One that inhabits eternity, that to this man he will look with complacency, even to him that is of an humble and a contrite spirit, and who trembles at his word!"

The good sense and the good taste of the Grecian poet Homer, is never so handsomely and so impressively displayed, as when introducing, as he often does, the gods of Pagan superstition into his poem. He always suffers them, without note or comment, to express themselves in their own identical terms. I could wish that our venerable translators had been as judicious and as discreet as this great Grecian bard.

But why argue this cause any further? The many marginal readings of recondite terms in our numerous and various commentaries, and in our family Bibles and Testaments; the labors of innumerable pulpit orators and lecturers, expended every Lord's day in mending, correcting, and explaining the texts in all the synagogues

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in our land, alike demonstrate the need of a new version, and our ability to furnish it—first, by selecting a well authenticated original text, then by giving an exact, perspicuous, and faithful translation of it; and that, too, in a pure, chaste, and elegant Anglo-Saxon style. That our age and contemporaries are equal to this, is quite as evident as that the Greek and Roman classics have been, and can again be, so translated by competent scholars.

But, according to some learned Doctors, the time is not yet come. No, nor will the time which they have imagined ever come. In all past versions, the popular incumbent dignitaries, the prelates, the hierarchs, were compelled into the measure; though sometimes resisting till their thrones were in danger. They, too, like some of our modern doctors, could see nothing but denominational ruin, dissension and disaster in such an undertaking; and still worse, they could neither see nor feel any principle, duty or obligation, requiring them to give the full sense of God's book, and, Ezra like, to make the people understand the sacred text.

But the impending difficulties are somewhat magnified in the imagination of such desponding doctors. The Pedobaptist clergy are much more friendly to us immersionists than formerly. They are sharing with us their literary and ecclesiastical honors. They desire an amicable and honorable truce, a cessation of sectarian strife, a generous league under the serene and pacific motto, "Let me alone and I will let thee alone, for we are brethren."

But this denominational harmony, charity, and truce, will soon pass away, should we have a Baptist Bible! No, my good brethren, no such thing. They will respect you more. They will, in heart and conscience, honor you more. And better still, you will be much more honorable in your own eyes, and in the eyes of Him who looks not upon the outward profession, but upon the heart.

But I have not yet said that which I wish most emphatically to say. I want no *Baptist* Bible, in their sense of that cognomen. Nor would I plead for a new version for the sake of the word immersion. We can prove Christian immersion, as Christ's own institution, against the world, and that, too, from King James' translation. We have done it on many occasions.

No one has paid less homage to sectarian tenets, prejudices and partialities; no one, it is said, has more violently assailed the idols of the parties, than your humble servant. I have made myself vile and heretical in the esteem of their warmest defenders. And what has been the result? My experience may be profitable to others. A great revolution has been effected, our opponents themselves being

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judges. Myriads and myriads have, through our instrumentality and that of our brotherhood, received the gospel during the last thirty years. And, strange to tell, our very opponents, that once accused us of the most heretical tenets, have themselves acknowledged us orthodox, just as orthodox as themselves, in all that is deemed vital, soul-redeeming, and soul-transforming in the Christian doctrine. It will be so in this grand enterprise. Those who deprecate this movement, and inveigh most loudly and bitterly against it, will, when it has achieved its object, acknowledge its value, commend your courage and magnanimity, and gratefully regard you as the benefactors of your age and country.

From the Lutheran Observer

THANKFUL FOR SMALL FAVORS.

In a recent editorial we *incidentally* alluded to Alexander Campbell, his powerful intellect and great influence among a certain class of people; and also to the crudities and errors of many of his disciples. We made this allusion not to compliment Mr. C., nor to derogate from the character of those who claim to be his followers; but simply because the fact served to illustrate the subject we were discussing. We have since learned, to our great surprise, that some of Mr. C.'s preaching elders and members are endeavoring to make capital of the just tribute we paid to his mind and influence, while our reference to their own crudities, &c., is kept in the back ground; thus taking advantage of a portion of a mere passing remark, in order to make proselytes to a system in favor of which we have never uttered a syllable, and which, so far as we understand it, we are incapable of commending.* This is truly being "thankful for small favors," and if they can make so much out of nothing, they might have done still better by referring to a letter or two lately published in the New York Observer, from the pen of Rev. Dr. Humphreys, in which an equally high compliment is paid to Mr. C.'s

* We have been told that "an editorial, laudatory of Alexander Campbell's theology and church position, has been quoted by the Campbellites from the Observer, to the injury of truth," &c. Now, if this be so, we wish to say, that there is not a word of truth in the quotation. No such editorial has ever appeared in the Observer, and our language must have been grossly mis-quoted or perverted. If it were said, "an editorial conceding distinguished talents and great influence to A. C., but disapproving of the errors attributed to him, and condemning the follies of his disciples," &c., then the sentiments we expressed would be fairly represented. People ought to open their eyes and read for themselves understandingly, and then they would not be liable to be thus humbugged.

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intellect and influence, without, however, endorsing, any more than we did, any of his peculiar theological dogmas, and much less the errors of his verdant and ranting followers. Verily, men must be hard run for rational argument and scripture evidence, when they find it necessary to seize on such an incident and parade it on the pulpit and in private, in order to recommend their heresies and to make proselytes to them! Suppose Mr. C. is endued with a very powerful mind, is a most dextrous disputant, and has exerted great influence over a particular portion of the community, which all must admit; does this prove his translation of the New Testament to be correct, or his peculiar views to be sound and scriptural? By no means. Without wishing to reflect disreputably on Mr. C., or to treat him otherwise than as one gentleman ought to treat another, we would remark, that such men as Bacon and Bolingbroke, Russeau and Voltaire, Byron and Burr, were men of sparkling wit, sublime genius, and profound thought; and they also unfortunately exerted by far too much influence on their cotemporaries and admirers for their own good. The same might be said of numerous learned and brilliant minds at present producing great sensation in Germany, France, &c.; so, also, of some of the Unitarians in the north. *Miller*, the great millenarian, was a man of highly respectable mind, and we believe, of sincere piety, and every body knows what an immense and fearful influence he wielded. But what man of common sense would infer from this, that the systems of philosophy advocated by these men, or their peculiarities in a theological point of view, must be correct! *Nonsense!*—the very reverse would be a more legitimate conclusion; because the influence they exert is rather to be attributed to their superior intellect than to the soundness of their systems. Thus, we are persuaded, that if Mr. C. were not the man we have represented him to be, he never could have gathered in his wake so many followers. The errors proclaimed by his partizans; the spirit many of them manifest; the gross absurdities which we are told they inculcate, and to which, we have no doubt, their great Corripheus would blush to acknowledge paternity, would long since have paralyzed the efforts of many of them, and rendered them wholly innoxious, even among the ignorant, if they did not claim such a man as Mr. C. for their leader, and constantly appeal to his name and reputation in order to give currency to their errors.

We regret that it has been made necessary thus to give expression to our sentiments on this subject; but the improper use made of our brief incidental notice of Mr. C., seems to require us to deal thus plainly. If any system or theological peculiarities cannot be maintained on grounds of reason and scripture; if constant reference must be had to the great intellect and influence of him who originated the system or peculiarities; if even one branch of a passing remark, in which distinction is accorded to the originator, must be resorted to and must be perverted in order to uphold the same, then, depend upon it, that system and those peculiarities have no foundation in truth; they are not worth a straw; they are utterly worthless.

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REMARKS.

Our attention has been called to the foregoing article by a worthy friend in Baltimore, who forwarded to us the paper containing it; otherwise we might never have seen it. As it is, we have read it, and now lay it before our readers. Its caption, though indefinite, is, at least the *one-half*, true. "Small favors," true enough, are the praises of such time-serving, sect-fearing divines as the inditer of this ill-graced recantation and confession. What these "small favors" were exactly, we have not been able to learn, and that any body has ever felt the least thankful for them, we must reckon among the propositions yet to be demonstrated. No one at Bethany has any recollection of ever having seen or heard of them before this present apology for them reached us, and now we know nothing farther concerning them than it discloses. From Baltimore, we are assured, that they have been in no wise trumpeted there, as cause of gratitude, thanksgiving nor sacrifice, and we fully agree with "The Lutheran Observer," that the "preaching elders and members," whoever they be, that have so regarded them, "must be hard run for rational argument and scripture evidence" "to recommend their heresies and make proselytes to them"! "The Lutheran Observer" himself, regards these favors as not only "small," but, in fact, "nothing." The remarks from the "pen of Rev. Dr. Humphreys," he thinks, though only "*equally*" complimentary, would have "done still better." So much the better, we suppose, as Dr. Humphreys is a more notable man than the editor of the Observer, since in other respects they are *equal*. Taken in this sense, the allusion is modest. But what other sense is discovered peeping through this reference to this apt coincidence in the inditings of these two mutually opposed and "Campbellite" opposing divines? It squints like extenuation. "True, I have said so and so, like a man, perhaps, but behold, a greater than I has said likewise; and if there was error, indiscretion, fault, or what not, in my humble praise, lo! a greater than I had penned equally complimentary periods before me!"

We like a gentlemanly man, but let him, also, be independent—not independent of truth, however. This, indeed, no man can be, without some commingling of fear; and the independence we like is a fearless independence—an independence which can bear to be wakened up at midnight by the torches of sectarian inquisitors, and tremble not, because it feels it has nothing to answer for, that it would not likewise be a glory to die for. This is the true stamp of

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a man. It is the martyr-image which shows him destined to the rank of the celestials. But how rare it is, in this world and age of sectarian strait-jackets: How much more rare, among the pensioned editors of "denominational organs"! Poor men! They have a hard lot. They scarcely have a body, certainly not a soul of their own to speak with. They are nominally, officially, and, in fact, mere "*organs.*" They may be combativeness, destructiveness, acquisitiveness, secretiveness, or some other of the phrenological fifty-four, in turn, but not of their own will. They must exercise all these high gifts at the behests of the denomination, so far as they can divine them. Should they fail, however, to divine the true denominational will, and give utterance to any thing contrary, even though it were an honest word, kindly conceived and generously expressed, in behalf of a brother man, they must suffer rebuke, submit to correction, and, if need be, repent, recant, and confess. And such seems to have been the predicament of the author of the foregoing article, entitled "Thankful for Small Favors."

Sometime during the current year, Alexander Campbell visited the city of Baltimore, and delivered a series of discourses on various topics connected with the Christian Religion. He was honored with a very respectful hearing, both from laity and clergy. Among the latter was the Lutheran "organ," in the character of Editor of the "Lutheran Observer." According to his own showing, he was a good deal captivated by Mr. Campbell's "powerful intellect," and we have heard it said, by way of astonishment, since the appearance of the foregoing, that he actually had him to take tea with him! Under these kindly feelings, which are honorable to him as a Christian and a man, Mr. Kurtz penned these praises, which he now denominates, no doubt very justly, "small favors." He seemed, for the time, to forget that he was a mere "organ," and to speak and to write in his own proper person. But this did not please the denomination; yea, it actually displeased them; and he is soon told that his editorial, laudatory of Alexander Campbell, &c., is quoted by the Campbellites *to the injury of truth*, &c. Well, what more? What is to be done? Why, take it back, to be sure. Repent of the injury you have done to truth, in speaking the truth—the honest and generous sentiments of your own heart—and make amends by digging a right earnest wound into the sides of the poor "followers," who have gratefully adverted to your "small favors." The denomination says do this, and straitway the "organ" doeth it. True, "powerful intellect and great influence" are still awarded to Mr. Campbell, but "without wishing to treat him otherwise than as one

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gentleman ought to treat another," the editor now does not scruple to throw him into the category of "Bacon and Bolingbroke, Rosseau and Voltaire, Byron and Burr," infidels, sceptics, scoundrels, scoffers and scamps. We have no doubt that Mr. Kurtz did this "without wishing" it, but then it is no part of an "organ" to have a will of its own.

Mr. Campbell can, no doubt, commiserate his "courteous Lutheran friend, Mr. Kurtz," and so, for that matter, can the "followers;" but they are curious to understand how they can justly be honored by the title "followers," when, the Editor of the Observer being judge, "their great Corripheus would blush to acknowledge paternity to the gross absurdities which they inculcate." Their "errors," their "spirit," and their "gross absurdities," the Editor thinks, would be repudiated with a blush, by Mr. Campbell; yet they are *his* "followers," "disciples," "partizans," &c. They cannot, surely, be his "followers" in the things he repudiates; but Mr. K. thinks that he would repudiate their "errors;" therefore, *they can only be his "followers" in things that are true:* that he would repudiate their "spirit," therefore, they cannot follow him in it; and that he would also repudiate all their "absurdities," and what is left, but that if they follow him at all, it must be in opinions, doctrines and sentiments, manifestly consistent with reason, revelation and truth. Yet the Editor of the Observer would intimate that Mr. Campbell is quite as far astray as his "followers," and, though repudiating, with an orthodox blush, the errors of his "disciples," that he has a set of his own quite as disgraceful, and worthy of being blushed for.

But what are these errors, whether of the "followed" or the "followers?" Are they the Lutheran German-Catholic doctrine of consubstantiation, confession, &c.? Or, do they embrace the wild vagaries of Lutheran neologists, or the compromising benevolence of Lutheran restorationists? Do they wander so far from the manifest teachings of the Word of God, as to include that "Mercy to Babes"—infant sprinkling? Or is it some other absurdity of the "Augsburg Confession," or the "Libri Symbolici Ecclesiæ Evangelicæ," that these "verdant and ranting followers" have stumbled upon? We shall wait to hear. Meantime, we may admire the classic elegance of the epithets, "*verdant and ranting.*" We must regard it as a pity, however, that the Editor did not write "*green*" instead of "*verdant*," since he has spoiled the vulgarism by the synonym.

W. K. P.

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PREACHERS AND TEACHERS WANTED.

We have several letters like the following, asking us to recommend both preachers and teachers. We take this method, therefore, of giving notice to such, who may be wanting a place, that if they will make known their terms, &c., to us, we have demand for them. We do not promise, however, to recommend all who may apply, but only such as we conscientiously deem worthy:

Mt. Pleasant, Iowa, Sept. 12, 1850.

Brother Campbell: At our Annual District Meeting, which has just closed, arrangements were made for employing an evangelist to be supported, he being allowed to spend his time at such places as he may deem best for the furtherance of the Redeemer's cause. We have now raised the sum of three hundred dollars, and I have been requested by the committee who were appointed to attend to the business of selecting some good and faithful proclaimer for the district, to write to you upon the subject, and ask you if you know of any one that you could recommend to us, and that would like to take charge of such a field of labor. Our district is composed of four counties in this south-east part of the State. Let the person say how long he can serve us for $300. We think our matters are now so arranged that we can keep an evangelist constantly in the field.

Our business meeting was one of a very harmonious and pleasant character. During its continuance 14 were added to the church—13 by immersion.

I should have stated, in the proper place, that in our district we are to employ four evangelists—one for each county—and that the one we are seeking from abroad will be the fifth, and he is intended to visit such parts of the country as the others may not be able to do.

Please attend to this matter and answer as soon as practicable, as we are anxious to have the matter in operation soon.

Yours, in hope of eternal life,

W. A. SAUNDERS.

One thing satisfies me that man is a creature, and that is, that he cannot comprehend himself. He is the master-piece of a higher intelligence, and why not of God?

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NEWS FROM THE CHURCHES.

COLUMBUS, Mi., July 26, 1850.

Brother Campbell: Since my last—that is, since June 1st—we have had some 7 additions to the good cause. May our Heavenly Father bless you in your declining day! W. H. HOOKER.

GHENT, Ky., August 23, 1850.

Brother Campbell: There have been about 200 added to the congregations within fifteen miles of this place, during the past summer—Ghent, White's Run, Carlton, Napoleon, and New Liberty. J. LINDSAY.

CEDAR POINT, Giles County, Va., August 21, 1850.

Brother Campbell: As it is probable you do not often hear from our mountainous region, I will here drop you a few items of intelligence. The current Reformation which we plead, is slow in its progress here; but I think surely in operation. We are deficient in many things. Among the deficiencies is that of able ministers (proclaimers) of the New Testament. We have only five proclaimers in our district, which includes the counties of Pulaski, Floyd, Montgomery, Giles, Monroe, Mercer and Tazewell. In these counties there are about fourteen or fifteen congregations, containing a membership of from twenty to ninety-five in each. Some of these churches are well organized; some are not; some meet every first day to break the loaf, some meet monthly, and one of the churches yearly. This one has but recently come into co-operation with the others. Last year we had no evangelist traveling in our district. Last October, the churches in co-operation elected Bro. C. Bullard to travel among us, but he has been unable to do so until lately. I am informed that 15 additions have been made, within the last month, to two of the churches in this county. I formerly labored in the word and doctrine, but for the last five years my physical powers have become so much impaired by paralysis, that I am obliged to desist. Grace, mercy and peace be with you and all the holy brethren! LANDON DUNCAN.

PALMYRA, Mo., September 6, 1850.

Brother Campbell: Brethren Church and Errett, and myself, have had upwards of 50 additions lately, in the counties below here.

Yours most sincerely, J. CREATH, Jr.

HYATTSTOWN, Md., September 11, 1850.

Brother Campbell: Grace and peace to you and all the saints! This will inform you that I am on a visit to this region, and I have been proclaiming the good news with some success. We closed a meeting of days at this place on the 5th inst; the result of which was the conversion of 4 valuable persons. The annual meeting for Washington county, Md., has just closed at Beaver Creek. The audiences were large, and listened with seeming interest. The meeting-house there will seat from four to five hundred persons. There were 4 additions at this meeting.

Yours in the hope of immortality, JOHN R. FRAME.

P. S.—Since my return from the Beaver Creek meeting, 7 more happy converts have been baptized in the name of the Lord. J. R. F

FAIRVIEW, Ia., September 23, 1850.

Brother Campbell: A few weeks after the commencement of school, a meeting, conducted by Bros. Roberts and Pritchard, was undertaken, which, continuing a week, resulted in adding to the church 41 persons, about half of whom are members of my school—a result for which we thank the Lord, and by which we feel encouraged. It is a source of unmixed pleasure to see the young, whilst cultivating their intellectual powers, devoting those faculties to the service of the Most High. If we may be permitted to have

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an annual refreshing like this, we shall feel that we do not live in vain, and that our labor is not in vain in the Lord.

Bros. Roberts and Pritchard report 32 accessions to the congregation at Brownsville, the week previous to our meeting. The public mind seems favorably disposed to hear the gospel and believe; so that in many instances it has proved, and still is proving, the powerful agency of the Lord in the conversion of men.

We have a faithful and efficient band of evangelists in this quarter of the State, by whose persevering labors great victories are achieved for the cause of truth and religion. I am happy to be able to report that a better public sentiment, and a corresponding feeling of obligation, is obtaining respecting the support of evangelizing labors and educational efforts. In neither of these departments of laudable efforts, I trust the brethren of Indiana will be found wanting. Yours, in truth, A. R. BENTON.

WILLIAMSVILLE, N. Y., September 23, 1850.

Brother Campbell: Bro. Errett and I are spending a few weeks in this State. We cannot yet tell how things are going, only 5 have yet obeyed—one was taken from his bed to the water yesterday. He expected he would die in the operation; but, live or die, he would go. Well, he went back better in body and mind, and very happy, and wished to go to meeting, to tell the love of Christ to all around. In haste, WM. HAYDEN.

HERNANDO, Miss., September 23, 1850.

Brother Campbell: Since the last week in July, Bro. James Holmes, evangelist of the State co-operation of Tennessee, and myself, the evangelist of the Western District co-operation of Tennessee, have added to the churches that we have visited between the State line of Kentucky and this place, 75 persons, and are laboring with increasing interest.

Your brother in the good hope, BEN. COOPER.

MT. EDEN, Ky., September 24, 1850.

Brother Campbell: Since my last, there have been 77 additions to the cause in the bounds of my labors. L. MARRATT.

ERWINTON, S. C., October 2, 1850.

Brother Campbell: Our evangelist, Bro Green, has immersed 21 this year. Yours, in hope of immortality, WM. R. ERWIN.

FLAT ROCK, Ky., October 8, 1850.

Brother Campbell: I write to inform you that the brethren at Sharpsburg, Bath county, have just closed a meeting, which resulted in 37 additions—one of the number was a Presbyterian elder. Bro. J. G. Tompkins was the principal laborer. The brethren were much refreshed.

Yours in the Lord, JNO. BOGGS.

NEW BETHEL, Marshall County, Va., Oct. 3, 1850.

Brother Campbell: Since I last wrote to you (February last) I have had the happiness of seeing a goodly number confess the Lord, and arise, I hope, to walk in newness of life.

Near Youngstown, Washington county, Ohio, at a meeting of five days, commencing May 24th, 20 bowed to the authority of heaven. In Canfield, same county, 9 persons came out on the Lord's side. At a meeting of eight days, in DeKalb county, Ia., 45 were immersed, and 9 were reclaimed and added from other churches. Also in Trumbull county, Ohio, during this time, I have immersed some 20 or more. Friday, September 26th, commenced a meeting at Beler's Station, in this county, which lasted seven days, and resulted in the obedience of 26. Bro. Thomas Munnell arrived on the last day of the meeting, and the next day we commenced a meeting at this place. Saturday and Lord's day Bro. Hall was here. The meeting continued six days, and 22 were induced to confess the Saviour. The brethren are truly rejoicing in this county. To the Lord be all the honor!

☞Total number reported since last month, 582. C. SMITH.

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TRIBUTE OF RESPECT.

At a called meeting of the Neotrophian Society of Bethany College, convened in their Hall October 3d, 1850, the Secretary having presented a communication announcing the sad intelligence of the death of W. W. SMITH, of Tennessee, a former member of this Society—on motion, T. J. Waters, A. Campbell, Jr., and T. M. Neal, were appointed a committee to draft resolutions expressive of the feelings of the Society under this sad bereavement, and as a tribute of their respect for the deceased. The committee having retired for a short time, reported the following preamble and resolutions, which were unanimously adopted:

Whereas, in the All-Wise but inscrutible ways of His providence, it hath pleased the Creator to cut off, untimely, from among his fellows on the earth, our former companion and friend, W. W. Smith; and in the prime of his days and promise, to still forever that tongue whose eloquence has so often stirred his companions in this Hall, and excited them to a generous emulation of a noble example; *and whereas*, in this sad bereavement we recognize to ourselves the loss of a friend, true and sincere; to the College, a graduate worthy and honorable; to the church, a christian exemplary and devoted; to society, a citizen honest and patriotic; and to his parents, a son dutiful, affectionate and noble; Therefore,

1. *Resolved*, That it is with sorrow of heart and mournful regret, that we feel called upon to offer this last tribute of respect to one who, so short a time since, we greeted as a friend, but who is now lifeless and cold under the hand of death.

2. *Resolved*, That his loss is an event long to be deplored by those companions and friends who survive him; and the bereavement of his parents, a cause for the heartfelt sympathy of the members of the Neotrophian Society.

3. *Resolved*, That the Hall of the Society be hung in mourning, and that the members wear the usual badge of respect for thirty days.

4. *Resolved*, That a copy of these resolutions be forwarded to his parents, and that the editors of the Millennial Harbinger and of the local newspapers of the friends of the deceased, be requested to publish them.

Jno. C. New, Rec. Sec'y. E. S. TENER, Pres't.

The subject of the above notice was, of course, well known to us, and we can truly, and without any reserve, endorse all that is said of him. During the whole course of his student's life at Bethany, we had frequent reason to commend and admire his exemplary and Christian deportment. By letters received from his afflicted father, with whom, and his disconsolate mother, we most deeply sympathize, we learn that he died, as one who had lived such a life, might be expected to die—in the fullest triumphs of faith. When questioned about his future prospects, he promptly replied that all was right, and exulted in the immediate anticipation of the deliverance of his spirit. "Let it soar up—up to the arms of the Saviour," were among his last affecting words. In the temporary delirium under which he labored, his mind reverted to the morning lectures of Bethany College, and he would exhort his companions to "listen to the prayers of the Bishop."

Our young friend died away from home and his nearest earthly friends, with none of the tender ones of the parental roof to soothe his dying pillow or hear his farewell words; but he was not deserted. He had put his trust in one who has promised never to forsake such, and with him his spirit

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communed and was satisfied. His last moments realized the promises of the gospel, and should thus prove an encouragement to those who survive him, to persevere in "the patience of hope and the labor of love." W. K. P.

OBITUARY.

WILKINSON COUNTY, Mi., August 29, 1850.

Brother Campbell: Your ardent friend and brother, THOMAS KELL, of Franklin county, Miss., departed this life about four weeks since, in his 77th year. Although of an excellent constitution, both of body and mind, yet in four or five days he fell a victim to the flux, which has been fatal in many sections of our country. In Bro. Kell's death we have lost a tried patriot, a decided and humble christian; but O! who can tell the loss of his aged companion, who, perhaps for more than forty years, has been the affectionate and devoted wife of one worthy of her affection and love. Their children are all grown, and well provided for as respects the good things of this life. I visited the house and neighborhood of our departed brother last Lord's day. I could but see and feel in that community and church, a vacancy hard to fill.

But let us not mourn as those who have no hope for the dead; for if God has brought us into a rational, moral, and religious existence, from mere matter, and filled us with hopes of immortality and eternal life, those noble and holy aspirations can never be disappointed.

Yours in Christ, MEREDITH RENEAU.

MARION, Iowa, September 18, 1850.

The death of Bro. IRAM WILSON, a deacon of the congregation of Disciples of our Lord and Saviour Jesus Christ at Marion, Linn county, Iowa, has caused the gloom of sorrow to spread over his bereaved family and friends, and his brethren in Christ who were associated with him, and accustomed to listen to his fervent exhortations, and hear his voice of supplication, as he addressed the Father of Mercies in behalf of fallen man. He owned a thrashing machine, and while driving, on the 28th of August, by an accidental step was caught in the horse-power, and so mangled that he died on the 30th of the same month. As in health, so in his last affliction; he manifested unwavering confidence in the hope set forth in the gospel. He took an affectionate and final farewell of his family and friends, assuring them that to him death was divested of its terrors; that he had fought the fight and kept the faith, and there was a crown laid up for him; that he rejoiced that Jordan's dark waters were just before him, for he would soon be wafted to the other side, and join the vast multitude which surround the throne of the great I Am, and behold the glory of his power.

ORLANDO N. GRAY.

DANVILLE, Ky., September 11, 1850.

Died, at her residence in Boyle county, Ky., on Wednesday, the 28th of August, Mrs. MARY C. DOWNTON, consort of the late Thos. Downton, Esq., in the 61st year of her age.

In the loss to our society of one so truly excellent, we mourn not as those who have no hope, for her life has been spent in the way of the righteous; and to her last moments the goodness and mercy of the Lord, who guideth the steps of them who put their trust in him, were the theme of her song. In all her relations she filled her place with dignity, firmness and gentleness; and those who knew her best, most deeply feel the loss of her judicious advice, her encouraging words in time of trial, and her overflowing sympathy in the hour of distress. Firm and consistent in her religious

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profession, she swerved not from the path of duty when few and feeble were her associates in the work of the Lord. Her place was not often vacant in the assemblies of His people and at the table of the Lord, where it was her delight to meet her Christian brethren. She died, as she had lived for many years—a sincere and humble Disciple of Christ, and a faithful member of the Christian Church of Danville. May her children, and the numerous circle of her relations and friends, walk in the footsteps of her faith, and be prepared, like her, to enter into rest! "Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them." S.

JONES COUNTY, N. C, September 23, 1850.

In the dispensation of the Providence of God, death hath severed from our midst one of our most useful proclaimers—Elder JOHN JARMAN. He died on the 26th of August last, aged about 35 years. Bro. Jarman accompanied me to Bethany last winter, for the express purpose of making your acquaintance and hearing you preach; but, to his great disappointment, as well as mine, we were deprived of the happiness of seeing you, you being at that time on a tour to Kentucky. Although he was not gifted, as a great many are, for public speaking, yet he was as one of those whom the apostle exhorted to "adorn their profession by an upright walk and godly conversation;" by which means he succeeded in convincing a great many of his neighbors and acquaintances of the utility of speedily embracing the gospel. His whole mind seemed to have been engaged in endeavoring to persuade his friends of the utility of returning to the ancient order of things; so much so, that he was often stigmatized with preaching nothing but Campbellism. But he cared for none of those things, but pursued the even tenor of his way, fully believing that the doctrine of the Reformation was the doctrine of Christ and the apostles. Sometime previous to his illness, and the very day he was taken sick, he had immersed a goodly number, and among them several Methodists, which caused their preachers to come out against him; and to prove he had no prejudice against them, he said in his last moments, perhaps the last words he uttered, 'Send for the preachers, (Methodist,) and let us talk the matter over, for God knows I have no prejudices against them.' Under his hospitable roof the weary pilgrim and traveler always found a hearty welcome. He was kind and benevolent to all. By his death a vacuum has been made which time alone can fill. He has left a wife and two children, an aged mother, two sisters, and a large circle of acquaintances, to mourn his loss.

Your Brother in Christ, J. H. DILLAHUNT.

[Bible Advocate and Gospel Proclamation please copy.]

Died, of Typhoid fever, at the residence of Mrs. Matilda Smith, in Henry county, Ky., in the 22d year of her age, Mrs. MARTHA DRANE, consort of Dr. Joseph Drane, of New Castle, and daughter of Mrs. Ann Gill, of Boyle county, Ky. She had been a member of the Christian Church for the last nine years. The patience, forbearance, and Christian resignation displayed by the deceased throughout the whole of several weeks of extreme pain and suffering, and her firmness and tranquility in the very hour of dissolution, afford the strongest indications, the highest evidences of a faith unshaken and a heart right in the sight of God.

Thus has fallen, in the morning of life and in the very bloom of youth, a dutiful and affectionate daughter, a fond and faithful wife, a true and generous friend, a devoted and active Christian—one who discharged, with energy and faithfulness, her duty in every relation in life; one whose high order of social and domestic qualities won for her, at once, the admiration and esteem of all who knew her, and which were only surpassed by her still higher and more estimable moral and religious sentiments. She has not only left a bereaved husband, a distressed mother and sisters, but a large circle of

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relatives and friends, to mourn her early, and, to them, most unexpected death. But they will not sorrow as those who have no hope. Her death, as did her life, warrants the belief that their loss has been truly her gain. Though absent from them, she is present with the Lord.

"The God of love will sure indulge
The flowing tear, the heaving sigh,
When righteous persons fall around—
When tender friends and kindred die.

Yet not one anxious murmuring thought
Should with our mourning passions blend;
Nor should our bleeding hearts forget
Th' almighty, ever-living friend." T.

A PROPOSITION.

Will some wealthy brother forward one hundred dollars to the care of Bro. Alexander Campbell, Bethany, Va., to be paid by him to the person who shall, in his estimation, produce the best written essay on the subject of the weekly celebration of the Lord's Supper, to be distributed among the Protestant denominations who celebrate this institution irregularly—some semi-annually, some quarterly, and a few monthly?

JACOB CREATH, Jr.

CIRCULATION OF THE MILLENNIAL HARBINGER.

CLUBS, CREDIT SYSTEM, ETC.

With a liberal hand and a too confiding heart, we have sent to order books, pamphlets, magazines, from Texas to Nova Scotia; from the Atlantic to the Pacific; from Bethany to New Zealand and Australia. For many thousands of volumes we have not received, and never expect to receive, any earthly remuneration. Thousands of these were given away with our knowledge and consent, but more thousands were given away without either the one or the other. Hereafter, we desire to be the voluntary dispenser of our own bounty, according to our own judgment and discretion. We have, therefore, been making some approaches to it, by testing the expediency of the cash system, in the form of clubs. We have not yet arrived to the full assurance and understanding of the entire practicability of the system.

Complaints have been made that not sufficient notice was given, or proper time allowed to form clubs. To obviate all difficulties of this sort, we now timously announce that for the year 1851, by way of deciding on the premises, we shall send the Harbinger to—

Three persons at any one post office, for	-	-	$5	00
Five " " "	-	-	8	00
Seven " " county	-	-	10	00
Eleven " " "	-	-	15	00
Sixteen " " "	-	-	20	00

No person, whose entire arrears are not paid up to the 1st of January, 1851, can be admitted to the privileges of this system. Those paying from January to July, not in clubs, shall, as formerly, be charged $2. Those not paying till after July, $2 50. We shall keep this notice before our readers to the close of this volume. A. C.

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THE

MILLENNIAL HARBINGER:

SERIES III.

VOL. VII.] BETHANY, VA., DECEMBER, 1850. [No. XII.

THE SANCTIFICATION OF THE LORD'S DAY;

OR,

"THE PEARL OF DAYS."

[Continued from page 552.]

THE gifted authoress of the Tract on the *Sanctification of the Lord's Day*, has been already introduced to our readers. The favor which the Tract has won in Great Britain, from all the evangelicals of that enlightened land, is not its best passport to the favor of our Christian brotherhood, in this still more enlightened and more favored country. Its intrinsic worth—in other words, its truthfulness and accordance with the promptings of the good Spirit in every Christian heart—commend it to their consideration as a monitor and comforter, to enlighten and cheer them in the proper discharge of their personal and social duties, associated with, and emanating from, the consecration of this divine institution to the high and holy ends of its divine author, whose name it bears.

It is, indeed, just as pre-eminent amongst all the days of the week, as the Lord's supper is among all the suppers of the week. The grateful, solemn, and sublime prefix to it is its best commendation to the Lord's people. The Lord's people, the Lord's day, and the Lord's supper! What an harmonious, accordant, and divine association!! If not "in the spirit," as John was, we certainly should be spiritually minded, elevated and animated, on that *first* in grandeur, as well as first in number, of all the days of the week.

It was on that day that light was born of God, from the barren womb of pre-existent darkness. For God, who caused natural light to shine out of natural darkness, on the first day of the first week of time, has again caused spiritual and moral light to shine out of the

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deep dark valley and shadow of death; out of that "dread abode," where was laid the last born of David's lineal kings, and "the first born of every creature." The hour that saw him rise, witnessed the nativity of spiritual and eternal life in the human person of the triumphant Messiah, as they are to appear in the first resurrection to eternal life, when God shall bring with him, and like him, all his holy brethren.

I regret that the authoress of this Tract was obliged, by the letter of the proposition and demand for a prize essay, to call it "*The Christian Sabbath.*" It is, in no evangelical sense, the Christian's rest, or "The Christian Sabbath," in the typical and Jewish import of that word. He that has entered into Christ's rest hath "ceased from his own works," not on one day, but on all the days of "the week, as God ceased from all his" physical works on the first (seventh) day of new born time. The Christian's Sabbath begins with his conversion, and continues through life. Still, I would not be fastidious in terms, nor hypercritical in words that mean no harm, only as they consecrate papistical errors and bewilder weak minds.

Mere church men, like Alexander Pope's Mr. Balaam, observe and sanctify the Lord's day by a good dinner; for, as amongst the less opulent church men of all times, while

> "One solid dish their *week day* meal affords,
> A pudding added solemnized the *Lord's*,"

even so it is now. I have, in my sojournings found some families—professing Christian families, too—whose most essential sanctification of that hallowed day was a clean shirt, a good coat, and a more sumptuous dinner.

Some more devout "Christians," as they are called, add to these ceremonies that of a decent visit to some hallowed shrine—to some genteel and fashionable "church"—where they enjoy the pleasure of seeing and of being seen, in a style worthy of themselves and the occasion.

But as the following essay, with this single exception, commends itself to the consideration and profound regard of all our Christian readers, I submit it to them without further delay. A. C.

Steamer Cape May, Ohio River, October 22, 1850.

Man is not left, even in this state of existence, like the lower animals, to draw his chief happiness from the indulgence of his appetites, or to be led by the blind, but unerring impulse of instinct, to his chief good. He is endowed with reasoning powers and moral sentiments, which require to be enlightened and exercised, in order

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to their proper direction and healthful development. His happiness is as inseparably connected with the cultivation and exercise of the faculties of his mind, as it is with the healthful development and proper exercise of his bodily organs. We meet with abundant proof of this in the state of savage tribes, who shelter themselves in clay-built hovels, wrap themselves in the skins of beasts, and obtain a precarious subsistence from the scanty produce of the uncultivated ground, or the flesh of wild animals. If we compare their means of sustaining life, their sources of enjoyment, their religious worship, their daily habits, and their daily labors, in a word, their whole state, with the state of a civilized and enlightened community—even could we bring ourselves to look upon man as merely an intelligent and improvable animal, formed exclusively for his present life—we are irresistibly led to the conclusion, that whatever tends to elevate or refine his nature, to give to his reasoning faculties and his moral sentiments a controlling power over his appetites and propensities, is of vast importance to his well-being. It guards him from evils to which, while his animal nature is left without due restraint from his higher faculties and sentiments, he is exposed, opens to him sources of enjoyment, and discovers supplies, of which, while his intellectual nature is uncultivated, he is incapable of availing himself.

The labor to which, in the present state of society, the majority of the working population of our country is subjected, in order to obtain their subsistence, is of that incessant and tasking nature, which, when the daily hours of toil are closed, leaves the system too much exhausted for mental application or intellectual enjoyment. Hence, among those of the laboring classes who are not led by religious principle to avail themselves of the opportunities for self-improvement which the weekly rest affords, we find, with comparatively few exceptions, low and degrading pursuits the principal sources of their amusement; while their highest enjoyments are derived from the gratification of their appetites and propensities. Nor is this strange; no one who has for any considerable length of time been subjected to severe and unremitting toil, whose employment called for the exertion of his muscular power till real fatigue ensued, will deny, that, while in such a state, man is equally incapable of availing himself of the more refined pleasure of social intercourse, or of the improvement to be derived from mental application; that the craving is for animal gratification, or nervous excitement; and that a continued routine of such labor, without the seventh-day rest, would soon sink the laboring population into a condition worse than that of absolute barbarism. This is no mere speculative theory; we have only to enter into social intercourse with those around us, to meet with more than abundant proofs of its reality.

Were it possible, then, to view man as only formed for this world —as a mere link in the chain of causation—doing his little part, enjoying his brief existence, and then reduced again to his original elements, passing away alike forgetting and forgotten; and were we to regard the Sabbath as merely a civil institution, the appointment of human government; even thus separated from all its religious relations, it would, were it possible for man destitute of the knowledge of God, to improve the opportunities afforded by it, con-

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fer benefits upon working men which they could not otherwise obtain. The Sabbath limits, to some extent, the power of employers, whom selfishness and avarice, in not a few instances, have rendered alike regardless of the comfort and the health of their servants; and secures to those whose daily avocations require their absence from the family circle, the pleasures and the comforts of home; the softening and refining influence of family relations and domestic intercourse. Its rest refreshes and invigorates the physical constitution, and affords time to apply the mind to the attainment of useful knowledge: it ought therefore to command the respect of all who are sincerely desirous of promoting the improvement of the working population.

But it is impossible thus to regard man. Man has a spiritual, never-dying, as surely as he has an animal and mortal nature, which act and re-act upon each other, so that the well-being of the one is essential to the well-being of the other. He, therefore, who would confine man's views to this world, and limit his endeavors after happiness to the present life, snatches from him, along with the hopes of the future, the riches of the present. Debarred from his Father's house and his Father's table, he will soon be wallowing in the mire of ignorance and vice, and feeding on the husks of sensual indulgence. He who chains man to continuous and unremitting exertion of his physical system, unfits his mind for activity, and degrades him to a condition little above that of a beast of burden. The Sabbath, then, must be viewed in its relation to every part of man's nature, in its influence upon him as a whole, before we can fully appreciate even the merely temporal benefits it is calculated to confer upon the human family.

Some have said, that another arrangement would be beneficial—that, were more time for repose allotted to each day without a Sabbath, the purposes of Sabbath rest would be more fully attained. Were the Sabbath a human institution, appointed by earthly legislators, for purposes relating to this life, this point might be open to discussion. As it is not the institution of man, however, but that of our all-wise Creator, I shall merely ask those who advocate such a change, how they propose to bring it about? and how preserve it when once obtained? Is it not that the Sabbath claims to be an institution of Heaven, and thus, laying hold of man's conscience, ensures attention to its demands from all who fear God and tremble at his word—is it not its appearing in this character which secures to it any degree of attention and respect from society? It is the influences of the Sabbath which will yet introduce a better regulated system of labor during the week; and he who would abolish it as a step towards such an improvement, flings away the most safe and certain means of accomplishing his object.

It is only by the advancement of the laboring classes themselves in intelligence and civilization, that any really important or beneficial change can ever take place in the regulation of labor; but even were such a change effected, were the hours of daily toil considerably shortened, would there not still be abundant room for a Sabbath! How are the moral and intellectual character, the tastes and habits

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of working men to be elevated without the opportunities and the influences of this institution?

He who would abolish the Sabbath, and distribute its hours among the days of the week, that he might increase the comfort, and improve the character and the condition of working men, would act as a builder would do, who should dig up the foundations of a house that he might obtain materials wherewith to finish its upper story. Religion, like the Father of lights, from whom it emanates, bestows abundance of blessings upon many who know not the bounteous Hand from whence they come; and the Sabbath, one of its most glorious and beneficent institutions, confers numerous benefits even upon that portion of society who, trifling with its sacred obligations, and spurning its salutary restraints, fail to reap from it that amount of good which it is so well calculated to afford them.

We can form no just estimate of what the condition and circumstances of the human race would have been, if left entirely destitute of religion, from our intercourse with those who, though perversely refusing submission to its government, have, while their being was dawning, their minds and habits forming, been surrounded by its light and influences, and who, in their childhood and youth, have partaken largely of the blessings which this heaven-bestowed institution, the Christian Sabbath, affords. No; it is only from the condition and character of those tribes of mankind who have little or no vestige of revelation among them, that we are enabled to form a correct idea of what our state would have been, had the pure light of Christianity never dawned upon us. So, in like manner, in judging of the importance of this divine institution, we must compare the condition and the habits of a laboring population who have never known a Sabbath, whose bodies the Sabbath rest has never refreshed, and whose minds Sabbath instruction and Sabbath exercise have, to no extent, strengthened or cultivated, awakened or enlightened. We must compare their character and condition, their hearths and homes, with the hearths and homes, the state and character, not of the mere Sabbath sleeper, or Sabbath dresser, or even of the mere church attender or sermon hearer, but of those who, with activity and energy, avail themselves of all the opportunities of self-improvement and family culture which the Christian Sabbath is so well fitted to afford, before we can have any correct idea of even the merely temporal benefits which the Sabbath is calculated to confer upon the laboring population, or of the immense loss its discontinuance would prove to the temporal interests of society.

Even as a cessation from labor, as a rest to the worn out frame, the Sabbath is no trifling boon to the bowed down sons of toil. When we look upon it merely as a day on which the most toil-worn drudge unchidden may stretch his wearied limbs upon the couch of rest—whereon the most dusty, sweaty, dirt-smeared endurer of the consequences of man's transgression may wash himself clean, dress genteelly, and enjoy the society of his fellow-men; a day when he, who, during the six days of labor, must eat his dry, cold, hurried, and comfortless dinner alone, can sit in leisure and comfort, in the society of beloved relatives, with the clean, shining, glad faces of his little ones around him, and his wife, clean and neat, as upon her bridal-

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day, by his side, and enjoy his neatly prepared, though homly, repast; a day when brothers and sisters, early forced by necessity, from the parental roof, to seek a hard-earned subsistence elsewhere, may weekly enjoy each other's society amid the blessed influences of the home of their childhood—the Sabbath, though looked upon as bestowing only privileges like these upon working men, must command the respect of every enlightened and philanthropic mind. But when viewed as a day in which all this is associated with the hallowed influences of religion—in which man enjoys the pleasures of social intercourse blended with, and elevated by, the most sacred and purifying associations—in which the body enjoys repose, not only that the mind may be fitted for exertion, but that it may engage in the study of subjects supremely important to man, that it may apply itself to the contemplation of themes the most sublime and interesting—a day in which men not only meet together that they may be instructed, strengthened and refined, by intercourse with each other, that mind may have communion with mind, and heart with heart; but in which they are invited to meet with God himself; that their minds may have communion with His mind, and their hearts with His heart; that they may be instructed, strengthened, and refined, by the wisdom and love of God; that they may be moulded in His image, and renewed in His likeness. It seems strange that any one who believes man to be possessed of a moral and intellectual nature, capable of improvement, should set light by, or trifle with, such an institution; and passing strange, that those who name the name of Christ, who profess to be His followers who emphatically taught that the Sabbath was made for man, should despise such a privilege. fling away its hallowed restraints, and disregard its sacred obligations.

It needs but a glance at the toilsome life of our rural or our manufacturing population, to convince any one that the Sabbath, viewed merely in relation to man's temporal well-being, is of great value to the working man. The important influence which the frequent return of such a day, with all its cheering and inspiriting exercises and associations, must have upon the health of those who observe it, is not to be overlooked. The wearied frame is refreshed and invigorated, the depressed spirits enlivened, and the flagging energy restored; while its public observances call for such attention to personal appearance as cannot fail to have a beneficial effect at once upon the habits and the constitution, as also to form a strong inducement to exertion for the improvement of their condition. Hence it is, that, when we enter the house of the church-going, Sabbath-keeping laborer, we generally find a marked difference between it and the home of him who rarely or never enters a place of worship, and who regards not the sacred claims of the day.

In the house of the Sabbath-observing church-attending laborer—even though, as is too often the case, he should know little or nothing of the vital power of religion, though his observance be mere outward observance, and his religion but form—we observe useful, though sometimes rude furniture, clothing and food, cleanliness and comfort, a cheerful fire on the hearth, and a few books on the shelf;

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every thing indicating some little relish for the conveniences and comforts of civilized life.

On Saturday evening there is washing of little faces, combing and brushing of flaxen heads, laying out of clean little frocks and pinafores, or jet black shoes set ready for little feet, that, without hurry or confusion, clean and neat, they may be ready on Sabbath morning to accompany father or mother, or, if possible, both, to the place

> "Where Christians meet to praise and pray,
> To hear of heaven, and learn the way;"

or that they may trip joyously to their beloved Sabbath-school, there to sing of that happy land where every eye is bright, of that glorious city, the streets of which are of pure gold, where the water of life is continually flowing in a broad river, clear as crystal, from the throne of God and of the Lamb, into which nothing that defileth can enter, neither whatsoever loveth or maketh a lie; to learn, that to depart from evil is the highway to those blessed mansions of love, and joy, and life everlasting—that that highway is called holiness; and to be told, in childhood's own simple language, of the love of Him who is himself the way, for he shall save his people from their sins; how he said, "Suffer little children to come unto me," and took them up in his arms, and blessed them; how, when they have journeyed along the rugged path of this toilsome life, those that come unto God by him shall never again taste of death or sorrow, pain or disease; for the Lamb, which is in the midst of the throne, shall feed them, and lead them to living fountains of waters, and God shall wipe away all tears from their eyes.

What do we find in the place of all this, in the home, and among the children of the working man who profanes the sacred hours of the Sabbath? Squalor and wretchedness force themselves upon our observation. The appearance of the house and its inmates tell, in language not to be mistaken, what would be the condition of working men, were this blessed day, with all its exalting and purifying influences, set aside. How often on Saturday night, are the children tossed into bed unwashed and uncombed, while the mother puts their few rags of clothing in the wash tub, and then hangs them up by the dusty hearth, that they may be dry in the morning! Even this little attention to cleanliness, partial as it is, is of some benefit, and the benefit, so far as it goes, is from the Sabbath; for, were it not for that regard to appearance, and those ideas of decency which the public observances of the Sabbath have introduced, the skin and the clothing of the working man and his children would seldom, indeed, be subjected to the refreshing and purifying process of washing.

Of the truth of this, did the limits of this little essay permit, or did the time and circumstances of the author allow of such researches, I venture to affirm that abundant evidence could be presented from the state and habits, in regard to personal cleanliness, of the laboring population of any country where the Sabbath is disregarded, as compared with the condition and habits of the same class in countries where the Sabbath is observed as a day of public assem-

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bly for religious worship; or from the habits of the lower classes of our own, or of any other country, before the introduction of the Christian Sabbath, as compared with their habits in this respect, after the Sabbath has been for some time received and regarded among them, as at once a day of cessation from ordinary labor, and a season for public religious observances. And if the important influence which cleanliness has upon health and comfort be taken into account, the improvement of their habits in this respect will be allowed to be no trifling advantage resulting from the Sabbath to the laboring population.

But to return to the family where the Sabbath is not regarded as a day sacred to the worship of God: how frequently do we find the father, with his equally reckless companions, taking on Saturday evening his seat in the house of the spirit-dealer, there to waste, in the gratification of his debased and depraved appetite, his hard-earned wages. But what need to describe the Sabbath hours of such a family? Who that has been at all conversant with the laboring population of this country, but has witnessed the comfortless and fretful confusion of the morning? while the succeeding hours are devoted to the preparation of the noonday meal, the one great feast of the week; and, perchance, the fields, the public promenade, or a trip by railway to some place of public resort, is the occupation of the evening. And thus are all the rich opportunities which such a day affords for self-improvement and family culture, trampled under foot. And what is the condition of the children of such parents? Do they not grow up in ignorance and vice, in utter neglect, unless, indeed, they are gathered together for Sabbath instruction by the enlightened and benevolent, who would seek to do what in them lies to rescue their fellow-creatures from ignorance and degradation? This, however, will but slightly supply the want of the fireside instruction of a Sabbath-keeping family; and is it likely that these children will ever attain to that degree of mental culture, or be governed by those moral principles which would enable them to obtain an equal standing in society with the children of those who conscientiously observe the Lord's day? Let those who think so, enter the house of him who keeps holy the Lord's day, and the home of the Sabbath-breaker; let them converse with their children, observe their habits, and then answer. Those who feel inclined to trifle with the sacred obligations of this day would do well to consider, ere they slight its beneficial restraints, what a blessed privilege they fling away—what a glorious birthright they would barter for less than a mess of pottage!—a birthright, the due appreciation and the proper use of which would soon enable them to cast off that yoke of bondage, those servile feelings, with which the working classes too often regard their superiors in circumstances; would enable them to stand erect and unabashed in the presence of their fellow-man, whatever his wealth or rank, as brother in the presence of brother; would give them power of their own minds—a conscience illuminated by the light of heaven, and unfettered by subjection to man. Moreover, if the imbecility of mind, the consequent limitation of resource, and liability to become the dupes of imposture, the tools of crafty, selfish, and unprincipled men, be con-

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sidered, which usually result from the dependence of one class of men upon the mind and will of another class, this will appear to be no mean advantage, as regards temporal condition, which the proper observance of the Sabbath is calculated to confer upon the laboring population. For proof that such happy results do invariably follow the introduction of the Sabbath among the working classes, in proportion to its proper observance, we have only to glance at the character and condition of the people in countries where the Sabbath is, in some measure, rightly understood and observed, as compared with the state of the people in lands where the Lord's day is unknown, or devoted to mere amusement.

The rest of the Sabbath is invaluable to the laborer who is desirous of cultivating his own mind by study, of strenghthening and gaining the control of his intellectual powers, of increasing his stock of knowledge by reading. When he returns from his daily labor, to enjoy his brief hour of leisure in the evening, his system is too much exhausted by his previous exertion, and, consequently, his animal spirits too much depressed, for close application of mind or energy of thought. If he attempt to peruse any really serious and useful author, he not unfrequently falls asleep with the book in his hand. The lighter pages of the novelist, with their intellectual intoxication, and too often pernicious views of human life and human nature, may be able, by their excitement, to overcome, for a time, this fatigue; and, therefore, if he reads at all, for these, the works of the natural and moral philosopher, of the historian, the moralist, and the theologian, are laid aside; and thus his moral and intellectual nature, not receiving wholesome food or healthful exercise, becomes weak and diseased, and unfitted to fulfil the offices of enlightening him; his passions and appetites, unrestrained by an enlightened conscience and cultivated understanding, lead him captive at their will; and his whole character and condition strikingly prove, that, as a general rule, the degradation of one part of man's nature is the degradation of the whole.

Is his temporal condition abject, his body subjected to unremitting toil! his intellectual condition, too, is debased, and his mind enslaved. Is his intellect uncultivated, and his moral nature vitiated! his outward appearance* and condition are degraded, rude, and comfortless. The Sabbath, by the repose it affords, not only renews man's physical energy, renovates his animal system, it also qualifies his mind to apply itself to self-culture, and to the acquisition of solid and useful knowledge. Nor does it stop here—it leaves him not unaided and unguided to grope in darkness for the knowledge which is essential to his well-being; it pours upon his path a flood of light, opens wide the gate of knowledge, and bids him enter. It leaves him not to mope alone over the dreamy speculations of sceptical philosophers who have attained to no belief, who have no certainty of knowledge, but have chosen their perpetual abode in those gloomy regions of darkness where the dense fogs of doubt are forever settled, till his mental energy is exhausted and his mind unhinged.

* This is strikingly verified by *Lavater*, in his celebrated work on Physiognomy.—Ed.

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No; it calls him forth in exulting joy to seek the society of his fellow-men, that mind may awaken and strengthen mind, and heart warm heart—that they may ponder together the meaning of facts—facts attested by incontrovertible evidence—facts the most sublime and interesting that have ever engaged the attention of man. It calls men together to study, in each other's society, a system of morality pure and perfect, founded upon these facts. It furnishes him with subjects surpassingly glorious, in the contemplation of which he may exert and cultivate his intellectual powers. It inspires him with hopes which give him fortitude to endure the unavoidable evils of his condition, and energy to surmount its difficulties. Yes, the Lord's day, with its communion with God, its memorials, its exercises, its instructions, and its social intercourse, ever as it returns gives a fresh impulse to human advancement. It is, truly, a fountain whence spring innumerable benefits.

Not only does each returning Sabbath give a new and powerful impetus to man's advancement in his heavenward course; but in so doing, it urges him onward and upward in civilization, refinement, and comfort.

A day of rest, of cessation from active and toilsome exertion, is, doubtless, as ministering to the health and vigor of the animal system, of immense value to working men. I have no hesitation, however, in affirming, that, amongst those who view it in no other light than as a day of rest and recreation, as a season set apart to no higher purpose than that of refreshing and invigorating the body, it generally fails of accomplishing even this: they almost invariably devote the day to the service of their divers lusts and pleasures, while the neglected appearance of their families, and the jaded and abused state of their bodies, wofully testify to the degrading effects of misusing its hallowed hours; and clearly demonstrate, that it is "*the Sabbath of the Lord*," the Lord's day alone, as appointed by himself, which is really calculated to benefit mankind, and not a day of man's devising. And why? Because the Sabbath day is appointed by our all-wise Creator, by Him who knoweth what is in man, and what is needful for man. And it is exactly suited to man—it meets the wants at once of his physical and intellectual constitution, and of his social and spiritual nature. He who wears purple and fine linen, and fares sumptuously every day, whose hand has never been hardened, nor his brow moistened by toil, whose every day makes him the companion and instructor of his family, and who, fresh and unwearied, can seat himself in his quiet study, and enjoy his daily returning hours of leisure, may slight the obligations of the Sabbath, and break loose from its restraints, without, in the eye of his fellow-man, appearing to suffer in mind, character, or condition. But on him whose daily returning wants call for strenuous and incessant exertion, that they may obtain a needful supply, the abuse of Sabbath hours is soon visible in a beggared and degraded mind, a depraved moral character, and a consequently degraded condition in society; in squalid, untrained children, and a comfortless home; and not unfrequently, in absolute want of the very necessaries of life.

It might easily be shown, that, among the numerous advantages

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which the weekly rest affords the working man, in this, namely, that it gives him its rest, without diminishing, in any degree, his means of subsistence and comfort. By preventing the seventh day from being brought into the labor market, it enables him to procure a remuneration for six days' labor equal to that which, were there no such day, he would be able to obtain for seven. Although those who degrade the Sabbath from its place as a religious institution, to a day of mere bodily rest and recreation, enjoy this advantage in common with him who regards the day in its proper character, as a day set apart for the public worship of God, and the study of his word; yet, they are generally by far his inferiors in comfort and independence. It is no uncommon thing to find them, while actually engaged in some kind of employment which brings higher wages than the occupation followed by their neighbor obtains, before the close of the week begging or borrowing from him the necessaries of life. Few will have mingled much among laboring men and their families, without meeting with many instances of this kind, all demonstrating the truth of what has already been advanced, that it is the Christian Sabbath, observed as appointed by our Lord himself, that can ever really improve even the temporal character of the laborer, and that no human institution ever can supply its place, or have the same beneficial influence upon society.

To the husband and father, whose family require his daily labor for their support, and who is anxious to impart to them that instruction which is so necessary to the perfect and healthful development of their mental powers, the Sabbath is of inestimable value. Dearly as he loves to meet the joyous welcome of his little ones upon his return from his day's labor, pleasant as it is for him to enjoy their childish prattle, while they are seated together around the evening fire, yet, having just returned, exhausted by a day of toil, while they climb his knee, and chat over the little adventures of the day, they are more to him as playthings, than as beings the training of whose minds and habits for after life is entrusted to him. This, during the six days of labor, devolves, almost exclusively, upon the mother, or, as is too often the case, it is utterly neglected, because it requires the most incessant and laborious exertions of both father and mother to enable them to obtain a subsistence for themselves and their offspring; and were it not for the weekly return of Sabbath rest, and its opportunities for improvement, they would grow up untrained, as the wild ass's colt. But the Sabbath places the Christian father refreshed and vigorous in the midst of his family, his mind enlightened and enriched by its instruction, and his feelings soothed by its devotional exercises; thus fitting him to impart instruction in a manner at once calculated to reach the understandings and win the hearts of his little ones.

What a delightful sense of tranquil enjoyment is to be met with in the family of the laborer when the Sabbath is properly appreciated and actively improved! Has the reader ever spent a Lord's day in such a family? has he seen the children, awaking from the light slumbers of the morning, glance round on the more than usual order, cleanliness and quiet of the humble apartment, and then ask, Mother, what day is this? and heard the reply, This is the Sabbath,

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the best of all days, the day which God has blessed! Has he seen their father dandling the baby, till their mother should finish dressing the elder children, and then, when all were ready, heard the little circle join in the sweet morning hymn, and seen them kneel together, while the father offered up a simple, but heart-felt thanksgiving for life, health, and reason preserved, through the toils of another week; and for the privilege of being again all permitted to enjoy, in each other's society, the blessed light of the first day of the week; that morning light which brings to mind an empty grave, and a risen Saviour; those peaceful hours which, undisturbed by the labor, hurry, and anxieties of the week, they can devote to the advancement of that spiritual life in their souls, which shall outlive the destruction of death itself! Has he heard the words of prayer, the questions of the father, and the replies of the children; and has he not felt assured that the mind-awakening influences of such subjects of thought, and such exercises, would be seen in the after years of these children?

Or, has he, on their return from the meeting place of Christians, witnessed their afternoon and evening employments? Has he seen the eager and intelligent expression of those young faces, as the beautiful story of Joseph and his brethren was read aloud to them; or that of Daniel cast into the lion's den; or how the servants of the living God walked unhurt in the midst of the fire, whilst its flame slew those men who cast them in; or the narrative of the wandering prodigal, wretched and despised in a foreign land, whilst the meanest of his father's servants were living in abundance and comfort? Has he heard their voices, each low but earnest; and then listened to the reading of the Word of God? heard the reciting by turn, some beautiful hymns, or reading some interesting chapter, or engaged in conversation familiar and pleasant, though serious and instructive; children asking questions of parents, and parents of children, concerning what they have been hearing and reading during the day? And is not he who has been the spectator of all this, convinced, that such a day is to the laborer and his children, an inheritance of surpassing value; that it is weekly adding a fresh impulse to their progress in improvement, and preparing them to take advantage of whatever opportunities the week may afford? Will not the Sabbaths of their childhood leave an impression upon their future years, which will never be effaced; an impress of superiority in intelligence and morality, and a consequent superiority in circumstances?

One important advantage which is connected with the observance of the Lord's day, among the laboring population, is the influence which it has in elevating the mind, character and condition of the female portion of the community. Where Christianity and its weekly rest are unknown, the condition of woman is abject in the extreme; but the religion of Jesus raises her from her degraded situation, by calling her forward to engage in the exercises, share the instructions, and receive the influences of its Sabbath. The Lord's day calls her thinking powers into action, gives her a mind and a conscience of her own, cultivates her intellectual and moral nature, and gives her to man a helpmate indeed, fitted to become,

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not merely his slave or his toy, but the companion of his labors and his studies, his devoted friend, and his faithful and judicious adviser; not merely the mother and nurse of his children, but their intelligent instructor and guide—his most efficient assistant in their intellectual and moral training. And if we consider the influence which the training that man receives in his early years has upon his character in after life—that, for the most part, in the families of working men, infancy and childhood are spent in the society of the mother, and, therefore, the impressions by which the character is, in a great measure, formed, are made by her, we shall feel convinced that the cultivation of the female mind and character must have an incalculable influence upon the condition of the laboring population.

It were worth ascertaining, how many of those who have risen up from among the laboring population to adorn and bless humanity by their talents and their philanthropy, to enlighten and benefit society by useful and important discoveries in art and science, or by patient persevering labor to advance mankind in virtue and intelligence—how many of these had their minds awakened to activity, and their principles formed, by the instructions which hard-working parents were enabled to give them upon the Lord's day, the only time they could devote to such a purpose. And would it not shed a fearful light upon this subject, could we possess ourselves of the history of the early Sabbaths of those who have made themselves notorious by their crimes; or of those who, having sunk themselves deep in moral pollution, have destroyed themselves, degraded humanity, and cursed society by their vices? Would not such records give startling evidence of the ruinous effects resulting from the abuse of the weekly rest, and clearly demonstrate the truth of what has been already advanced, that, were the Sabbath abolished, or given to working men as a day of mere bodily refreshment and recreation, and not as a religious institution, they would soon be reduced to a condition worse than that of the untaught savage?

Yes; man is equally liable to degenerate as he is capable of improvement—more so, for he must be aroused, urged forward, forced on, almost against his will: to take the downward path of degeneracy, he needs only to be left unmolested to choose his own way.

Are there those who deny this—who look upon man as not a fallen and depraved being, shorn of the glory of his primeval excellency, ever liable to sink lower and degenerate farther, unless influences from without reach him—but as a being who has raised himself by the unaided exercise of the powers of his own mind, from a condition little above that of the brute creation, to his present state? I ask them but to survey the page of human history, to become convinced of the absurdity of such an idea. Can they point to the records of any tribe of the human family which, from a condition of rude barbarism, and shut out from all intercourse with civilized nations, has ever raised itself above such a state?* They cannot—it has uniformly been the entrance of the missionary, the trader, the

* Such as desire further information on this important point, may obtain it, at a very small expense of time and labor, by consulting Dr. Doig's "*Three Letters on the Savage State*," addressed to Lord Kames.—Ed.

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emigrant, from more enlightened and civilized nations, which has changed the condition of such a people.

Had it been as they say, had man been formed the being they represent him, and had the voice of God never reached his ear, had no celestial visitant ever arrived upon our planet, man had never risen one step above his first condition. If, then, as the history of mankind abundantly proves, religion founded upon revelation be the only really efficient means by which man can be raised to that state of perfection he is capable of attaining; if, as we trace the progress of Christianity among the nations, we find an advancement in civilization following in her footsteps, and an amelioration of the social condition of the people marking her progress, may we not reasonably attribute to her seventh-day rest all the temporal blessings which, as she advances, she is conferring upon the laboring population? And would not the abolition of this institution, or the appropriation of Sabbath hours to other than their proper use, be effectively to exclude those who obtain their daily bread by the labor of their hands, from a participation in the benefits which the knowledge of revelation confers upon man? No more effectual step could be taken towards the demoralization, I had almost said the brutalization, of the laboring population, than that of inducing them to look upon it as a mere human holiday, which may be occupied in any way fancy may dictate. Barbarous and degrading sports, bull-baiting, cock-fighting, and such like; drunkenness, revelry and riot, would, with fearful rapidity, take the place of the solemn assembly.

He who would seek to enslave and degrade the working man, could not more effectually accomplish his object, than by persuading him to regard and occupy the Sabbath as a day which he might spend in amusement. Were the Lord's day blotted out, or spent in mere recreation—were the sons of toil no more to enjoy or avail themselves of its rich provisions for their instruction and elevation—not only should we soon see religion disregarded, that blessed light of heaven, that sunshine of the sky which is chasing the shadows of ignorance, and dissipating the mists of error and superstition; which is awakening man to spiritual life, arousing to healthful activity in him all the springs of moral feeling and intellectual energy; not only would this morning beam be shut out from the sons of toil, those glad tidings which Jesus so frequently preached to the poor in the weekly assembly upon the Sabbath day, be put without the reach of working men—but we should soon see them deprived of those civil institutions which secure to them personal liberty, and degraded to a condition of mere vassalage.

Let no one be startled when I affirm that it is the Sabbath which has bestowed upon the laboring population the civil privileges they enjoy, and raised them to the position they occupy; that it is the Lord's day which is the great, the everlasting bulwark of human freedom. It is that moral force which intelligence and virtue bestow upon a people, which unlooses effectually the iron grasp of the oppressor; which makes their voice heard clearly and distinctly in the legislation of their country, and blots pernicious, partial and unjust laws out of the statute-book; and it is, as we have already seen, the knowledge of God obtained from revelation, which awa-

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kens man's dormant powers of mind, which leads him onward and upward in virtue and intelligence.

Deprive religion of its weekly rest, and by what means is it to gain access to the ears and to the understandings of working men and their children! When is it to pour its light into their minds, and the influence of devotion into their hearts! When shall the laborer study the book of God, or working men gather together to hear, not the teachings of erring man, but, with the scriptures of truth in their hands, to listen to the voice of that infallible Wisdom which was with God when he laid the foundations of the earth! Shall it be after a day of laborious exertion has rendered them unfit, by exhaustion, for the close application of their minds to any serious study! Alas for the advancement of the laboring portion of the community in intelligence and morality! Alas for the refinement of manners, and the cultivation of mind among them, if it is to be left to such seasons! So absolutely essential to the well-being of man does the Sabbath appear, whether viewed in relation to his eternal or his temporal interests, that, could we suppose it possible for man, destitute of the weekly rest, to become conscious of the wants of his own nature, we should conclude that he would have instituted, of his own accord, a Sabbath for himself. Those who, either for wordly gain or the pursuit of pleasure, profane the sacred hours of Sabbath rest, are not only despising one of the most important institutions of religion, but they are doing what in them lies to undermine one of the most enduring defences of human liberty.

He who would take from the working man his Sabbath, would take with it the mind-awakening influence of religion; would keep the gate of knowledge, and forbid his entrance; would throw an impassable barrier in the way of his progress to civilization, and leave him the slave of the despot, the tool of the crafty politician, and the follower of the superstitious zealot, or the religious impostor.

Let those, then, who would seek to transmit to their children that liberty and those rights for which their fathers have struggled and bled, rear them amidst Sabbath influences, fill their minds with those subjects for the study of which the weekly rest was instituted, and accustom them to Sabbath exercises; and, most assuredly, they will rise above the oppression of the tyrant, see through the devices of the crafty, the subtlety of the sophist, and the deceit of the impostor.

All the efforts which have been made by the rude arm of physical force, to rescue mankind from oppression, have been utterly futile; and if any one will survey the state of the nations, at the present moment, he will find the liberty and the privileges enjoyed by the people, to be exactly proportioned to the extent to which general intelligence and the knowledge of the word of God are diffused among them. What has the sword ever effected for the redemption of mankind from tyranny! It may have wrenched power from the hand of one party, but it has only been to give it into the hand of another equally liable to abuse it. Has it been torn from the hand of a lawless and merciless despot! It has been given into the hands of an insolent and brutal soldiery, or a superstitious mob, who soon trampled under foot that liberty which had been purchased for

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them with the blood of their brethren. Every revolution which has been effected by violence, affords proof of this.

It has been the blood of the martyr—the patient endurance and unshaken fortitude of him who would rather yield up liberty and life itself, than deny the truth—the peaceable, but persevering and indefatigable missionary, whose exertions have been devoted to the spread of the knowledge of God among men, who, by introducing religion and its Sabbath, and bringing man into intercourse with his God, the great Lord of all, to whom all are equally responsible, the governed and the governor, the subject and the prince, the servant and his master; and thus, by awakening in men a sense of their personal responsibility, has aroused their minds to activity. It is the knowledge of their responsibility—of the great truth that all must stand before the judgment-seat of Christ, to give, each one, an account of the deeds done in the body—which causes men to think and act for themselves, and thus raises them above the subtlety and power of selfishness and ambition.

Although the Sabbath comes laden with blessings for the sons of men, yet let it never be forgotten, that he only whom the truth has made free, he who has left the service of sin, to become the Lord's free man, doing the will of God from the heart, can fully appreciate or enjoy, not only its spiritual, but even its merely temporal blessings. He who has never tasted that God is good, who has never in joyful confidence committed the salvation of his soul into the hand of Jesus, will but abuse its benefits, neglect its duties, and despise its privileges.

How often does Monday morning give painful evidence of the total uselessness of the weekly rest to those who look upon it merely as a day of rest from toil, and a season for recreation! Even the rest they talk of is thrown away, and they are jaded and exhausted by folly and intemperance. Monday finds them scarce fit for the labor of the day; instead of the animal system being refreshed and health improved, the body is abused, and disease engendered; while among those who, though knowing nothing of the living power of religion, yet influenced by the customs and opinions of society around them, show no small regard for the Sabbath, how often are its blessed influences almost entirely buried underneath the rubbish of mere ceremonial sactity! No wonder, if childhood, sternly commanded to assume the serious gravity of age, through the long, weary, empty hours of an inactive Sabbath, should imbibe a deep-rooted dislike to religion and its Sabbath. No wonder, if, in families where it is thus observed, the minds of the young should become disaffected to that religion, of which such an empty, gloomy institution is viewed as a part; that, having received such a false idea of religion, they should plunge headlong into the pleasures, follies, and vices of the world, thinking that such lifeless and gloomy exercises will better suit the weakness and infirmity of age, than the fresh and buoyant activity of youth; and thus reap the results of an irregular and intemperate life, in a shattered constitution and depraved character. No wonder, if youth, coming forth from the bosom of such families, should be easily deluded by sophistry, and, caught in

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the snares of scepticism, should step into the ranks of unbelievers, or sink to the fate of the criminal and the vicious.

He who blessed the seventh day and sanctified it, never meant that that day, whose first morning beam fell upon the joyful activity of a new and perfect creation; whose dawning light saw the *Son of man* arise triumphant over death and the grave, should be spent in listless, motionless silence, or in soulless, meaningless ceremony. No; holy its hours indeed are, sactified, set apart; not, however, to solemn, gloomy, lifeless inactivity; but hallowed to rest and refreshment, sacred to joy, set apart to active, cheerful, and strenuous exertion for the improvement of ourselves and others in holiness, virtue, and intelligence. Doubtless, thousands who have never felt the power of the truth in an awakened conscience and a renewed heart, are reaping many and important benefits from the Lord's day, in the more general diffusion of knowledge, and the advancement of civilization, besides the comfortable rest and refreshment it affords their bodies. But they can only to a limited extent enjoy the beneficial influence of the weekly rest, whether viewed as increasing their enjoyment in this present life, or as fitting them for happiness hereafter.

While, then, considering it of the utmost importance that this day should be preserved from the encroachments of labor and amusement, that working men should be protected by the law of their country in the observance of it, and regarding it as of paramount importance that it be preserved in its unimpaired sanctity as the birthright of every Briton—I would earnestly, solemnly, and affectionately, urge upon the attention of those who, seeking the improvement of the temporal condition of the laboring population of our country, and aware of the powerful influence which a proper observance of the Sabbath would have in effecting their elevation, are endeavoring to call the attention of the legislature to the subject—that, here, legal enactments can do but little; they must put down, to some extent, the more public and glaring forms of Sabbath profonation, but this will only increase the amount of secret desecration. Those who have no heart for the proper observance of this day, may be prevented from spending it in certain kinds of labor or amusement, railway traveling, pleasure excursions, and such like: by being prevented from enjoying themselves in such pursuits, however, they will be driven into the secret haunts of dissipation and vice; and thus, although it is no doubt well, that, where wickedness cannot be eradicated, it should be made ashamed to show its head, yet comparatively little good can be effected by the civil ruler, in promoting the cause of Sabbath observance. I would entreat them to bear in mind, that it is only the truths of the gospel imparting spiritual life, implanting moral principle, bringing the will of man into subjection to the will of his Creator, and awakening the intellect, that can enable man to reap that full harvest of temporal good from the weekly rest, which it is so well fitted to afford him.

Let, then, all who would see man redeemed from ignorance and slavery, vice and degradation—all who would see the working man refined in manners and elevated in character and condition, exert their utmost energy in the diffusion of knowledge, in the education

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of youth, but above all, in calling the attention of men to divine truth, to the glad tidings of salvation; and for this purpose let them rejoice in, and employ the Sabbath as connected with religion, as affording time for spreading abroad the knowledge of God: this is the lever which is to lift man from the degradation of the fall, and make him fit to be the inhabitant of a new earth, wherein all the evils which at present surround him shall be unknown.

What varied agencies is not the Sabbath calling into operation, to press forward and give fresh impulse to the onward movement! Not only is the stolid mind of the untaught workman aroused, impelling motive and untiring energy imparted, to carry him on in the upward path of self-improvement; but the sympathies of his nature are also awakened, and, looking on the moral and intellectual degradation and the physical wretchedness around him, his heart is yearning over his fellow-men, and the weekly rest affording him time, he is stretching out the hand of a brother to those who are sunk in ignorance and vice, he is pointing the upward path, and stimulating to the upward movement. See that young man, whose daily earnings, perchance, are needful, not merely for his own support, but it may be, for the support of aged parents, of young and helpless brothers and sisters; the circumstances of whose early years had prevented his enjoying more than the limited advantages of a common grammar school education, or, perhaps, not even allowed of his receiving so much as a common school education, but whose knowledge has been picked up in Sabbath classes, or at the fireside of hard-working parents, whose straitened circumstances required that even in his boyhood he should strain every nerve to assist them in supplying, by his labor, the wants of a young and numerous family: he is not only walking steadfastly and firmly himself in the path of improvement, but taking the lead, and urging on his fellow-men, devoting his little hour of Sabbath rest, and Sabbath leisure, not to mere repose, or sensual indulgence, but gathering his fellow-men around him that he may reason with them out of the scriptures, or calling together, for instruction, a class of ragged, untrained children, or wending his way to yonder wretched garret, or that damp cellar where want, disease, and vice have taken up their abode together, that he may ascertain why that squalid child was absent from the Sabbath school class, and drop a word of encouragement to the boy, or address a word of warning and entreaty to the parents.

Who has not felt convinced, on viewing scenes like these, agencies like these called into operation, that it is the weekly rest in the hands of living, active religion, which is destined to reach the very lowest depts of society, to lift humanity from the degrading pollutions of vice, and from the servile dependence and helplessness of ignorance; and that to take from the children of toil the Lord's day, were to take from them at once the means of self-improvement, and also the opportunity of doing any thing towards the improvement of others!

Let those, then, who seek the elevation and refinement of the laboring population, do all that in them lies, to spread among them the knowledge of true religion and the observance of the Sabbath.

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Science may advance, art and philosophy instruct those who have means and leisure for their study; but of what avail would they ever become to laboring men, did not religion by her Sabbath open up the way for them? Yes; Christianity is the pioneer, and they follow in its footsteps. Besides, what is man, with his moral nature unimproved? His intellect may be powerful and highly cultivated; he may be learned in art and science, acquainted with all the properties of matter, and with every system of philosophy, ancient and modern; he may be capable of bringing creation, animate and inanimate, into subserviency to his pleasure and convenience; the lightnings of heaven may, at his bidding, fly with his message; and the hidden treasures of the earth may come forth to the light of day: at the command of art and science, starting into motion, he may be conveyed almost with the rapidity of thought, to his desired destination; fire, water, and air, may accomplish his labor for him; but, if his religious feelings are dormant or misdirected, or if his moral nature is depraved, he is but the more capacitated to spread destruction and misery around him; to be miserable in himself, and a curse and a scourge to mankind. He can use, with more ability, the subtlety and the arts of the impostor; he can, with more dexterity, forge or use weapons of war, or set armies in battle array; or he may be a more able and dangerous leader in riot and insurrection; a more dexterous highwayman, robber, or assassin; but, without the cultivation of his moral nature by religion, he is neither fitted to receive happiness himself, nor impart it to others.

Religion not only awakens and cultivates man's intellect, it also subdues and governs his animal propensities, exalts and refines his moral feelings, and by doing so, redeems him from much present suffering, and opens to him inexhaustible treasures of enjoyment in himself and others, impelling him to exert all the energies of his nature, not in seeking merely his own, but in securing the well-being of his fellow-men, making him more willing to impart than to exact, more yielding than commanding, more ready to bear with, than to claim forbearance—in a word, writing upon his heart, in living characters, the truth that it is more blessed to give than to receive, and thus putting an end to all strife, emulation, broils, and discord, and war in every form, with all its attendant miseries.

Yes; let those who long for that blissful period when men shall be united in one universal brotherhood; when peace shall make her dwelling among them, and good-will fill every heart; when the reward of the husbandman's toil—the yellow fields of waving grain—shall no more be trampled beneath the hoof of the war-horse, nor his hard-won earnings wrung from his hand, to keep in repair the machinery of war—when men shall no more study the art of destroying each other, but shall beat their swords into ploughshares, and their spears into pruning-hooks; let those who long for, and labor to introduce this happy era, see in the Sabbath the oil which is to still the waves of human strife—in its memorials, its influences, its exercises, the links of that chain of love, which is yet to bind heart to heart, from one end of the earth to the other, and encircle the whole with an unbroken and everlasting bond of union.

When men meet together on the first day of the week, to break

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bread, to surround the table of their Lord, to pass from hand to hand the cup of blessing, to hear the words and study the character of Him who, when he was reviled, reviled not again; when he suffered, threatened not, but committed himself to Him who judgeth righteously: when they, as the children of that God who is by his love manifested in the gift of his well-beloved Son, subduing the enmity of his enemies and reconciling them to himself, meet thus together on the first day of the week, not to hear the voice of a human orator, nor to attend to the words of a fallible instructor, but to gather around the scriptures of truth, the word of the living and true God, to learn his will, that, with willing heart and ready feet, they may run in the way of his commandments; when they study his character, as he there reveals himself, that their moral nature may become assimilated to his, that they may be like their Father in heaven, who maketh his sun to shine upon the evil and the good; what must be the result? Who will hesitate to say, were working men all to meet weekly, thus to keep the Lord's day as appointed by Himself, that soon the oppressor would cease out of the land; that intemperance, ignorance, vice of all kinds, with all the poverty, disease, and wretchedness, inseparably connected with them, would be forever banished; and peace, descending from the skies, whither sin had caused her to take her flight, again dwell with redeemed man?

And ever as we approach nearer and nearer to such a use of the weekly rest; and ever as the circle widens, of those who feel it not their duty only, but their dearest, choicest privilege, thus to spend and enjoy this day—do we approach more nearly to the long-predicted age of millennial glory, to the dawn of the great Sabbath of the world, that Sabbath of rest from sin and suffering, strife and oppression, when the Lord himself shall judge the nations in righteousness, when the lofty looks of man shall be humbled, and the haughtiness of man shall be brought low, and the Lord alone be exalted.

The Lord's day can never be trifled with but at our peril. Like every appointment of our benevolent Creator, it was instituted for the benefit of his creatures, wisely adapted to fulfil its purpose; and he who sells its privileges for gain, or barters them for pleasure, makes a poor bargain indeed. Selfishness—narrow, ungenerous, short-sighted selfishness—generally outwits itself; and this is especially the case with employers who, regardless of the comfort, health, or morality of the employed, engage them in labor on this day, and thereby deprive them of its benefits. The interests of employers are inseparably connected with the well-being of the employed. The labor of a healthy, steady, honest, intelligent workman, is of double value to that of him who cannot be depended upon, whose moral principles are unsound, or his habits irregular; whose mind is uncultivated, or his body debilitated by disease. And those who engage men in labor or business upon the first day of the week, may blame themselves, if, in a few years, they find it difficult to have their work well performed, and discover that their property is far from being secure.

The Sabbath has, with beautiful propriety, been called "the poor

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man's day;" and it seems, indeed, peculiarly adapted to confer important advantages upon him: not one of these, however, is obtained at the expense of the employers. Its blessings are suited to all classes, but the working classes more especially require its provisions for their happiness. If the servant, after a week of labor, enjoys a day of rest, and appears in the meeting of the disciples of Jesus, clean, comfortably dressed, and respectable as his master, it is, that, fresh and vigorous, he may with hearty good will enter upon the labors of another week. A feeling of self-respect, and a sense of moral obligation, raise him above eye-service, or any thing like slight, sluggish, or improper performance of labor—a feeling which, though it cannot stoop to cringing servility, would sooner brook disrespect than show it to another, whether employer or fellow-servant; and a sense of moral obligation, which makes him faithful in whatever he is entrusted with, enables him to understand and claim his own rights, and induces him, without reserve, to give to all others their due.

The Sabbath interferes with the interests of none but those who live by the ignorance, superstition, vice, and degradation of mankind; those who have their wealth from Babylon the great, who traffic in "slaves and souls of men."

Let all, then, of every class and station, examine this subject; the more it is viewed in the light of truth, the more its importance will appear. He who is desirous of the well-being of his fellow-men, ought not, and cannot consistently, pass it lightly by; and even he whose contracted mind looks only at his personal interest, may not safely slight it.

THE GORHAM CASE.

In our recent excursion of fourteen hundred miles, we paid a very agreeable visit to our much esteemed Christian brother, Ex-Consul Buchanan, at his own delightful abode in Canada West, not far from the Falls of Niagara. We found this aged and venerable disciple in good health, and, to say the least, as much devoted to the service of his Master, as he was, through his long and honorable Consulship, to the interest and honor of the British Government. He is as zealous as ever in contending for the faith formerly delivered to the saints, and in maintaining the unrivaled honor and authority of the apostles and evangelists of our Lord and Saviour Jesus Christ. He is daily engaged in the study of the Sacred Scriptures, as though he were a missionary of the gospel, and loses no opportunity of asserting the claims of the Messiah to the homage and unreserved obedience of all who come within the sphere of his

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influence. He is, therefore, still bringing forth fruit in his old age, and zealously endeavoring to influence his acquaintance in favor of the claims of the Bible to the faith and obedience of all. He handed me the following extract from an English paper, on my request to lay it before my readers, as an exact portraiture of the Anglo-Episcopal church, which I especially commend to her admirers and devotees in the United States. A. C.

From the Hull (Church of England) Advertiser, Aug. 16, 1850.

Sir: Bishop Morely, when chaplain to Lord Carnarvon, was once asked by a country gentleman, who wished to know something of their doctrine—"What the Armenians held?" "They hold," said Morely, "the best bishoprics and deaneries in England."

I, too, have often been asked what the clergy of the Church of England hold respecting baptism and regeneration. What they say is plain enough: what they believe is not so plain, save only that we have their own authority for declaring that their faith ranges from the lowest Zwinglianism up to thorough Popery. As to what they hold, however, we are quite safe in asserting that at least they hold their livings; and—such is the decision of the Privy Council—they may hold them.

This last fact appears to me to be the one great point which has been set at rest by the Gorham struggle. The Church of England has, indeed, in one of her ecclesiastical courts, asserted what is her doctrine respecting baptism. This, however, as being only a spiritual question—a question merely respecting the truth—has had to give place to the more important question respecting the tenure of a benefice. And it has at length been determined, by the highest civil court, that the property of a beneficed clergyman is not to be lost to him because he is condemned by a church-court as heretical. Those whose views of the nature of Christ's kingdom enable them to rejoice that the final decision of ecclesiastical questions rests with a committee of the Privy Council, may now rejoice and be glad. Henceforth they may hold their livings without fear. No agreement between their faith and profession shall be required of them. But I do not envy the feelings of those who, honestly believing the Church of England to be a branch of Christ's true church, are brought by this decision to see her true position.

I doubt not, sir, that there are some who will learn no more by the Gorham case than that the clergy, whether Semi-Romanist or Evangelical, may both hold their livings unquestioned and undisturbed, within the pale of "the Church of England as by law established." I believe, however, that there are others who feel that this is but the minor point, and that the important question really is—What is the Church of Christ? What should be her position? Does the Church of England deserve the name? May I be permitted to make a few observations upon this latter question? It is one, the investigation of which has cost me not a little.

Seven years ago, staggered by the contradictions I found in the prayer-book, I began to inquire whether the Established Church could be the Church of Christ. I then asked—What is the basis on which the Church of England rests—what is her main support? Is her foundation a system of ordinances prescribed by Parliament for the nation; or is it faith wrought in the heart by God's Spirit? To this question I receive two answers. On the one hand there was a body of men who, taking their stand upon the ritual, attempted—witness Tract 90—to explain away the doctrinal arti-

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cles to which they had subscribed. On the other hand, I found the so-called evangelicals taking their stand on the articles; attempting, with equal ingenuity, to escape the obvious declarations of the ritual. What was I to gather from this? What but the Established Church contained within herself two incompatible elements; one, the power of the Spirit of God in His Holy Word; the other, a ritual and system of ordinances derived from the Romish missal.

History came to my aid here. I looked back to the beginning of the sixteenth century, and saw this kingdom, with some few exceptions, buried in Papal darkness. The King himself, for his Catholic zeal, had just been honored by the Pope with the title of "Defender of the Faith." A change comes over the scene. The King wants a divorce: the Pope will not grant it. Suddenly the "Defender of the Faith" becomes "Head of the Church," and a Catholic nation by act of Parliament is made Protestant. We pass an interval, and again, through royal influence and by act of Parliament, the Protestant nation is transformed into a Papal one. Another brief interval, and we behold it by the same authority again made Protestant.

Now, I refer to all this, not with any intention of commenting upon the manner in which the nation was by turns made Papal or Protestant, but simply to call attention to the fact that in all these changes both parties unhesitatingly assumed that a Popish nation was, or could at once be made, the church. Cranmer and the Pope, much as they differed upon other points, were both of one mind here. Both claimed the world to be the church through ordinances without faith—the question between them upon this point only being whether the King or the Pope should be possessor of the prize.

Such, then, was the Church of England at the Reformation. It was the people of England—the world in England—all the parishioners of all the parishes, good, bad, or indifferent, who in their unconscious infancy had been brought to the Priest to be baptized. This had made the nation the church. Acts of Parliament finished the work, and transformed this Popish church into a Reformed one. The law decreed that the Established Church should have a geographical dominion; and she has had the dominion ever since. "The Church of England," says Bishop Beveridge, "is, by the blessing of God, of the same extent with the kingdom in which we live," (Sermon iv.) And lest this should not be sufficiently plain, we have the judicious Hooker affirming that *saint* and *Englishman* are synonimous "There is not a man," says he, "of the Church of England but the same man is a member of the commonwealth which is not of the Church of England. Are not these saints and citizens one and the same people—are they not one and the same society?" (Ecc. Pol., book viii.)

Is this Christ's Church? Is this the body which is "not of the world, even as Christ is not of the world?" Do any hesitate as to the reply? Then I will ask a simple question—Is the present position of the Church of England the fitting position for Christ's holy church? The late decision has but again proved, what indeed has been proved a hundred times, that in the National Church the spiritual or ecclesiastical element is not the chief one. It is therefore but consistent that a judicial committee of the Privy Council should finish what acts of Parliament began. How any intelligent believer can have wanted the Gorham case to make this plain, I do not pretend to say. This I know, that the proof of the National Church's character and position meets me on every side. I see it in the Sovereign's headship; I see it in the appointment of her bishops; I see it in the power to prevent Convocation from meeting, and to overrule their deliberations when met, and thus effectually to put a bar to any amendment or reformation. I see it in the absence of all discipline, or rather of the exercise of it; I see it in the character of her discipline, if she might use it; a thing of worldly disabilities, of civil pains and penalties. I see it in the sale and traffic of church

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preferment; I see it in her provision, wrung by the power of the law from the unwilling hearts of thousands who are opposed to her on principle; most legally obtained, I grant, but not on this account a whit the less contrary to apostolic doctrine and example. Above all, I see it in the character of her members, Christians not by right of conversion, but by right of citizenship and form, without conversion. To all such "the church as by law established" attributes a profession which they make not, gives a name which they esteem not, and then deals out ordinances which they understand not—the bread, the dishonored bread of the children.

Is this the Church of Christ? Truly, if it be, so marred and defaced is she that I cannot recognize her. Let her arise and purge herself. Alas! should any of her children begin to attempt this in good earnest, they will soon discover how entangled is their position—how overlaid by the State. Then will their perplexity come. Nevertheless, they that sow in tears shall even yet reap in joy. He that goeth forth weeping, but bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him. I remain, sir, yours very truly,

ANDREW JUKES, B. A.*

* Mr. Jukes was a Curate at Hull, but resigned his situation.

CHURCH EDIFICATION—*No. I.*

Brother Pendleton—*Dear Sir:* I see that in the July number of the Millennial Harbinger, you have published the proceedings of the late convention or State meeting in Kentucky, in which I find embodied the following resolutions, adopted upon the motion of Bro. Scott, that veteran in the cause of Reformation:

Whereas, there is among the baptized a slow and doubtful progress in the literature of the Holy Oracles—perhaps consequent decadence or falling away among them, and, in many instances, an improvement in spiritual life scarcely appreciable; *and whereas*, it is the will of our Lord and Master that the called should be preserved in him; that the saved should be perfected; that the justified make higher attainments in sanctification, and all of us be kept holy, unblamable, and unreprovable in His sight: therefore,

1. *Resolved*, That we recommend to the churches, without exception, that they adopt a plan of instruction, or of teaching the Holy Scriptures, that shall meet the necessity of the new converts; and that they cause these converts to study the word of God regularly and permanently, under the supervision of the constituted superintendents of the church.

2. *Resolved*, That we also recommend to the churches that, in order to strike out the best plan of teaching the scriptures, they make this subject matter of solemn, religious, and frequent contemplation and reflection.

If these resolutions express truly the condition of things among our brethren in that enlightened State, (and we doubt not they do;) a State in which the principles of the Reformation have been received with as much or perhaps more favor, and taken deeper root, than in any other, and in which the Disciples are probably more numerous, and possess as much intelligence and wealth, and have enjoyed as large a share of pulpit instruc-

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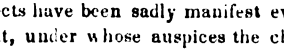
tion as any State in the Union; and if, under these favorable circumstances, the progress of the Disciples in the literature of the Holy Oracles has been slow and unsatisfactory, and even a decadence or falling away probable, we think the convention certainly acted wisely in recommending to the churches the propriety of making the subject matter of solemn, religious, and frequent contemplation and reflection, in order, if possible, to strike out some more successful plan of teaching the scriptures.

The candid admissions of these resolutions, after an experience of more than twenty-five years, should, we think, be sufficient to convince all of the inefficiency and inadequacy of the present system of instruction to meet the wants of the church, and to secure the object of all church organization—the highest possible degree of sanctification to the members of the body. These facts being conceded, should admonish us to examine this subject carefully and prayerfully, in the light of God's word, to discover, if possible, where the defect is, (and that there is a defect, we think none will deny,) in order to apply the proper remedy. Having been long convinced that there was a radical error among us in reference to this matter, and having for some time had it in contemplation, by your permission, to offer a few thoughts to the brethren through the pages of the Millennial Harbinger, upon the subject of church edification, from a conviction that the model presented by the primitive churches has not been sufficiently considered, nor the teaching of the Oracles of Truth upon the subject fully apprehended and appreciated, I have concluded to avail myself of the candid admission of our brethren in Kentucky, in reference to this matter, to write a few essays upon this important and interesting subject; not, however, with any very sanguine hope, on our part, that it will be found practicable to bring about any very great change in the practice of our churches, as I fear that the brethren, or at lest too many of them, are pretty much in the condition of ancient Israel, who desired of the Lord a king, that they might be like the nations around them. The love of popularity, and the desire to secure the honor and applause of men, have, in all ages of the world, been the bane of the church. This desire hindered the propagation of the truth during the period of the personal ministry of our Saviour upon the earth, and its effects have been sadly manifest ever since the days of Constantine the Great, under whose auspices the churches became completely secularized.

ANCIENT ORDER



THOSE who, in confidence of superior capacities or attainments, disregard the common maxims of life, should remember that nothing can atone for the want of prudence; that negligence and irregularity long continued, will make knowledge useless, wit ridiculous, and genius contemptible.—*Johnson.*

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IS SATAN YET ALIVE!

MONMOUTH, Warren county, Ill., Oct. 22, 1850.

Brother Campbell: In the third chapter of Genesis there is introduced to our notice an ancient and illustrious personage We also read of him in the book of Job, one of the most ancient books in the world; and we also read of him in the historical books of the Old Testament, as cotemporary with Daniel. He was living in the time of our Saviour, and Paul, and of John the Apostle, who calls him the Old Serpent—the Devil. Notwithstanding he is noticed in the commencement of the Bible, and all through its history, and at the close of the volume of Inspiration, I find, in traveling over the country, there are persons who doubt his existence; and even some of our brethren are sceptical about his still being in existence. If you have heard of his death, or his annihilation, or of his disappearance from the dominions of God, please inform us through your periodical *when* and *where* the old gentleman died, and *where he is buried.* But if you have not heard of his death, please give us your reasons for believing he is still alive, and where he lives. I remain yours in the kingdom and patience of Jesus Christ, J CREATH, Jr.

RESPONSE.

BROTHER CREATH—*Dear Sir:* Your inquiries reach us in the absence of Mr. Campbell, and I do not know that I can give you satisfactory information upon the subject on which you ask it. We are generally pretty well posted, as to the current rumors and doctrines of the day, at Bethany; and among other very incredible stories, we have frequently heard it said that the very ancient personage of whom you speak, and who has in all ages been a terror to men, is, in fact, no more. Assertion to this effect has frequently reached us; but being, from our previous convictions, rather afraid to receive the statement as true, and yet, feeling anxious to have correct information upon a subject of so much interest to the world, we have made diligent inquiry, and sought carefully for the evidence, but have, in no case, found it. We have failed to discover, not only any evidence for the truth of this very remarkable report, but the very origin of it seems involved in so much mystery, that it is difficult to say whence it came, by whom it was started, and who are the persons engaged in its circulation. When we have sought to trace it back to its foundation, we have found some who think that it rests upon a very ancient and indefinite tradition. As far back, it is said, as the time of Sadoc, the Jew, or even a little before,

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during the presidency of Antigonus Sochæus, one of the sanhedrim, it was denied that *either good or evil spirits* existed, and that this, the courageous Sadducees did not tremble to declare even to the Saviour. Having carefully examined into this story, we are candid to confess that that ancient sect of sceptics did entertain and proclaim some such doctrine as this, but we have never been able to discover upon what evidence they rested their assertion; and inasmuch as they were so completely confounded on this doctrine by the Saviour, when they sought to puzzle him with a hard question on the resurrection, we have thought it prudent not to rely on their authority, especially as they came into existence only some two hundred and fifty years before the Christian era.

Others have rested upon the authority of one Faustus Socinus, who is said to have lived in the sixteenth century, but they do not inform us upon what evidence he entertained the belief which he has bequeathed to them. Still, they regard a belief in the existence of the Devil as an "evanescent prejudice," which it is a discredit to a man of intelligence to entertain. But this does not satisfy us as to the question, and still less, since we read some where, in some very old history on those times, to the effect that this same Mr. Faustus Socinus was not accredited in this story by but a very few of his cotemporaries, and that when pressed upon this subject, he could not adduce a single eye witness to the fact!

We have found a third class, and sometimes all three in one, Unitarians though they be, who, when pressed with the inconclusiveness of their proofs, resort to rational inference, and attempt, by an exterminating syllogism, to rid the earth of the Devil, not only now, but for all time, past and to come. But here, again, I have discovered, that there is an assumption in the terms, and fearing lest the uncertainty in the premises might attach to the conclusion, I have not thought it safe, in a matter of such universal importance, to admit the assertion into my creed, as a point altogether proved. We might name some other grounds upon which we have been urged to believe this story, but they amount to little more than those we have mentioned, so that we feel compelled to reject the whole matter as an irresponsible report, gotten up to delude and allure us to ruin, and, in all probability, originated by the Devil himself.

In speculating upon this subject, and analysing the syllogism of rational inference by which the non-existence of the Devil is proved, a syllogism occurs to me, by which I am much strengthened in my conviction that this story has, most likely, originated with the Devil himself. Nor do I think that, in laying the premises, I

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assume half so much as they do, who would prove that there is not, in fact, now, nor ever was, any such being as Satan. The syllogism is this:

The Devil is the father of all lies;
The report that he does not exist, is a lie;
Therefore, the Devil is the father of this report.

And this syllogism suggests to me an analogy, drawn from natural history, which renders my conclusion at least *natural*. It is drawn from a well-known artifice of the cat. When this cunning animal has exhausted every other expedient to catch the mice, and failed, it will feign to be dead; stretch itself at full length, relax its muscles, close its eyes, and suppress its breathing, till even wiser ones than mice will be deceived. It gives forth thus that it is dead. The trembling and guilty little mice, eager to believe the story, and anxious to gratify their predatory cravings, trip forth from their holes, and, in full confidence that tabby is dead, rush headlong across his very remains, and perish in the delusion. So, we fear, it will turn out in the case before us. But we must hasten to a reason or two why we cannot, as at present advised, believe this story.

1st. I read in the New Testament, a book whose authority I have never yet seen successfully questioned, that *the angels, who kept not their first estate, are reserved in everlasting chains under darkness, unto the judgment of the great day*, and that *the Devil*, who is the prince of these spirits, *as a roaring lion, walketh about, seeking whom he may devour*. From these expressions, I infer that, as the judgment of the great day has not yet transpired, the Devil and his angels are not yet annihilated, but that, though restricted in their former liberty to range over and enjoy the freedom of the universe, they have license to traverse the earth, and tempt the children of men from their duty to God and the path of their own happiness.

2d. In the same book, I find that, in the last scenes of time, as revealed in the visions of John, *this dragon, that old serpent, which is the Devil and Satan*, is represented as still alive and roaming the earth in his old business of *deceiving the nations;* from which he is prevented for a thousand years, by being bound and shut up in the bottomless pit, *where the beast and the false prophet are;* and after this thousand years, I read *that Satan is to be loosed out of his prison to deceive the nations again;* after which, he is to be *cast into the lake of fire and brimstone, to be tormented day and night forever and ever*. Having, as I do, full confidence in these declarations, and not having been credibly informed that the millennium has past, or that the great white throne, and he that shall sit on it, from whose face the earth and

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the heavens shall flee away, have yet appeared, I must believe that Satan, whose final judgment is to immediately precede these glorious events, is still in existence, and engaged in his work of temptation, ruin and death.

3d. In the same venerated book, I read, "he that sinneth is of the Devil;" and as I still feel constrained to admit that men sin, I cannot avoid the conclusion, that the author of sin in them still works in their disobedient hearts, and, therefore, is not dead.

As to the *place* of his residence, we cannot speak very definitely; some of its characteristics we know, but not much else. It is in darkness, it is in Hell, it is in the air, it is over the bosom of the earth—wherever there is a deed of crime, a pang of sin, a work of darkness and death, there is Satan, restless, subtle, cruel and fierce—a liar from the beginning, an adversary and calumniator to the end.

We could give you other particulars respecting this very notable character, but we have said enough. We always feel an interest about his movements and operations in the earth, because they are opposed to the Kingdom of Christ and inimical to the happiness of man, and shall be under obligations to you for any information respecting him, calculated to warn us of his manœuvers, or to admonish us of his deceptions. Meantime, let us not forget that he is the prince of the rulers of the darkness of this world, and that those who would successfully wrestle against him must put on the whole armor of God, praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.

With the kindest wishes for your welfare, and spiritual growth and enjoyment, I am, very truly, yours, W. K. P.

INAUGURAL ADDRESS OF PRESIDENT SHANNON.

THE following just observations and reflections upon the important subject of education, we extract from the inaugural address of President Shannon, delivered before the Curators of the University of the State of Missouri. Portions of this address having been published some years ago in the Harbinger, being extracts from Bro. Shannon's inaugural address delivered before the Trustees of Bacon College, we select such portions only as are new, and as have a general bearing upon the subject of education. We are especially

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pleased to see the very high esteem in which "the reading of the Bible and prayer" are held by Bro. Shannon, as College exercises; but we would have been still more gratified if he had gone a little farther, and urged the importance of making it a regular College text-book, to be studied and digested by the student, and treasured up in his head and his heart as the fountain of truest knowledge and source of highest wisdom and philosophy. But it seems that in this particular, Bethany College is still to stand alone. This we regret; not because we care so much about the mere countenance of the example, for the peculiarity is a noble one, and we regard it as our highest commendation; but we regret it, just as we regret the loss or neglect of any thing else that is valuable—because the Book of God is less honored than the Odes of Horace, and the history, which He has caused to be written, is deemed of less moment, by the guardians and instructors of our youth, than the profane fables and legendary stories of authors fallible and erring, like ourselves.

The mere reading of a chapter in the scriptures and the uttering of a prayer, has been an exercise in many colleges and universities from time immemorial, but it has proved, in most cases, little more than a cold formality, which students soon come to disrelish, and, at best, but a barren ceremony, fruitless of good. The scriptures are not studied, their order is not discovered, the lessons of wisdom which they contain are not learned, their pure, spotless, and sublime morality is not noticed; and, above all, their authenticity and authority are not established in the judgment and impressed upon the consciences of the student; and hence they fall upon the ears as an idle tale, and perish from ther memories as the responses of superstition. But we pass to the extracts, and invite the reader to a candid consideration of the important truths which they present upon one of the most important themes connected with human destiny.

W. K. P.

EDUCATION is derived—(not, as some think, from *educo, educere*, to LEAD OUT—but) from *educatum*, the supine of the Latin verb *educo, educare*, which means literally to *foster*, to *maintain*, to *feed;* and metaphorically, to *teach*, or *instruct*.

In English, however, the word has established a just claim to a much more extended meaning. Hence, if I mistake not, we apply the term familiarly to the formation of any habit, as well as to the development and training of any member of the body or faculty of the mind. Nay, more, we can educate birds, beasts and fishes; and I am not quite certain, that the empire of education does not include some districts, at least, of the vegetable kingdom. But our connex-

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ion with the subject, on the present occasion, only leads us to discuss it so far as relates to our own species.

Thus limited in extent, we define education to mean the development and training of man's faculties, so as to enable him to secure, in the highest degree, the great object of his existence. But what is that object? I affirm, without a moment's hesitation, that it is the highest happiness of which he is capable. Were it necessary to argue this subject, it would be an easy matter to draw liberally for proof on the nature of man, the character of God, the adaptation of the external world, and the plain teaching of Revelation. If men fail to obtain happiness, therefore, it is not because God has so willed it, but because they have neglected to seek it in a proper way. On the argument of this question, however, we shall not now enter, regarding it wholly unnecessary to demonstrate so plain a proposition in the present enlightened age and community. We, therefore, dismiss the topic with this single remark, that a moment's reflection may suffice to show, that all our faculties, in their legitimate and healthy action, tend to produce happiness; and that it is only in their disordered and perverted action that they produce misery. Now, had the Divine Being not desired man's happiness, he certainly would have pursued a different course in his organization. He certainly would have given him some *one faculty*, at least, the natural tendency and healthy action of which was to produce misery. That he has not done so, is a striking proof of his benevolent design.

But, not to dwell longer on this subject, it will be sufficient for our present purpose to divide the human faculties into three classes, physical, intellectual and moral. All of these are necessary, and each in its appropriate place equally necessary, for the perfection and happiness of our being. Were man deprived of these faculties, he would be less perfect than he is, and God proportionably less honored in his creation.

The physical, or purely animal faculties, unite man immediately with earthly objects, and are designed principally for the propagation and sustenance of the race. The moral and religious faculties fit him for the higher duties of social life; but are mainly designed to prepare him for a future and better state of existence. The intellectual powers are intended to serve as a guide for the animal and moral faculties, so as to conduct them safely and wisely to their appropriate exercise and gratification. But, that these objects may be accomplished, it is indispensably necessary that each faculty and class of faculties, should be developed and trained in harmony with its true nature and relative importance. The animal faculties must be developed in accordance with their real design, so as to secure a good physical constitution. The moral sentiments must be trained, so as to control the animal propensities, and impel the man to a faithful performance of his highest duties as a moral, intelligent, and social being—to an active and vigorous pursuit of "whatsoever things are lovely and of good report." The intelligent must be educated so as to develop the perceptive and reflective faculties, that the feelings, which are all *blind impulses*, may thus be furnished with a competent guide in the path of truth, duty, and lasting enjoyment.

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On the subject of physical education, it is at present unnecessary for me to dilate. Nature, like a kind parent, has implanted in the organization of youth an almost irrepressible desire for muscular activity, which will generally prompt them to take as much exercise as is necessary to secure a good constitution. The wild horse of the prairie needs not the whip or the spur—the drudgery of the cart or the tread-mill, to give him strength of muscle, agility of limb, or symmetry of form. It is undoubtedly true, that moderate exercise is necessary to develop and strengthen every organ and faculty, whether mental or corporeal, and thus to secure the priceless boon —"*mens sana in corpore sano*"—a sound mind in a sound body. But it by no means follows, that toilsome labor is necessary to that end, or even conducive thereto; or that it does not, on the contrary, enfeeble both mind and body, by the over-action and consequent exhaustion of the vital energies. I have long been of opinion, that much of what has been said and written to prove that *labor*, or *toil*, is necessary for the enjoyment of health and vigor, is manifestly illogical. The fallacy evidently consists in ascribing to *excessive action* the results that are properly attributable only to *moderate exercise*. In my opinion, it will very rarely be necessary to stimulate youth to a greater exertion of the physical powers than they will be disposed to make, under the promptings of natural impulse, if not improperly restricted. Occasional exceptions, however, there may be; and such cases should, by all means, receive prompt and judicious attention. But on this topic, it is unnecessary for me to expatiate, especially as my grand object, on the present occasion, is to contemplate man as an intelligent, moral agent, and, in that view, to take a hasty glance at the proper training of his intellectual and moral faculties. * * * * * *

I consider it unnecessary, at present, to call your attention to the particular subjects of study that ought to be introduced into a collegiate course of education. On this item there exists a very general harmony of opinion. But let the subjects of study be what they may, I have uniformly maintained, both in theory and in practice, during an educational career of more than thirty years, that they should invariably be studied and taught in such a manner as to compel the student to think for himself, and exercise his reflective faculties to the best advantage.

"Nullius addictus jurare in verba magistri"—*Bound to swear to the words of no master*—is a sentiment that is sustained alike by the highest sanctions of reason and revelation. Young persons should be invariably educated to think and investigate for themselves *on all subjects*—to call no man Master—to prove all things, and hold fast that which is good.

The popular system of pedagoguery, which teaches almost every subject by question and answer, is well calculated to defeat the grand object of education. By making the study *a mere exercise of memory*, it degrades human beings from their exalted rank, as intelligent moral agents, to that of *apes* and *parrots*. Hence it is, that among the so-called educated, we have so few original and independent thinkers—so many *apes*, or servile *imitators*, and so many *parrots*, or mere *repeaters* of the opinions of other men.

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He is not the best educated who can repeat correct answers to the greatest number of questions on any given subject, but he whose mind has been most thoroughly disciplined to self-dependence and close thinking. Minds thus disciplined are not compelled to rely for their opinions on authors and lexicons; but are qualified to become, in matters of science and literature, their own authors; and, in matters of philology, their own lexicographers. To such minds alone we are indebted for our present stupendous ability to annihilate time and space, by making the steam car our porter, and the lightning our obedient messenger. And to such alone must we still look for future, and yet more valuable acquisitions of territory in *El Dorado*, the golden *terra incognita* of discovery and invention.

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But on the subject of intellectual education, the few fleeting moments with which alone I can be indulged on the present occasion, will not allow me to expatiate.

Permit me, then, fellow-citizens, to call your attention very briefly, to education in its noblest form, viz: that of the MORAL FACULTIES. From even a brief survey, we may readily perceive that the education of the heart is as far superior to that of the head, as man is to the brute, or as eternity is to time. * * * *

To the American statesman and patriot, this topic assumes an attitude of peerless importance. Our unparalleled blessings of civil and religious liberty result not so much from the form of our free institutions, as from the intelligence and virtue which are their indispensable support. For a people like ours, human wisdom, perhaps, never devised a better constitution than that which, by the blessing of Heaven, unites our great confederacy of free and sovereign States. Constitutions, however, possess no talismanic power. And it is utterly vain to rely upon them for the perpetuity of our freedom, any farther than as they are sustained by the general intelligence and virtue of our citizens.

On this subject, President Wayland remarks: "For beings who are willing to govern themselves by moral principle, there can be no doubt that a government, relying on moral principle, is the true form of government. There is no reason why a man should be oppressed by taxation, and subjected to fear, who is willing to govern himself by the law of reciprocity. It is surely better for an intelligent and moral being to do right from his own will, than *to pay another to force him* to do right. And yet, as it is better that he should do right than wrong, even though he be forced to do it, it is well that he should pay others to force him, if there be no other way of insuring his good conduct. God has rendered the blessings of freedom inseparable from moral restraint in the individual; and hence, it is vain for a people to expect to be free, unless they are first willing to be virtuous."—*Mor. Sc. p.* 355.

To which give me leave to add a short extract from the farewell address of the illustrious Washington: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens.

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The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connexion with private and public felicity. Let it be simply asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. It is substantially true, that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who, that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?"

If the foregoing sentiments be true—and in the present enlightened age, the man would be considered demented, who would seriously call their truth in question—then, indeed, it would be difficult to over-estimate the importance of the proper education of the *moral feelings*.

It is in this connexion that the superlative value of the Christian Scriptures, in the work of education, becomes almost self-evident. As well might you expect to support animal life without food, as to maintain pure and permanent morality, in any community, without the Bible. Compare the condition of these United States, physical, intellectual and moral, with that of Italy, Spain, or France. To what is our superiority, in every thing that involves true dignity and enjoyment, to be ascribed, if not to our greater familiarity with the Bible, and our superior reverence for the teachings of that Holy Volume? In every department of education, therefore, from the nursery to the common school, the academy and the college, the Bible, and especially the New Testament, is of indispensable importance.

Some timid people, however, are alarmed, lest, if the scriptures be admitted into educational establishments, they will be perverted to the vile purposes of sectarianism. That they may be so perverted, cannot be denied. So may every thing good and holy in the Universe. But this enlightened audience needs not to be informed, that the argument against the use, from the abuse, either actual or possible, is a sheer sophism.

In this instance the objection overlooks the fact, that whatever belongs to the essence of Christianity is not sectarian, but catholic in its nature and tendencies. The Bible is not a sectarian, but a catholic book; and he would be holy unworthy to be trusted with the business of education, who would even desire to pervert it to sectarian purposes. Nay, more, he would manifest a *profound ignorance of the spirit and power of Christianity*. The very essence of piety, under every dispensation of religion, consists in a supreme regard for the divine authority. Consequently, if any individual believes and acts religiously in a particular way, simply because I believe and act thus, he is worshiping me and not God; and, therefore, his religion, no matter what may be his zeal in its maintenance,

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possesses all the elements of idolatry. A spirit of proselytism may be, and not unfrequently is, directly opposed to a spirit of piety. It always is so opposed, when it *even encourages* an individual to join our church, except so far as he is impelled thereto by an intelligent conviction of duty. The language of piety is: "Deny yourself. Call no man Master. Prove all things. Hold fast that which is good." The language of proselytism is: Go with me, and I will show you a lucrative, an easy, or a fashionable road to heaven.

Impress upon the minds of men a supreme and self-sacrificing regard to the divine authority, as absolutely indispensable to the enjoyment of the divine favor, and you have done all that man can do to preserve them from a sectarian spirit.

If the foregoing views be not wholly erroneous, it is manifest that every system of education which does not regard Christianity as the one thing needful, is radically defective, and pernicious in its tendency. The scriptures alone "*are* ABLE *to make men wise unto salvation*"—to conduct them to the perfection of their being—to the highest attainable dignity and happiness in the world, and to glory inconceivable and everlasting in the world to come.

Every seminary of education, therefore, should be conducted with an abiding regard for the paramount authority of the Christian Scriptures. The evidences that Christianity is from God, should be thoroughly examined and taught. Its morality, also, and its motives, its precepts and its promises, should be habitually and distinctly impressed upon the minds of the students. Reading the scriptures and prayer, should form a part of the daily exercises. There is nothing sectarian in all this, and in much more that might be specified. At the same time, enlightened piety, no less than common prudence, will require the teacher in even *a private school*, and still more in a public seminary, to abstain from the official inculcation of sectarian peculiarities.

I rejoice to think, that the correctness of these views is now generally admitted. Even in Girard College—into the precincts of which *no ecclesiastic* can ever be admitted without a violation of the will of the founder—the Trustees have recognised, in the management of the institution, the soundness of the foregoing principles. In this they have acted wisely; for no seminary of learning can flourish—*none ought to flourish*—that aids in propagating the miserable delusion, that the proper training of the *moral sentiments* is not the chief business of education; or that this training can be successfully conducted, except in harmony with the sublime, the heavenly precepts and promises of the Christian religion.

Towards the close of the last century, in the most literary and polished nation then in existence, an attempt was made to dispense with the Bible. With what success, let the appalling scenes of the "*Reign of Terror*," which baptized Paris in the best blood of her citizens, bear witness. Forewarned, it would indicate a most extraordinary lack of common prudence not to avoid a rock on which others have so fearfully made shipwreck.

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OUR PECULIARITIES—IN WHAT DO THEY CONSIST?

From the Christian Intelligencer.

EVERY religious party has something in its faith or practice peculiar to itself—some one thing or more that distinguishes it from all other parties. Frequently, a religious denomination agrees with another in many items of doctrine, discipline and worship; indeed, all protestant churches harmonize with each other in nearly all those matters deemed by themselves of great importance, and yet there are found differences enough to justify them, as they think, in maintaining separate and independent organizations. Now, we have never denied that we had peculiarities that appertain to us as a religious people, and we are anxious that all shall understand what they are. In our judgment they are important; and we think their tendency is not only to give all men clear and satisfactory views of the way of salvation through Jesus Christ, but also to bring about that state of things which all good men should desire, viz: the unity of all the followers of the Lord Jesus Christ.

If we are not deceived, we advocate the only ground upon which all may unite and co-operate in the worship and service of the Lord, and that if the views we entertain could universally prevail, instead of the number of parties being augmented by our existence, all who love the Lord would be brought into one fold, under one Shepherd.

It is remarkable that we are not in favor of adding any thing to the various contributions made by those who have apparently acted upon the conviction that Christianity is not a perfect system, but, on the contrary, we propose to dispense with whatever could be construed to favor such an idea. We propose no improvements upon the religion of Christ, but profess to receive the system presented by the apostles as perfect in all its parts, and as a whole; and our object is to receive it as it has been delivered by those inspired men who derived their commission from Him who had authority in heaven and on earth.

We agree with all protestants in the declaration, that the book called the Bible, contains the only revelation which the Almighty has deigned to grant unto man. We assert with them, also, that it contains the only perfect and authoritative rule of faith and practice, and, therefore, we think we consistently contend that it alone should be acknowledged as binding upon the consciences of Christians; and hence our peculiarity in rejecting all human creeds: and while others are contending for the superiority of their standards of faith, we assert the superiority of the Bible, and content ourselves with that which has been prepared for us, and furnished to us, by infinite wisdom and goodness. Having repudiated all the creeds, disciplines, and formulas of men, about which there has been much contention and strife, we betake ourselves to that which is admitted by all to be authoritative and binding; and according to the direction of an inspired apostle to the evangelist Timothy, endeavor rightly to *divide the word of truth.*

The Bible contains an account of the creation of the world, and

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all things in it, especially of man—made in the image of God. It informs us of the fall of man, and the different dispensations under which he was placed prior to the advent of the Messiah, who finally made His appearance on earth, to make known the whole will of God concerning His fallen creatures, and also to redeem man by the sacrifice of Himself.

In the Old Testament, we see how the patriarchs and Jews worshipped God; in the New Testament, how all Christians should worship Him. The first presented their offerings, which looked to Him who was to come; the second commemorated Him who had come. Christianity was only typified under the dispensation of Moses; it is developed under the dispensation of Christ. The law came by Moses; grace and truth came by Christ. As Moses and Elias retire upon a cloud from the holy mount of transfiguration, the Almighty speaks and says: "This is my beloved SON, in whom I am well pleased; *hear ye Him.*" Therefore, if we wish to know the will of God concerning us—if we wish to ascertain how we can be reconciled to God and be brought into the enjoyment of salvation, we must consult the New Testament, in which the Son of God speaks to the children of men.

And when we turn our attention to that portion of the divine record, we bear in mind that it consists of several different portions, each portion written with special reference to some particular object; and that the scheme of salvation is gradually unfolded in that book. In the first place, Matthew, Mark, Luke and John, give us the history of Christ, with the testimony afforded by prophecy and miracle to prove that Jesus of Nazareth was the Messiah. After his crucifixion, Luke writes an account of the outpouring of the Spirit, and the commencement of the proclamation of the gospel of Jesus Christ, who had been crucified, buried, and raised from the dead. And we are peculiar in appealing to the "Acts of Apostles," as that document from which we derive information upon the important subject of preaching the gospel to sinners.

The Lord Jesus directed His apostles to preach repentance and remission of sins in His name among all nations, *beginning at Jerusalem.* We, therefore, examine how they preached repentance and remission of sins at that consecrated place, and we call upon all persons that believe in the Lord Jesus Christ, to repent and be baptized in His name for the remission of sins. And we are sorry to say that, in this matter, we are peculiar, strange though it be.

We write for the benefit of persons who not only wish to understand in what we differ from other professors of Christianity, but who also feel anxious to avail themselves of the blessings of the gospel, if they can understand it. We desire, not to indulge any unhallowed feelings towards those with whom we differ, but to benefit those whose minds have been bewildered by the circumstances which have surrounded them.

THE greatest friend of truth is time; her greatest enemy is prejudice, and her constant companion is humility.

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THE BLOOMFIELD DEBATE.

BROTHER CAMPBELL—*Dear Sir:* I have just returned from an interesting debate, held at Bloomfield, Callaway county, by Prof. R. S. Thomas, of Missouri University, one of the most prominent Baptist ministers in our State, and Elder D. P. Henderson, of the Christian Church. The subject of discussion is expressed in the following anomalous proposition, submitted by the affirmant: "*In the salvation of sinners, baptism is not essential*"—Prof. T. affirming, and Elder H. denying. The debate continued six days; the parties having previously stipulated, that it should not close until each expressed himself satisfied. The audiences, during the progress of the affair, were very large and remarkably attentive. Indeed, I have rarely witnessed so much interest, on such an occasion. It would afford me pleasure to give you an extended account of the investigation, but you, perhaps, may not be disposed to appropriate as much space to that object as would be required, and I shall, therefore, attempt but a brief outline.

During the first four days, Prof. T. descanted learnedly and elaborately, and sometimes eloquently, upon almost every subject connected, directly or remotely, with his *theological system*, except that involved in the proposition submitted. The object of all this, we were very satisfactorily informed, was to expose the rottenness, and undermine the foundations of that Reformation which has been so successfully plead throughout the west, for the last forty years. His plan, so wily and ingenious, and withal so portentous to the *huge heresy* against which he battles so valiantly, is expressed as follows: "If I prove that A is the centre of a circle, it follows that B is not that centre." He placed the blood of Christ in the centre of his circle, and then, with an air of triumph, perpetrated the following immutable and unanswerable specimen of logic: "The blood of Christ is adequate and essential to salvation; therefore, baptism is not essential." But, with all his logical tact and syllogistic ingenuity, he utterly failed to convince his hearers that his conclusion was involved in his premises; that because *one* thing is essential to salvation, *nothing else* is. It is by no means difficult to see that this thunder-bolt, hurled against baptism, comes down with an equally destructive effect upon faith, repentance, the Bible, the preached word, union with the church, &c., demonstrating that they all belong to the category of non-essentials, and are quite *unnecessary* in the salvation of the sinner. And, indeed, Mr. T. did not seem anxious to escape the glaring absurdity to which his position necessarily leads; for, farther on, he boldly assumed the ground that regeneration was effected by an application of the blood of Christ to the heart of the sinner, by the Holy Spirit, *anterior* to faith, or any condition on the part of the creature whatsoever! Thus presenting to the world the novel and astonishing spectacle of a *regenerated* and *impenitent* infidel! For surely, if man is regenerated *before* faith, he is regenerated in unbelief and impenitence!

To arrive at this Antinomian dogma, it became necessary for the Profes-

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sor to take quite a circuitous route over the whole area of Calvinistic theology; and rough, rugged, and almost impassable as that old forsaken highway is, he stoutly persevered, and finally succeeded, demonstrating himself to be a "simon pure," unadulterated, high school Calvinist, unsurpassed in his fond attachment to the decisions of Dort, either by Saanderson, of ancient, or Dudly, of modern times. Yes! he even avowed his belief in the doctrine of "elect infants," as expressed in the "Westminster" and "Philadelphia" Confessions.

His first effort was a development, in all their native deformity and ugliness, of the old-fashioned doctrines of "total hereditary depravity" and "original sin," together with a small sprinkle of the "utter inability of the sinner to receive and obey the gospel until regenerated," and such like. It is true, when Elder Henderson replied that this view made man as bad as he could be—as bad as the Devil, since even he cannot be more than *totally* depraved; and that the scriptures represent the sinner as growing worse and worse, the gentleman was disposed to explain, that by using the word "total," he did not mean that man was as bad as he could be: that is to say, the word total, does not mean total, but only *partial!* A virtual abandonment of the whole ground.

While on this subject, I must not forget one of the Professors very beautiful and striking illustrations: "Is not a snake six inches long, as really a snake as an anaconda, fifty feet long? Is it not a *total snake?*" Elder H. replied, since Mr. T. has admitted that the sinner's depravity may "wax worse and worse," to make his illustration valuable, a large snake ought to have more of the snake nature about it than a small one, and that his "total snake" "six inches long," ought to become, "*snake, snaker, snakest!*"

The next effort was a terrible, and at first quite alarming onslaught, upon the New Translation; in making which, he avowed his entire ability, in the modest period of fifteen minutes, to prove that the *thing* was not worthy of confidence, and that its editor had perpetrated a fraud upon the public! You have doubtless heard of such chivalrous doings before, and are, to some extent, prepared for them; but had you witnessed that air of solemn, philosophic dignity and professional confidence with which the sentence of condemnation was hurled against the "wee thing," you would have trembled for your reputation as a scholar and a Christian! Our minds, however, were speedily relieved from a very disagreeable state of suspense, when we came to learn that the translation was *unworthy*, simply because some "readings," marked "spurious" in the appendix, had been left out of the body of the work; and you were guilty of *fraud*, simply because you professed to give the translation of Campbell, Macknight and Doddridge, and had made certain *emendations* and *corrections!* Prof. T. was careful, in the meantime, to conceal from his audience that the omissions were all marked as "spurious readings," and given in the appendix, and that, in the preface, you had notified the public that you intended to make emendations and corrections. This charge of fraud was promptly

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met by Elder Henderson, and made to recoil with redoubled force on the head of its author. What relevance an attack upon the New Translation had to the question in debate, up to the present writing we have not been able to determine. Perhaps you can divine.

Having disposed of this subject, our champion of orthodoxy regaled his hearers for three days longer, with some spicy and highly-flavored beverages, called "eternal, unconditional personal election," "Godhead of Jesus Christ," "eternal Sonship," "vicarious sufferings of Christ"—which, by the way, mean that Christ came into the world *with sin*, suffered in our "law, room and stead," and endured all the punishments, penalties and pains, which would have been inflicted on a world of sinners—"final perseverance of the saints," "imputed righteousness;" and last, though not least, the above-mentioned physico-spiritual regeneration before faith. Now, what bearing any one, or all of these questions had upon the issue in hand, the audience was wholly incompetent to perceive, notwithstanding the effulgent light Mr. T. was capable of throwing around every subject upon which he dilated. The consequence was a constant clamor on the part of the impatient congregation, for the question they had assembled to hear discussed. I will not charge the Professor with the design, but the impression was certainly made upon many, that his leading object in introducing the New Translation, some of Elder B. W. Stone's writings on the subjects of the trinity, atonement, &c., was to cast odium upon our church, and prejudice the public mind against us as Arians, Socinians, &c., and thus supply the want of good logic and sound argument, when the real question should be discussed!

On the whole, I was not displeased at the turn affairs had taken, for an admirable opportunity was afforded Elder Henderson to set before a community, almost wholly ignorant of them, our real views of the true and proper divinity of Jesus Christ, and to correct many erroneous impressions and mistakes on divers other subjects. The opportunity was well improved, so that hundreds who had come to the debate with minds full of prejudice against us, returned to their homes with much better opinions of our views, and cheerfully admitted our *orthodoxy* on all, of what they call the cardinal doctrines of religion. If Mr. T. expected to make capital in this way, he greatly miscalculated, and was most egregiously disappointed. I hesitate not to affirm, with confidence, that we are decidedly more popular with all religious denominations in that region now, than previous to the debate.

On the afternoon of the fifth day, the Professor came within observation-distance of the question yet to be discussed; but he had scarce given it one good look, full in the face, ere, apparently startled by it, he flew off at a tangent, and again whipped round the circle he had already so laboriously traced! It may appear strange, but 'tis not one whit more strange than true, that, notwithstanding the flourish of trumpets which had well nigh alarmed us at the beginning, Mr. Thomas never did boldly approach the real issue. With the exception of his so-called *induction*, including all the

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points mentioned above, every single effort at argument was based upon *exceptions* to a *general rule*, and may be expressed thus: "A man on his way to California is convinced of sin, and reforms his life. It is impossible for him to be baptized, and he dies without that ordinance. Will he not be saved? The thief on the cross was saved without baptism; the palsied man received remission without baptism; hundreds and thousands of pious Pedobaptists have died without baptism; infants, idiots and heathen, are saved without baptism; therefore, baptism is not essential!"

I need not repeat what has been already stated, and what Mr. T. unequivocally admitted—that such arguments as these will lead to the renunciation of faith and repentance, and, indeed, every other act of obedience, as essential to salvation; for unquestionably, many will be saved who have neither believed nor repented. Such conclusions, if I am not greatly mistaken, are much too strong, even for Baptists. But Mr. T. employs the word *essential* in a sense which Elder H. did not, and our preachers never have put upon it, when used in this connection. All that was ever meant, and Mr. T. surely ought to have known this, is, that baptism is an essential element in heaven's established law of pardon; and that it is essential in precisely the same sense in which faith, repentance and confession, are.

As Elder Henderson had little or nothing, in the way of argument, to respond to, he devoted the last day and a half to the development of a series of thirty or thirty-five arguments, proving, beyond all contradiction, that baptism *is* essential, in the sense above explained. Mr. T. did not even *attempt* a reply to more than four or five of this series. They stand unanswered, because unanswerable. Even the argument based upon the Commission, was permitted to pass without the slightest notice! Conscious inability to weaken its force, doubtless explains this.

But this notice is already too long. We are all satisfied with the discussion by Bro. Henderson. He acquitted himself handsomely. I am sure I never witnessed a more signal victory than that gained by the truth in this instance. Speaking thus, I express the sentiments of nearly all the unprejudiced, and many of the Baptists who heard the debate. Numbers of his own brethren have been heard to express the conviction, that Mr. T. utterly failed to sustain himself. As a slight indication of the result, there were nine additions to the Christian Church at that place, during the debate and immediately after. Among them, were two intelligent and worthy Baptists, and two Methodists. May good result from this, and all discussions conducted in the spirit of the gospel! S.

How true is it that we cannot make a philosophy of indifference! The affections are stronger than all our reasonings. We must take them into alliance, or they will destroy all theories of self-government.

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INTERPRETATION OF THE SCRIPTURES—*No. XV.*

THERE is no book in the world which can at all compare with the Bible, in beauty and variety of illustration. The boasted fire of Homer, in these respects, seems cold as painted flames; the beauty of Virgil is but a labored superficial polish; and even the sublimity of Milton becomes, apart from his subject, a short and feeble flight of fancy, in presence of those divine teachings which, from the heaped up gems of Heaven's exhaustless treasury, reflect, in glorious rays of every hue, the brilliant sun-light of truth. It is in these sacred writings that the most gorgeous imagery is accumulated; it is here that tropes cluster; that similitudes are boldly grouped together in magnificent profusion, and that breathing thoughts are uttered in such burning words that human language itself seems here to possess a divine majesty and power which no human skill has ever been able to impart to it.

The abundance of comparisons and other figures of speech, found in the scriptures, is not to be explained on the principle of an accommodation to the tastes and usages of the eastern nations, nor on the still less feasible hypothesis of an infusion of the peculiar genius of the individuals through whom the revelation was given. It has its source far deeper in the character of the revelation itself; the condition of mankind at large; and the very nature of that human mind and human heart to which it is addressed. He who 'fashioneth men's hearts alike,' here speaks to the beings he has formed, and exhibits, in his own selection, the style best adapted to the comprehension of mankind. By the same Spirit by which He "garnished the heavens," and by which he yet "renews the face of the earth," and "creates" its inhabitants, He, in the exercise of that infinite wisdom in which he hath made all his works, reveals to man "spiritual things in spiritual words;" in words, not such as human wisdom teacheth, but which that spirit teacheth, embodying all that human speech can treasure of copiousness, truthfulness, and beauty of illustration.

The style of the Bible, however, is not uniform. It is not every where equally picturesque, metaphorical and ornate. We have the simple narration; the close and logical argument; the exact description, in which the glowing language of feeling and of fancy would have been inappropriate. It is in this volume that we notice every where the nicest adaptation of the style to the varying nature of the subject, and find, accordingly, a perfect harmony of diction and of

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thought. It is worthy of special remark here, that it is particularly in direct addresses to men involved in ignorance and crime; sunk in wretchedness and despair, or inflated by vain philosophy or spiritual pride, that the soul-stirring language of figure is employed to enlighten, to comfort, or reprove. The language of figure is the language of feeling; of earnestness; of sincerity; of deep emotions, which seek to express themselves in the glowing imagery which, even by its boldest similitudes, can but imperfectly reveal their power; and it is this fact, far more than a paucity of words, that accounts for the use of this style by all nations, in the early periods of their history, when, in the simplicity of nature, they had not, as yet, learned to prefer the cold reserve of maturity, to the frankness, the earnestness, and the ardor of their youth. Hence it is that this style comports so well with those feelings which the Divine Being entertains for man, and that deep and heartfelt interest which he takes in him, in his varied conditions and circumstances as lost or saved, ruined or redeemed. It is, indeed, the language of the heart, and, as such, is fitted to move the hearts of those to whom it is addressed. It is the heart that here calls upon the intellect and the fancy for the exercise of their highest powers, in order that it may reveal to other hearts the vivid emotions which it feels. Hence it is that we find it appropriately employed, also, on those occasions on which men, in the ardor of gratitude, give thanks to God for his deliverances, as in the songs of triumph and the psalms of the Old Testament. Again, in the prophets, where God addresses himself to men in expostulation and rebuke, in threatenings or in promises, we have the most extraordinary and soul-thrilling examples of this style of which it is possible to form a conception. And finally, it is in the lessons of the Great Teacher himself, recorded in the New Testament, that we have that admirable series of parables, in which he presented, in a manner never to be approached, the wisdom and love of God, and the character and duty of man. He who "spoke as never man spoke," "opened his mouth in parables," and drew, from every object around, those striking comparisons by which his teachings are so pertinently and so abundantly illustrated.

As there is nothing, however, which may not be abused and perverted by men, we find that the expressive figures of the scriptures have not unfrequently been misunderstood and misinterpreted. They have seemed but the sport of fancy, or the mysteries of delusion, to such as have sought to find a key to them in the corruptions of their own hearts or the stubborn impenitency of their disbelief.

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Or, they have, with conceited and fantastic minds, served as the ground-work for wild and vain imaginings—for visionary reveries, which are alike destitute of taste, and truth, and reason.

To trace out and expose these various misapplications of the parables, and other figures employed by our Lord in his teachings, would be a work, doubtless, of utility, as it would certainly be one involving no small amount of labor. On the present occasion, however, I propose merely, in conclusion of these hints upon the proper method of interpreting the scriptures, to warn the reader against the most common of all the errors committed in regard to the comparisons of Christ, viz: *that of seeking for resemblance in too many points.* Comparisons, which are drawn out into various details, in the form of a short historical narration, as is the case in our Lord's parables, are peculiarly liable to this misapplication; yet, at the same time, there is no form of comparison which presents so vivid a picture to the mind, or sheds so much light upon the particular point to be illustrated, when rightly interpreted.

Thus, in the parable of the tares of the field, we have a beautiful illustration of the kingdom of heaven, as respects the origin, character and fortunes, of those who dwell within its territory—the world. Yet, even although we have a distinct statement of the points of resemblance by our Lord himself, in his explanation of this parable to his disciples, we find it still quoted from the pulpit, when disorderly persons in the *church* are subjected to public censure or exclusion, as though it was designed to be, in any degree, illustrative of such cases. Indeed, there could not be a more unfortunate reference, where the case is one of exclusion, for the parable expressly forbids the separation of the wicked from the righteous during the continuance of the present world; so that, if the resemblance be between "the field" and the *church*, and not, as the Saviour affirms it is, between "the field" and "the world," or if it be extended to both the church and the world, evil-doers must remain undisturbed in the church until "the harvest"—the end of the world—all apostolic injunctions to the contrary notwithstanding.*

Again, there is the parable of the ten virgins. How many labored sermons have been preached upon it, or, rather, *about* it, tracing out innumerable points of resemblance, which have no existence, except in the fancy of the speaker! Not only the wise and foolish virgins,

* For a fuller consideration of this parable, and the general principles on which the parables and symbols of the New Testament are to be interpreted, new readers are referred to an "Essay on Parables," Millennial Harbinger, 2d series, vol. vi., pp. 350, 387.

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but their lamps—the oil itself, and even the sellers of the oil—must all have their exact counterparts in the kingdom of heaven as it now exists. Not content even with the terms of the parable itself, a thousand minute details of marriage ceremonies are added, and a thousand misapplications made, to the admiration of the ignorant, and to the credit of the preacher's ingenuity. Such persons fail to perceive that many details are introduced into parables, as necessary to complete the picture which the parable itself presents, just like the drapery or the dark ground in a painting, and that these details, having thus accomplished their purpose, have no reference whatever to any thing beyond the parable.

It is, indeed, a necessary consequence of drawing out the illustration in the form of a short narration, that it should contain details irrelevant to the point to be elucidated. These details give force and conspicuity to that particular point in the parable in which the resemblance really exists, and are introduced for this special purpose. Otherwise, the comparison might as well have been expressed in the form of a metaphor—a "simile in a word." Resemblances between things are found in few points only; often in a single particular alone, and careful discrimination should be used to determine, from the context, what special point or points are designed to be illustrated.

There are some similitudes which are especially worthy of admiration, for the great number of points of resemblance which they contain. Of these, we may instance the one in which Christ compares himself to the vine; his Father to the vine-dresser; his disciples to the branches; and exemplifies the separation of the unworthy and the improvement of the good, by the removal of the unfruitful, and the pruning of the fruitful branches. In addition to these points of comparison, we have that between the connexion of the branches with the vine and the union of the disciples with their Lord; the indispensable importance of that connexion in the case of the branch, in order to the production of fruit; and in that of the disciple, to the performance of good works; together with the effect which, in either case, a separation would produce—the withering of the branches, and their being gathered for fuel, and the corresponding destruction of the hypocritical professor; and finally, the happy results of a continuance of that connexion are illustrated by the credit and glory which result to the vine-dresser from the fruitfulness of the branches, and to the Father, from the obedience of the disciples. In the parable of the good shepherd, we have a similar instance of the extent to which resemblances may be justly traced.

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On the other hand, we have parables which are equally remarkable for the consummate skill shown in selecting objects or cases which are *totally incongruous, except in the single point intended to be illustrated.* It would seem, indeed, as if this had been done purposely to prevent that confounding of the subordinate details of the parable itself with the points of illustration; the error to which readers are so generally disposed, and which is now the subject under our consideration. Of this kind we have an example in the parable of the unjust judge, who, though he feared not God, neither regarded man, is, nevertheless, induced to avenge the cause of the widow, simply by her importunity. There can be no resemblance imagined here between such a judge and God, or between such a widow, seeking the punishment of her adversary, and a disciple of Christ; so that the mind is left to dwell alone upon the point of resemblance, which is the effect of *importunity.* The petition is granted, not from benevolence, for the judge regarded not man; not from fear of God, for we are carefully informed that he feared him not; not from a sense of justice, for we are told he was unjust; but simply from the importunity of the petitioner. Ideas of justice, benevolence, &c., are thus carefully excluded in the case of the judge, in whom, from his character, they can have no place, in order that the mind might not be confused with the introduction of such ideas in the case of God, to whom these qualities belong, but that it might be left to dwell exclusively upon the single point to be illustrated—the effect of *perseverance in prayer.* Had a just judge been selected, full of benevolence and fear of God, the mind would have been disposed to attribute the success of the widow's petition, in part, to the influence of these principles; and whatever would be thus attributed to these, would be so much detracted from the influence of importunity, which, with beautiful simplicity and true logical precision, the parable was designed to commend.

We have an example of the same kind in the parable of the unjust steward. Here the characters and circumstances introduced are rendered strikingly *unlike* those of the disciples, except in one single point—the exercise of prudent foresight; so that the mind, finding no other resemblance on which it can, for a moment, dwell, is left to consider this the point of illustration alone. It is this which constitutes the great beauty of the parable, that it is so ingeniously contrived, that no application can possibly be made of it, except to the precise purpose intended. Yet there have not been wanting vain cavillers, who have found fault with such similitudes, and with this one in particular, because they could not find a suita-

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ble application for every incident detailed; and some have gone so far, even in their eagerness to make such application, as to intimate that the Saviour meant, in this instance, to sanction injustice; although this quality is manifestly attributed to the steward, to create an incongruity, and to prevent any application of this part of the parable to the character or conduct of his disciples; and although the precise point really in view is distinctly declared, when it is stated that "the Lord commended the *prudence* of the unjust steward."

The same class of cavillers object, on the same ground, to the incident of the fig-tree, (Mark xi.;) a case which is a most striking example of resemblance in some points, and incongruity in others. They even arraign the character of Christ because, as they imagine, he performed a miracle merely as a wanton exercise of power, and condemned the fig-tree for not having fruit upon it, though it was not yet the proper season for figs. This incident is not directly explained in the text, but the circumstances detailed in the context render its meaning and application sufficiently evident. It was near the close of our Saviour's ministry, and he had just the day before entered, in the name of the Lord, and in the regal triumphs of humility, into Jerusalem, and into the temple, to seek there those fruits of righteousness in the Jewish nation (of which Jerusalem is the type) for which the time had fully arrived. While there, he had made a complete survey of the existing state of things, or, in the language of the context, had "looked round about upon all things," and in the evening retired to Bethany, the place of his abode. He had not found those fruits of holiness, but, on the contrary, had witnessed the wickedness of the nation, and the desecration of the house of God itself, by usury and traffic, until, in the language of the prophet, it had become "a den of thieves." Next morning, upon his return to Jerusalem, he is seized with hunger, and, seeing a fig-tree at a distance, he approaches it to seek for fruit, but finds none. In this respect, then, the fig-tree is evidently made a striking symbol of Jerusalem, as it is subsequently in another, to wit: the judgment which he pronounced upon it, and the effect of that judgment. No one was, henceforth, to gather fruit from the fig-tree: no one to gain benefit from the Jewish institution. The fig-tree withered away: Jerusalem was speedily destroyed. But we have the striking dissimilarity in this, that the time for righteousness had fully come in regard to Jerusalem, but not the time for fruit in the case of the fig-tree. The conclusion, then, is, not that the symbol was deficient, but that it was not designed to illustrate

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this particular point, the purpose being to fix the mind upon the simple fact, that Christ came and found no fruit. As to the fig-tree, it could not make the slightest difference whether it was the principal season of fruiting or not, (though the fig-tree often bears more or less at all seasons,) for, not being a moral agent, it could not, itself, be worthy of either praise or blame at any season, or whether barren or fruitful, and could be made a symbol, as in the case before us, at one time with as much propriety as at another; the time for the symbol being determined, not by the season of figs, but by the period at which spiritual fruit was to be sought for in Jerusalem. This remarkable incident, then, when regarded from a proper point of view, becomes most striking, apposite and picturesque, perfectly in accordance with the style of the ancient prophets, and with the methods of instruction usually employed by the Great Teacher.

In conclusion, we may remark, that the same ignorance which would cavil at a parable or a symbol, because it did not present a complete resemblance in every point in which the subject was susceptible of comparison, would condemn an exquisite picture of a rose, because it did not *feel* like a natural rose, or *possess its fragrance*. We have, in innumerable cases, resemblance which exists but in one or two respects alone, as in that just mentioned, where the similarity is that of form and color addressed to the eye. To trace out, then, the true points of resemblance, and avoid carrying them out to greater length than was intended by the person who employs them for illustration, will accordingly be the wisdom of every one who does not expect to warm himself by a mere picture of a fire, or hope to appease his hunger by the mock feast of a Barmecide.

R. R.

A HOUSE FOR DISCIPLES IN WASHINGTON CITY.

The propriety of the brethren generally contributing to build a suitable house of worship in Washington City, has been much talked of in some places, and it appears that a very general concession is made by all to whom the idea is suggested. The subjoined letters are sent us for publication; and as they are calculated to stimulate others to a like noble example, we cheerfully give them room. We have conversed with no one who does not agree that we ought to have a house, suitable and large, in Washington City; and

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it needs no demonstration to satisfy us, that if the brethren choose, they can build it by a contribution less, perhaps, by thousands, than they will give to the Washington Monument. We have no objections to the national gratitude being suitably expressed, but let us not forget that we have a greater deliverance to proclaim than that achieved by Washington; and that while we celebrate the good deeds of the past, we must not neglect to avail ourselves of, and to secure, also, to our contemporaries, the everlasting deliverance which is through Christ Jesus our Lord. W. K. P.

WASHINGTON CITY, October 10, 1850.

Brother Campbell: I enclose a letter from Bro. James E. Christian, of Union Church, Ky., transmitting the gift of that congregation towards the erection of our contemplated church edifice. I hope you will find room in the Harbinger for this emanation of Christian benevolence and elevated piety, that others may be stimulated to follow so noble an example.

Since we had the pleasure of your company here, two more brethren have found us out, and are now regularly with us. They had been living here some twelve or eighteen months, and had determined to spread the Lord's table in their families, when accident discovered to them the existence of our small organization. I may mention, in connection with these brethren, a striking illustration of the power and simplicity of the ancient gospel. One of them had been a member of the church in New York for several years, and during that period was intimately known to the other, who had not yet submitted by any overt act of obedience. After they came here, in total ignorance that any church organization existed, the delinquent demanded at the hands of the other baptism, which was promptly administered, and the two, with their families, had, as I have mentioned, determined to establish regular and stated worship among themselves.

I have detailed this occurrence to show the great necessity for a house in this city. If we had a meeting-house, it would, of course, be mentioned in the city directory, and strangers could always find us without difficulty. Bro. Christian, however, has shown up the necessity, and the obligations which rest upon our brethren, with such beautiful simplicity and force, that I need not enlarge upon it. Yours, in the good hope,

GEO. E. TINGLE.

LEXINGTON, Ky., September 27, 1850.

Dear Brethren: May the blessing of our Heavenly Father prosper you in your undertaking! I do hope that you will find ample means to build a good, substantial, and comfortable house of worship. I rejoice that there are a few names in Washington City, who prefer to meet in each other's house, or solicit money to build a house, where they can hear the pure gospel preached, rather than hear sectarianism in splendid houses, all ready prepared to their hands.

Enclosed I send you $20, the amount the members of the New Union, Wood county, Ky., church have given to assist you. They are glad to have the opportunity of casting in their mite, and so it should be with the members of all our churches. The Disciples in the United States should,

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by all means, have a house of worship in the City of Washington. How much better to have brethren and sisters there also! The truth is, I feel and think that it is our duty to build such a house, and am glad that you are there to attend to the business. All that is necessary is for some brother in each church to bring it before the members, and, I have no doubt, you will receive funds sufficient to build a good house.

Let me hear from you as soon as you receive this. I was glad to receive yours of the 22d of August.

Your brother, in the hope of eternal life,

To G. E. TINGLE and H. H. HAZARD. JAS. E. CHRISTIAN.

QUERIES ON PRAYER.

BENTON COUNTY, Ala., May 4, 1850.

BROTHER CAMPBELL—*Dear Sir:* Permit me to intrude on your time, by asking you a few very important questions relative to prayer. Will you or some of your Co-Editors please answer them at some length, giving the why and wherefore to each, and thereby confer a favor on your unworthy brother? Yours, in hope of eternal life, GEO. H. BORDEN.

Question 1.—According to the teaching of the present Reformation, God does not reveal any thing to man by his Spirit or otherwise, in the present day. How, then, does he answer the prayers of his people?

Answer.—Let it be granted that God does not now make new revelations to man, and we can only infer, from this principle, with respect to the answering of prayer, that God does not answer such prayers as ask for a supernatural revelation by the Spirit. This is all. And this is nothing more than saying that God does not answer prayers, which ask for blessings that he has not promised to confer.

Question 2.—Does prayer have any direct influence with God whatever?

Answer.—Certainly, if the scriptures speak truth. When Moses and Aaron went out from Pharaoh, after having promised that the frogs should depart, "Moses cried unto the Lord, because of the frogs which he had brought against Pharaoh. And the Lord *did according to the words of Moses*," &c. Exod. viii. 12–13. Again: When the Israelites fell into idolatry at the foot of Sinai, and bowed down to the golden calf which Aaron had made for them, God said to Moses, "I have seen this people, and behold it is a stiff-necked people: now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of

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thee a great nation." But Moses besought the Lord, and remonstrated with him, and prevailed by prayer against his declared purpose, so that we are told in the strong metaphor of the 14th verse, that "the Lord repented of the evil which he thought to do unto his people." Ex. xxxii. After Samson had slain his enemies with the jaw-bone of an ass, "he was sore athirst," and, in the flush of victory, made to feel his dependence upon God. He cried unto the Lord, and he heard him. Water gushed forth from the hollow in Heli, in answer to prayer, and Samson was refreshed. Jud xv. 18. Jereboam's hand was withered, and restored again, by the prayer of the man of God. 1 Kings xiii. 4, 6. The blind man mentioned by Luke, ch. xviii. 38, received his sight in answer to prayer. The prayer of the church, which was made incessantly for Peter, opened the prison of Herod, and shook the chains from the hands of the apostle; and it was when "Paul and Silas prayed, and sang praises unto God," at midnight, in the jail at Philippi, that the Lord sent his earthquake to shake the foundations of the prison, and open the doors, that the captives might go free. Acts xvi. 26. But we need not instance examples farther. These must suffice to answer the question, and to satisfy every man who believes the scriptures, that God is directly influenced by prayer.

But, it may be said, that these are miraculous cases, and do not meet the spirit of the question propounded. It is true they are miraculous, but so much the more to the point, since they afford a demonstration of the proposition, that "God is directly influenced by prayer," which cannot be explained away upon the doctrine of chances, or the sceptical evasion of "fortunate or accidental coincidence." Yet, if any one will not so regard them, let him consider that the Saviour commanded and exhorted his disciples to the exercise of this high privilege. In his Sermon on the Mount, he says: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you:" whilst, in the parable of the importunate widow, he taught "that men ought always to pray, and not to faint." The spirit of these instructions the apostles reiterated in oft-repeated precepts, and exemplified, in abundant instances, of prayer offered in behalf of the saints, for blessings spiritual and temporal, individual and social, general and particular. We cannot think that these precepts were given to lead us to a practice which is of no use; nor that the prayers, uttered by the Saviour and his holy Apostles, were vain and empty wishes, dying in echoes short of the ear of our Father in heaven. Rather, we must believe that they were offered in an enlightened view of the divine economy

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towards us, and that they rose with a moving efficacy to the ear of Him who has promised "mercy and grace to help in time of need."

Question 3.—What God does for them that pray to him, does he not also do for them that do not pray to him?

Answer.—It is true, that the Saviour taught that our Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" and if it were not for this general benevolence of his Providence, the remedial dispensation, which is a dispensation of mercy, could not continue. But this is a totally different order of blessing from the special mercies and favors promised and conferred in answer to prayer. These are restricted to the members of his family—the adopted ones. They are promised to such only; and if we have shown, as we think we have, that "God is directly influenced by prayer," it follows that blessings do flow through it, which would not be conferred without it. Besides: "We know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth:" and James saith, "Ye lust, and have not; ye kill (or envy) and desire to have, and cannot obtain; ye fight and war, yet ye have not, *because ye ask not;* ye ask and receive not, because ye ask amiss, that ye may consume *it* upon your lusts." Hence, we are taught that men *receive not*, because they *ask not*, and that blessings are granted unto those who ask, that would not be conferred without the asking. The scriptures, then, answer this third question in the negative, affirming, in so many words, that "*the effectual, fervent prayer of the righteous man, availeth much.*"

Question 4.—When Paul says, "My heart's desire and prayer to God for Israel is, that they might be saved," was that prayer of Paul answered or not?

Answer.—We cannot tell. Doubtless this fervent desire of the apostle had its due weight with God, and may have been answered, to some extent, in the case of such Israelites as were converted to Christianity; and, for aught we know, may yet be still farther regarded in the final fates of that ancient and down-trodden people; but we are not informed, nor is it necessary that we should be, in every case, what prayers are answered. No one, I presume, holds the doctrine, that every prayer which we offer is answered, or even where they *are* heard, that God confers the blessing sought, exactly in the way it was desired or anticipated. Paul asked that the thorn given him in the flesh might *depart from him*, but God chose, rather, to give him *strength to bear it.* We must remember that the divine government and providence are determined by other principles and motives than the parental kindness of our heavenly Father and the

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desires of his children, and expand our minds beyond the narrow conception, that because prayer alone—the prayer, too, of a blind worm, grovelling in ignorance and sin—does not always, and altogether, control the purposes of Jehovah, that, therefore, it is of no efficacy whatever, and falls unheeded upon the ear of him who himself taught us to say, "Give us this day our daily bread." All the attributes of Jehovah are honored, and made to blend and harmonize in his Providence, and any abstraction which regards one of them isolated from all the rest, and ascertains its workings, without considering the modifying influence which the others exert, will necessarily lead to erroneous conclusions, and involve us in false notions of the principles on which the divine government is based, and according to which it is administered.

Question 5.—Does God answer prayers when made to him, or does he defer the answer to some future time?

Answer.—This is a singular question, and has been, no doubt, asked without due reflection. Common sense teaches us, that the time of answering a prayer, in the sense of conferring the benefit asked, depends upon the object of the petition. In some cases, the answer must be immediate; in others, after some delay. We shall suppose that the propounder of these questions has a family, and that one of his sons has fallen into a deep water, and is in the very act of drowning. He looks up with anxious eyes to his father, standing upon the shore, and prays him to deliver him from a liquid grave. In the very nature of the case, the answer must be immediate, because the aid prayed for can be rendered only at the moment. The father must extend help at once, if he will hear and save his child, or refuse it, and let him perish. But suppose that another son goes to him on New Year's morning, and says, Father, I desire to enjoy the benefits and advantages of a good education and have come to ask your permission for me to attend the next session of Bethany College. This request could not be answered, *in fact*, till the opening of the next session, and, for many good reasons, it may appear wise to the father not to answer it immediately *in promise;* and hence he defers the matter for consideration. In this case the answer to the petition is delayed, whilst, in both cases, the request may be granted. Just so with respect to the prayers we present to our heavanly Father. Instances of both may be cited from the scriptures. Daniel's prayers were answered immediately, and so with others; whilst the parable of the Saviour, already referred to, by which he encourages us to importunity in prayer, shows that God will, and sometimes does, delay his answers to our

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petitions; yet he will not always refuse to hear, but "will avenge his own elect, who cry day and night unto him, though he bear long with them." We would here close our remarks, but the occasion invites us to offer a few general reflections upon the

REASONABLENESS OF PRAYER.

In the answer I have given to the first question, I have confined myself to the difficulties suggested in the preamble by which it was introduced. It seemed to be said, that because God does not reveal any thing to man by his Spirit, in the present day, therefore, he does not answer prayer. But we have showed that this conclusion is more general than the premises, and that we can only logically conclude that God does not answer prayers, which ask for a spiritual revelation. Still, the question will be asked in a different sense—How does God answer prayer? The question is, indeed, asked daily, and by thousands—not in all cases, I trust, irreverently, or with an unlawful desire to inquire into untaught questions. Think not, indulgent reader, that it is with a presumptive spirit that I venture to throw before you a thought or two on a subject so difficult, or that I would attempt, with unholy step, to invade the secret places of the Most High. No: it is because I see some who are feeling—I trust honestly—after God, stumbling over this rock, that I would try to remove it out of the way, that those whose prayers are hindered by it, may be induced, nothing wavering, to draw near to God, and, in the full assurance of faith, call upon Him for "mercy and grace to help in their time of need."

It cannot be too distinctly noted, that, however God may have answered prayers in days past, he does not now answer them by a miraculous interference with the present order of nature. I do not say a *supernatural*, but a *miraculous* interference, for no pious mind, who has thought much upon the ways of God, can hesitate to admit that He does always exercise an influence over the order of nature, which is *supernatural*, though not *miraculous*. Man can influence the laws of nature to a certain extent; he may direct them or concentrate them to a certain result; but he must work by them, and in accordance with them; he cannot work without them, nor beyond them; hence, he cannot work a *miracle*. But God can work by these laws, and in perfect harmony with them, to any extent; to a degree, therefore, and in a manner altogether *supernatural*; yet, so long as in harmony with them, not *miraculous*. God can also work without them, and beyond them, and against them, but in this he works *miraculously*. Let the reader bear in mind this distinction

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between a *miraculous* and a *supernatural* influence, and I shall proceed to inquire, What is the present course of nature?

Whether we examine into the operations of the moral or the material universe, we shall find that, whilst there is a most definite system in each department, yet these systems do not work themselves. They determine the mode of operation, but do not furnish the *primum mobile*—the moving cause of their own motions. Like nascent atoms, they are ready to move in obedience to whatever force or influence may urge or attract them, but always in accordance with a law and an order of their own. I shall suppose that, under this system, or according to the present course of nature, certain things are necessary to the production of an ear of corn. These things nature furnishes: but there is a certain preparation, collocation, arrangement, and application of them, which she does not and cannot make. In this respect she is inert. This is partly the business of the former. He pulverizes the soil; plants, at a suitable season, the grain; watches and nurses the expanding germ; cultivates the growing plant; and brings to maturity the ripening ear. He has thus controlled the energies of nature; he has concentrated and directed her powers, and led her to results which, without his influence, she never would have produced. But he has wrought no miracle; he has done nothing without the aid and use of the powers of nature, nor contrary to the system by which they operate. Yet he says, and with propriety, too, "I have made this ear of corn;" "I have produced this, that, or the other result:" nor do we cavil about the truth of his assertions, because all that he has done is *sensible;* that is to say, it can be and is presented to the understanding through some or all of the avenues we call the *senses.* But the thinking mind, searching higher than the mere *phenominal,* strives to trace the chain of concurrent causes beyond the mere chemical laws and human agency which observation and experiment reveal to him. He struggles on and up to the mystery of life, and feels himself lost. From out of the darkness, upon the verge of which he loses his way, he discovers a system of influences which he cannot altogether control nor comprehend. Here are the "spirits of the vasty deep," which come not at his bidding. Electricity, magnetism, light—what are they? How do they operate upon matter and mind? Who moves them, and by whom are they directed in their invisible, wild, and restless journeyings? True, man can do some things with them; and with his cylinders, leyden jars, and Franklin rods; his steel needles, U magnets and helices; his mirrors, his prisms and his lenses, build up plausible theories, where-

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by to give "a local habitation and a name" to his fancies; but how little is all this! When we have studied and learned it all, we must still exclaim with Job, "Lo, these *are* parts of his ways; but how little a portion is heard of him? but the thunder of his power, who can understand?" Yes! the profoundest science leads us to darkness or to God. The sceptic loses himself in a circle of reacting causes, with neither beginning nor end; whilst the man of faith, standing upon the confines of sensible demonstration, sees, in all beyond, the mystery of God, veiled, not with darkness, but with glory.

Now, what if we conjecture, that upon these *outer* media, these imponderable, and, despite of our familiarity, mysterious instruments, God may be always operating; will the *thinking* reader call it presumptive speculation? If so, then I shall ask, Where do the Creator and his universe touch? But I cannot allow that God is banished from the world he has made; and if, over parts of it, he has given control to the being he formed in his own image, so that man can claim to be himself a *creator* in some sense, let it not be thought strange that, over these other portions that lie, for the most part, outside of our dominion, it hath pleased God to erect the throne of his providence, and thence to exert those influences, not *miraculous*, but *supernatural*, which, working in perfect accordance with all that we know of the course of nature, yet work with an efficacy and a subtlety which we can neither anticipate nor resist. Through these and other instruments, trembling under the Spirit of God, what effects may he not produce, without a *miracle*, in harmony with the laws of nature?

It would be injustice, were any one to infer from these hints, which I have thrown out as merely suggestive to the mind of faith, that I have designed to prescribe the *modus operandi* of my Maker: the prime instrument or the causal sphere of his ever active and benevolent providence. An humbler purpose induced me to suggest that, if in perfect accordance with the present course of nature, man can and does control and direct some of her agents to the specific results of his own will, so it is reasonable to believe that God also may and does, through the mighty working of his power, in like harmony with the laws of nature, educe results according to his will; and thus we may see how it is *reasonable* to believe that God, who has said that he will hear us, can grant our requests without a *miraculous* or *immediate* communication or revelation of his spirit. We have much more that I feel induced to say on the "reasonableness of prayer," but our last page is full, and, lest it should be deemed too speculative for practice, let it be reserved for our own meditation and comfort.

W. K. P.

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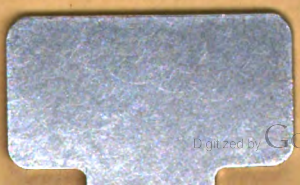
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